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THE SCORN OF JOB

JOB 31 : 17

"If *I have eaten my morsel alone*,"
The patriarch spoke in scorn:
What would he think of the Church, were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"*I am debtor alike to the Jew and the Greek*,"
The mighty Apostle cried;
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped:
Millions are famishing; we have bread;
But we eat our morsel alone.

Ever, of them who have largest dower,
Shall heaven require the more:
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said:
"Give us, give us your living Bread";
Yet we eat our morsel alone.

"*Freely, as ye have received, so give*,"
He bade, who hath given us all:
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed,
And his body broken to give them bread,
If we eat our morsel alone?

— BISHOP OF DERRY AND RAPHOE



Rev. Henry Richards Mr. C. E. Ingham

PREACHING THE GOSPEL AT BANZA MANTEKE, CONGO

The Baptist Missionary Magazine

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GROWTH OF THE MAGAZINE

THE advance of the subscription list of the MISSIONARY MAGAZINE since its publication was resumed by the Missionary Union Jan. 1, 1897, has been very gratifying. The increase of twenty-five per cent in size to meet the growing needs of the enlarging missionary work for proper representation, the reduction in price to clubs and the improvement in the presswork and make-up of the MAGAZINE to suit the taste of modern times, have evidently been appreciated by the members of the churches who form the constituency of the Missionary Union. It is the aim to use every possible effort to improve the MAGAZINE and to make it a fully up-to-date magazine in matter and appearance as well as price. The fact that all the surplus from the MAGAZINE now goes to the missions is an additional incentive to the members of our churches to subscribe, and to those who may be in arrears with their subscriptions, to pay what is due. The MAGAZINE in its finances as well as its material, is strictly missionary, and we trust that pastors and leaders in our churches will heartily aid in extending the circulation. We desire especially large clubs in every Baptist church in the Northern States, and the experience of the past two years shows that with a reasonable effort these may be formed in all our churches.

In accordance with the wishes of the great majority of our subscribers the MAGAZINE is sent to all subscribers until a notice of a wish to discontinue is received. This is the practice of most of our religious papers, and meets the desire of those who might not be in a position to remit exactly at the time when the subscription closes. Those in charge of clubs will see from this that it is necessary for them to send us the names of those who discontinue as well as those who renew, in order that the lists may be properly kept. The extremely low prices for clubs afford no margin above the cost of publication to cover losses, and therefore it is necessary that subscribers at club prices should pay in advance. All subscriptions remaining unpaid for a period of three months after due will be charged at the single subscription rate of one dollar. The terms of the MAGAZINE are always to be found on the second page of the cover.

AN IMPORTANT CRISIS

THE Executive Committee of the American Baptist Missionary Union has called a special meeting of the Board of Managers, to meet in Tremont Temple, Boston, Mass., Wednesday, Jan. 11, 1899, at 10 A.M., to choose a Corresponding Secretary to fill the vacancy caused by the death of Rev. Samuel W. Duncan, D.D., and to consider other matters which may come before them as to the general condition of the Missionary Union. According to the Constitution of the Society the Executive Committee is authorized to fill any vacancies in the executive offices by election for the unexpired terms. In the present instance, however, the committee indicate their sense of the great importance of the occasion which calls for action, and the momentous character of the circumstances into which the Union has been brought, by calling together the whole Board of Managers, representing the entire constituency of the Union, rather than exercising its constitutional right of action.

There is much to indicate that the proposed meeting of the Board will be an event of unusual importance and interest in the history of the Union. Not only will the impressive events attending the death of Dr. Duncan invest the assumption of his duties by a successor with a peculiarly solemn and sacred character, but the conditions of the work of the Union at home and abroad combine to make this an event of extraordinary importance in its relations to our Baptist foreign missions. The situation which impressed the Executive Committee and the late Foreign Secretary with the propriety of his personal presence on the mission fields, remains unchanged; the disappointed hopes of the missionaries, raised by the expectation of personal interviews with the most important officer of the Missionary Union in his relations to their work, must be met and satisfied as far as the circumstances will permit; the severe retrenchment caused by the inadequate income of the Society calls for broad and serious consideration of plans and possibilities for the future of the missions, and new and larger openings for mission work press for an early decision of the part which the Missionary Union, as representing the Baptists of the Northern States, will have in the magnificent expansion of missionary service which is certain to come in the immediate future. The new Foreign Secretary of the Missionary Union will at once be called to face questions of policy and administration more numerous and more important than have ever pressed upon an executive at any one time in the entire history of the society.

Consider the opportunities for advance in foreign missions at the present time. The vast empire of China is entirely open to foreign missionaries and to their work as it never was before. The revolutionary edicts of the Emperor in favor of Western science and education marked the trend of thought among the most intelligent Chinese, and it is already clear that not even the great power of the Dowager Empress can long stay the irresistible progress of the new thought in China. Foreign missions in China in past years have simply been passing their introductory period. Now they are to enter upon their full opportunity for expansion and success. The marvellous extension of safe and comfortable means of travel

throughout Africa shows that Christian missions on that continent must more than double their forces within the next five years if they are to keep pace even with the advance of civilization. Steam communication by four different routes will soon be established with the very heart of Central Africa, regions which twenty years ago had never been visited by a white man, and were utterly unknown to civilized peoples. Then there are the special calls which come to American Christians for giving the gospel to those islands and peoples to which our government is extending its name and rule. What immense and unprecedented opportunities are before us! What vast responsibilities are simultaneously thrown upon us! What wisdom and grace and courage and devotion are called for at this time of crisis!

The Tremendous Responsibility which will rest upon the members of the Board of Managers at the meeting on Jan. 11, constitutes a call to the entire constituency of the Missionary Union for special, united and fervent prayer that the Holy Spirit may absolutely guide in all the deliberations of the Board at that momentous meeting, and that the will of the God of missions may be exactly impressed in its decisions. Let us pray.

An Evening of Prayer for Missions.— For several years it has been the custom of the women laboring in association with the Woman's Baptist Foreign Missionary Society to observe the evening of Feb. 9 as an occasion of special prayer for foreign missions, and much interest has been developed in connection with these meetings. The Executive Committee of the Missionary Union, realizing the importance of occasions of special prayer for its work, and especially at the present time, when decisions of such great moment are to be made, have in conformity with the custom of the Woman's Society appointed the evening of the regular prayer-meeting following the first Sunday in February as an evening for special prayer for the Union and its missionary work. It is hoped that this evening will be generally devoted by our churches to this purpose, and that it may receive special attention by previous notices, and a large attendance may be gathered. Let earnest, united, special prayer be made for the outpouring of the Holy Spirit upon all the missionaries, and upon the missionary workers at home, that grace and wisdom may be given unto all who are called upon to direct in the affairs of the missions, and that great power and effect upon the hearts of those who hear may be given to the message of the gospel in all the mission lands. It is only by the divine blessing that any success can be gained in this missionary work, and no occasion of greater importance in its influence upon the missions could be called to the attention of our churches than this meeting for special prayer. If we feel that the work is God's, and that it can prosper only by his blessing, let us come to him unitedly, humbly and earnestly for his favor upon the missionary work in which we are so widely engaged.

The recent death of Dr. Duncan has called renewed attention to his able and comprehensive "Survey of the Asiatic Missions," presented at the annual meeting of the Missionary Union last May. The remaining copies will be sent to all who apply to the Mission Rooms, Tremont Temple, Boston, Mass., inclosing a one-cent stamp for postage.

A NEW BURMAN BIBLE

WE regret to learn that the British and Foreign Bible Society has finally authorized a committee in Burma to prepare a new version of the Burman Bible, which the society will print. This is a concession to the sectarian prejudices of a few persons representing principally the High Church element of the Church of England, and is a direct violation of its rule and practice in other countries, to circulate versions which have obtained currency among various peoples if they are of approved accuracy. No one has dared to attempt to impeach the accuracy of Judson's translation, and the only objection to it is the translation instead of the transliteration of the terms relating to baptism. The general satisfaction with Judson's version was shown by an offer from the society to adopt it, provided the baptismal terms could be changed. Baptist Christians outnumber those of all other bodies in Burma many times over, and a grievous wrong is done to the predominant Christian body in that country by this placing of a professedly undenominational society on the side of a few sectaries. On the point to which objection is made, Judson's version does not differ essentially from Luther's German version and the other European versions based upon that, which are freely printed and circulated by the Bible Society. To be consistent with its action in Burma, the society ought now to proceed to prepare entirely new versions in German, Swedish and other languages. Baptists can only protest at this perversion of Christian comity and invasion of the proprieties of Christian courtesy. But we do protest vigorously and emphatically, and the Bible Society cannot escape responsibility for the more marked divisions which will be introduced into Christian ranks in Burma, and for the check to the progress of the gospel among the more intelligent Burmans, which will result from this uncalled-for and partisan action.

The Missionary Calendar of Prayer for 1899 is now ready. This year it is made a Birthday Calendar, the names of nearly all the missionaries being given, so that all can have the pleasure and privilege of praying for the missionaries on their birthdays. This is a unique and beautiful idea of Mrs. H. N. Jones of Philadelphia, the editor of the calendar. The price is twenty-five cents, and it can be obtained from Mrs. H. N. Jones, 1420 Chestnut street, Philadelphia; Miss A. E. Stedman, Tremont Temple, Boston, Mass., and Miss A. L. Stevens, Masonic Temple, Chicago, Ill. The following premiums are offered: For clubs of twelve, "Leaves from the Life of Lyman Jewett," or "Giving What We Have," by Anna Robertson Brown; for clubs of twenty-five, "Behind the Pardah," by Irene H. Barnes, or "Fellow Travelers," by Rev. F. E. Clark, D.D.; for clubs of fifty, two dollars in cash; for clubs of one hundred, five dollars in cash. A large circle of friends make a practice of following this missionary calendar in their daily devotions year after year, and many marked instances of answer to prayer have been recorded in connection with it. Certainly it must make for every missionary a marked and holy day of that on which he knows that such a multitude of God's people are specially bearing him to the throne of grace in their petitions.

The Progress of Protestantism in France is shown by many cheering signs. One most recent and significant is the fact that so many of the priests of the Roman Catholic Church have been converted to Protestantism that it has become necessary to open for them a home in Courbevoie, near Paris. By their training they are unfitted for the active duties of practical life and need a place to which they can retire after their conversion, in order that they may become familiar with the truths of the simple gospel, and may have time to adjust themselves to the new circumstances into which their conversion has plunged them. It is hoped that many of these converted priests will go to the Protestant seminaries and become preachers of the gospel.

The Missionaries in Rangoon, Burma, received the telegram announcing that Dr. Duncan had been obliged to leave the steamer at Port Said on Oct. 6. On the next day a meeting was held for special prayer for Dr. Duncan and his family, and also in view of the great disappointment to the hopes of the missionaries. *The News* says that the keynote of the meeting was: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Phil. iv. 6, 7.

In these bereavements which so often come to the missionary work by the loss of valued and important laborers, those who have been long in the work have learned that the only source of comfort is to turn to Him who is the fountain of strength and to whom the work belongs.

The Death of Mrs. Grattan Guinness on Nov. 3 brought a shock of sorrow to many in this country who remember her visits with lively interest. She is especially known to American Baptists for her efforts on behalf of the Congo mission, of which she was the Secretary before it was transferred to the Missionary Union, and her addresses before our Baptist churches while here arranging the details of the transfer, created a profound impression of her great mental powers and devoted Christian character. For more than six years Mrs. Guinness has been laid aside from the active duties which had engrossed her attention by repeated shocks of paralysis the last of which proved fatal. Two of her children are missionaries in China in connection with the China Inland Mission, Dr. Whitfield Guinness, and Geraldine, the wife of Mr. Howard Taylor, son of the beloved Hudson Taylor. We extend to Dr. Guinness and the bereaved family our sympathy in their bereavement, which is also a great loss to Christianity and the cause of foreign missions.

The recent cabinet changes in Japan mark a temporary reaction. The retiring cabinet was fully sustained by the Diet, but the members could not agree among themselves. It was the first really representative cabinet, and its fall is to be regretted on that account. The new cabinet is military in character and reactionary, but can hardly hold office long in the present state of opinion in Japan.

AN UNUSUAL PROCEEDING

TO select a letter from one church for special commendation, might usually be thought to imply undue partiality, but in this case the unusual course was evidently justified by an extraordinary cause. The Pittsburg (Pa.) Baptist Association has a committee called the "Committee on Church Letters." It goes over the letters, statistics, etc., sent in by the churches, and comments on what is noteworthy. This year that committee said:

We rejoice with the Wilkinsburg Church in their year of unparalleled prosperity, numerically, financially and spiritually, and would venture the suggestion that the unusual development of the benevolent work may have had much to do in bringing about the great spiritual blessing.

The pastor of the Wilkinsburg Church, Rev. John M. Moore, comments:

We do rejoice greatly, not in what we did, but in the really wonderful work God did through us. There is absolutely no doubt but that the committee is right when it suggests that the rich spiritual blessing we have enjoyed has come as a result of our willingness to help others. The missionary church cannot fail to be blessed, while on the other hand, the church that is not missionary, God cannot bless. It is not in the real sense of the word Christian, for Christian and missionary mean the same thing.

Here is the letter referred to:

Dear Brethren: We are grateful to God for a year of unparalleled blessing; the revival spirit has been constantly manifest. Our membership has been almost doubled. Baptisms have been frequent. The recommendations of the Committee on Systematic Beneficence have been adopted with the most gratifying result. We find that by applying system to our church finances we have raised for all purposes $21.56 per member. Of special significance is the increased and increasing interest in missionary and benevolent work, an average of $3.34 per member having been given for this work. A monthly missionary prayer-meeting is held, which is the best attended and the most interesting of the month. The future is full of promise. A. W. SIMPSON, *Clerk.*

We suggest that a multitude of our Baptist churches labor for a revival on the same lines.

Christian Imperialism.— There is a difference of opinion among the people of this country in regard to the advisability of annexing the islands which might come to us by reason of the victory over Spain, but there can be no difference of opinion as to the advisability of extending the kingdom of Christ throughout all the earth, and the establishment of his righteous reign over all peoples and all lands. American imperialism is possibly an idea which is more attractive in the first enthusiasm and flush of victory than it would prove in the process of the management of foreign territories and peoples through a series of years. Christian imperialism is an idea which may well excite the enthusiasm and enlist the heartiest efforts of every follower of the Lord Jesus Christ. However we may differ as to the proper and profitable limitations of the boundaries of the United States, we may all be united in a mighty enthusiasm for the annexation of every nation and people on the face of the whole earth to the dominion of our King Jesus.



FIRST BAPTIST CHURCH, PHILADELPHIA, PA.

AS IT APPEARED WHEN THE BAPTIST GENERAL MISSIONARY CONVENTION WAS FORMED, MAY 18, 1814

The First Baptist Church of Philadelphia celebrated its bicentennial the first week in December. In view of the fact that the society was organized in its house of worship May 18, 1814, the American Baptist Missionary Union was given an honorable place on the programme, the address of Rev. Henry C. Mabie. D.D., Home Secretary, on Dec. 8 being one of the marked events of the week.

The Conference of the German Baptist Churches held in St. Louis, Mo., Sept. 26, 1898, adopted the following resolution:

Whereas, The American Baptist Missionary Union financially supports our work in Germany and aids our German brothers and sisters as missionaries in heathen lands; therefore, be it

Resolved, To request our churches financially and in every other manner to sustain the noble cause of the Missionary Union.

In behalf of the Conference, JACOB H. MERKEL, *Secretary*.

The sympathy and assistance of our German Baptist churches in America is highly appreciated by the management of the Missionary Union, and this new proof of their interest and loyalty is cordially welcomed.

The Gospel for the Philippines. — The British and Foreign Bible Society sent an agent to Manila immediately after its occupation by the United States forces. In spite of much opposition from the priests he secured a place for a depository. His first day's sales were twenty Spanish Bibles, seventeen Testaments, forty-eight separate gospels, one English Bible and one Testament. After time enough to learn the temper of the people, he writes:

Make known to the missionary world that the harvest is ripe and the laborers are few. Who will be in haste to enter in this newly opened door?

Industrial Work in our Missions will be the topic for the August, 1899, number of this MAGAZINE. There is a growing interest in this feature of missionary work, and we have set the date so far ahead that there may be ample time to gather complete information on all that is being done in industrial and technical training in our Baptist mission schools in all countries. We know enough to predict with confidence that our readers will be surprised at the extent, the variety, the excellence and the success of the work which is being done on our various mission fields to prepare the younger members of the Christian communities for the practical duties of life and to fit them for the self-support of their own churches and Christian institutions. We invite all the missionaries in the work of the Missionary Union to send to the editor of this MAGAZINE, so as to reach him before June 15, 1899, brief statements of the industrial mission work carried on under their care.

The largest real estate deal of which we have any knowledge is the Anglo-German Agreement by which all the Portuguese possessions in Africa are to be taken over by Great Britain and Germany and divided between them. This gives these two governments control of all of Africa south of the Congo and the Equator, except the Congo Free State. England has gained the right of way for which she has been striving the whole length of Africa from Cape Town to Alexandria on the Mediterranean. You can now travel on English steamers, railways or roads, the whole length of Africa, and not be out of reach of reasonably comfortable means of conveyance any part of the journey of six thousand miles. This wonder of civilization challenges the Christian church to an equal triumph of missionary courage, persistence and statesmanship.

The Christian and Missionary Alliance, in its first annual report, announces receipts for missions amounting to $147,320.55, and 269 missionaries laboring in the following fields: North China, 64; Central China, 37; Southern China, 20; India, 61; Tibet, 8; Japan, 4; Palestine, 7; Arabia, 2; Congo, 35; Soudan, 21; South America, 28; West Indies, 2. Fifty missionaries were sent out the past year, whose support was specially provided apart from the general funds. Two stations have been opened in Northeastern Tibet, and a mission in Korea is proposed. One of the most remarkable instances of missionary activity is the case of the church in Tientsin, China, connected with the Alliance Mission. It supports an evangelist in each of the eighteen provinces of China, and has written to New York asking that a laborer in each of the fields occupied by the Alliance be assigned to it for support, desiring to be represented by workers for the Lord all over the world. We note a feature which has not been observed by us in connection with the operations of any other missions. Of all contributions for the support of special missionaries a percentage is reserved by the Board for the general expenses of administration. If this is understood and is accepted by the donors, it will largely do away with the objections to designated gifts for the support of particular missionaries or mission workers.

The marvellous changes in Africa are illustrated by the fact that M. Coillard, the famous French missionary on the Zambezi river, on his return to his field in South Central Africa, will go by the way of Capetown and the new railroad to Buluwayo. This is easier than for him to go around to the mouth of the Zambezi, although his mission is at least one-third of the way from the Cape of Good Hope to the mouth of the Nile. The Garenganse mission, in the southeastern part of the Congo Free State, while not as much has been heard of it of late as in former years, is yet prospering, and is one of those which will benefit largely by the increased means of communication in Africa. There are now about thirty missionaries connected with the mission. Several stations have been opened, and at all the stations converts have been baptized.

"What God hath Wrought."— The statistical tables printed in the November, 1898, number of this MAGAZINE under this head, and prepared by A. H. Nelson, Esq., of Chicago, have excited much interest. It should be understood that in the column of "Communicants" only the white churches of the Baptists and Methodists were included, as also the missions which they sustain. The expenditures of the Methodist Woman's Societies were not included, as they do not appear in the tables of the Methodist Missionary Society. *The Independent* gave a very full *résumé* of the tables in its missionary columns, with an editorial article commending the tables as a whole, but strongly condemning the column on "cost per convert." We would not ourselves insist on this as an absolute criterion of the efficiency of missionary societies, nor would we value a human soul in dollars. But the figures are of interest, and aside from the divine agency in missionary work, this column certainly has a bearing on the wisdom and economy of the management of missionary operations, and therefore has a proper place in such tables as these.

The best method for increasing the subscription list of a missionary magazine is the hearty interest and effort of pastors and church members on its behalf. One of our exchanges tells how by the cordial efforts of friends, its circulation was increased from 2,000 to 7,500 in five years. Then came a demand for a reduction in price, which was cut down from seventy-five to fifty cents, but the growth of the subscription list for the next five years was only 2,850 — a little more than half the advance in the first period. This shows that what we have always believed and acted on is true. The prosperity of the BAPTIST MISSIONARY MAGAZINE is in the hands of the pastors and leaders of the churches. Will you form a club in your church Now?

Pundita Ramabai has returned to India and intends to give herself more distinctly to religious work. Henceforth she will be a missionary, devoting herself more and more to the work of evangelization. Full of enthusiasm, gifted intellectually and spiritually for such work, she will be able to make as great a success of gospel work as she has of teaching and organizing. Moreover, she will kindle widespread enthusiasm among India's converted sons and daughters for the salvation of their fellow countrymen and country women.

SPECIAL DISPATCHES TO THE CHURCHES

FROM THEIR MISSIONARIES AT THE FRONT

ONE of our secretaries recently wrote to a number of our missionaries, many of them personal friends, asking the following questions:

How goes the battle?
How evident are the tokens of God's blessing?
How earnest and devout are your native helpers?
How great are the needs and opportunities for advance?
How will reduction in appropriations affect your work?

These are just the questions the churches ought to ask. These are the questions the missionaries want to answer. Their replies have been most generous, and all are clarion calls to swift obedience to the Master's last command, his crowning commission to his people.

We give brief quotations from a few of these urgent, practical, hope-filled messages from the front:

Calls from Burma! Throngs of Heathen!! Greater Opening than Ever!!!

Rev. W. W. COCHRANE, Hsipaw

Is it necessary to write stirring appeals from the front to the churches? Are not the most soul-stirring appeals to be found in the history of King Jesus and the apostolic crusades? Oh, pastors, give your churches a "bath in the original sources"; plant deep "the principles of giving"; neglect not the regnant law of sacrifice.

You speak of needs and opportunities, and take my breath away. All Shanland is one vast need. The throngs of heathen have heard so little, and understood so much less! Their hearts have closed from generations of superstition, their ears are dull of hearing from centuries of error. How small an arc of the great circle of Christian truth can be shown them in a few minutes of preaching. *Worse yet, the bulk of the heathen of Shanland have not heard for even the first time, and with them it is all need*—THERE IS NO SUPPLY.

Opportunity for advance work? Never a better opportunity since the world began; doors open at every point of the compass, and munitions of war at hand. The whole Bible in the Shan language; other Christian literature ready and more being prepared; young men and young women of sterling qualities already trained or in training for the work, everything ready to push the war into the enemies' country. The hour has struck to force this war of conquest.

Doors All Open! Heathen Villages Calling!!

Rev. JOHN E. CUMMINGS, Henzada

BRIGHT prospects are ahead for this mission, if only the means are afforded for pushing the work. We have three hundred thousand heathen in this field practically untouched. This year so much of our funds have been curtailed that I have had to dispense with the services of two evangelists. Three heathen villages have called for schools which could be established for about fifty dollars each, and afterwards become largely self-supporting, but I have had to say "No," for lack of funds for the initial cost. Children of Christian parents in isolated jungle villages are growing up without Christian nurture because we have neither the means to establish Christian

schools among them, nor to provide for their support in the town school. The doors are all open. Old prejudices are much modified. We are raising every pice we can from native sources; are giving every cent we can afford out of our salaries. If the churches could be brought face to face with our needs, I am sure they would respond. Is not the freeing of the Union from indebtedness a second time evidence that the good hand of the Lord is upon us, and an appeal to the churches to rally to our support?

Missionaries Overworked! Don't let the Ropes Slip!!

Rev. DAVID GILMORE, Tavoy

How goes the battle with us today? At this present moment my wife is sick abed — brought there by nothing in the world but overwork, in trying to carry the burdens which properly belong to both the missionary's wife and a lady helper. I am using up every bit of time and strength from day to day, trying to do not only the work which properly falls to me, but also much of the work which my native teachers ought to do, but which they are utterly incompetent to do. At night I cannot sleep for trying to evolve plans by which I can keep the work going on the resources at my command. How can I get up a letter for those at home who are "holding the ropes"? Holding them? To us at the bottom end it seems as if they were letting the ropes slip through their fingers at an alarming rate.

The tokens of God's blessing are most evident. Last January I baptized thirteen of our pupils, and one more last June. Up to the present time their Christian walk has been such as to satisfy me. There are eighteen now knocking for the first time at the door of the church.

The Siamese frontier is very near. Just over the border are thousands of heathen Karens. There several villages are asking for the gospel. Steps should immediately be taken to enter these open doors.

I won't consider the question of a reduction. But I will tell you what will happen if we cannot have additional help. For twenty years Mr. and Mrs. Morrow have been laboring to build up the school here. That school is the very heart of the work in this district. Now government requirements are constantly growing heavier and stricter, and the school cannot go on at its present grade unless we have a better qualified staff of teachers. Our present staff is not up to the work. This means that instead of having less money, we must have more.

Fields crying "Advance!" Christians crying "Retrench!"

Rev. GEO. J. GEIS, Myitkyina

It greatly pains me to think of the thousands of God's children who are withholding the bread of life from the starving millions in heathen lands. If I could stand with some of them on the banks of the Irrawaddy at the farther end of our compound, and could point out to them the many Kachin villages in the mountains before us where God has given us an open door, and if I could tell them of the wonderful way in which some of them have been opened, I am sure many would joyfully deprive themselves of a few luxuries in order to be co-workers in spreading the word of life to these dark, dismal homes.

Five years ago no official was allowed to go into these mountains without a military escort; the Kachins were up in arms against the new government, and would have taken the life of any white man at a suitable opportunity. I could not claim a military escort and go among them preaching a gospel of peace. "The weapons of our warfare are not of the flesh." Those early days were days of patient waiting and making use of opportunities for doing good to Kachins as they came to Myitkyina. A little liniment rubbed down the back of a dirty coolie, a dose of quinine to another and Dover powders to another, and these again

followed up with a hymn and a short story about our work; or helping some Kachins to secure their wages, out of which a petty contractor had been trying to swindle them, were some of the means God blessed in opening the hearts of the people. There is scarcely a day passing but what some Kachin comes to me for help in his distress and sorrow, and I have occasion to tell them of the Savior whom I represent.

Perhaps many at home excuse themselves on the ground that they cannot make large contributions, forgetting that with God's blessing the loaves and fishes multiply. Two years ago I went to Sima, a large village on the border of China. With one dollar I bought a small house. The house was not worth much, but with the house we got a beautiful site, the highest place in the village. After some repairs on the house I left a native preacher in charge of it. He opened a school; a few boys learned to read and write and sing Christian hymns. Two of those boys have since been baptized into fellowship here.

In this vast field, from Bhamo on the south to Tibet on the north, and from the Irrawaddy far into the Chinese province of Yunnan, we are the only missionaries. As men and means present themselves, it is my plan to place native helpers in the largest villages on the high roads of travel, and have them work out from the centres.

The Master and the field are crying "Advance!" but the Christians cry "Retrench!" Recently a high English official said with reference to the recall of Captain Barton from Landi Kotal, the Khyber and adjoining forts and allowing them to fall into the hands of the Afridis in 1896: "It was a day of shame, pain and humiliation for every Englishman in India."

May God forbid that we shall ever see the day when, because of the carelessness of home churches, missionaries must be recalled and promising fields which God has given us fall into the hands of Buddhists, Hindus and Mohammedans; but such shame, pain and humiliation awaits us unless every child of God makes a personal sacrifice for the extension of the kingdom of God.

Pioneer Perils! Richer Mines than Klondike!!

TOUNGOO

FROM that most interesting field among the Karens of Toungoo, Burma, where Dr. Alonzo Bunker has seen the number of churches grow from nine to eighty-five, and the converts multiply from a mere handful to thousands, comes this word from E. S. Corson, M.D.:

"Many of our native helpers are showing their devotion and self-sacrifice by leaving their homes and going among strangers to learn a strange language, in order to preach the gospel in regions beyond. Much of our pioneer work has been done at great personal peril by these native helpers. The needs and opportunities for work are inconceivable.

"There is the need of a hospital for the medical work. There are thousands as yet heathen who have not heard the gospel. In order to meet these needs, at least $1,500 should be given to build and equip the hospital, and two new missionaries sent at once. A free dispensary would greatly extend our influence. If missionaries are not soon sent the Catholics will have largely occupied the field, thus increasing the difficulty of reaching the people, for the Catholics forbid their converts listening to the preaching of Protestants, or accepting a Protestant Bible.

"I am certain that the churches at home do not grasp the significance of the information given them. If they did there would be as great a rush to gather this spiritual harvest as for the gold of the Klondike."

One Pastor to 40,000 Parishioners

Rev. W. A. SHARP, whose work is among the Burmans of the Toungoo district.

The field has never been adequately supplied with workers. The working force

has consisted of one missionary and two or three native preachers from the first day until now. Such a force can sow the good seed but sparingly among 150,000 souls.

There are now as many as six Roman Catholic priests laboring among the Burmans in this field, and they are no respecters of persons, for they do not hesitate to enter upon the labors of others. The converts they do gain are left in a worse state than when found.

We need now funds to place resident preachers in four or five villages of this district, ranging in population from one thousand to three thousand. Shall this appeal be met as a similar one was last year by taking away what we have? "From him that hath not shall be taken away that which he seemeth to have," was not stated as a precedent for advance in missions.

Vast Fields Untouched!
Half a Million Never Heard the Gospel!

Rev. M. B. KIRKPATRICK, M.D., Namkham

IN the Namkham valley in easy access we have about twenty thousand Shans. On the surrounding hills are from five thousand to ten thousand Paloungs. There are also many thousands of Kachins living so near that they come to the bazar every fifth day. Just over these mountains, in every direction, are vast numbers of Shans in all of the large valleys. Many of these valleys have never been visited by a missionary.

Doubtless there are at least half a million souls nearer to us than any other station, who have never heard the sound of the gospel. For all of this great field we have but five preachers, three Bible women, one teacher for the school, and a trained nurse to help me in the hospital work.

Do the churches at home think we are too many, and wish to cut off some of these workers?

THE SECRET OF SUCCESS

DR. J. S. DENNIS

THE devotion and loyalty of the Church to her missionary calling is the secret of her success, the divinely appointed method of her advance both at home and abroad. In this she will find her joy, her inspiration, her endowment of power, her meed of honor, her irresistible claim to the world's reverence, and her final, unanswerable apologetic. It is in fact her *raison d'etre*, her highest and divinely emphasized mission in human history. Devotion to this sublime calling will be her password to an unchallenged place among the most influential forces which sway and mould the progress of the race. Nothing would so fully "vindicate the claim of Christianity to stimulate, to inspire, to lead the world's progress." The reflex influence of this service would fan the graces of the Christian life and make the church aflame with thoughts and deeds which were Spirit-born and God-given! If the church could do its work under the stimulus of a faith-quickened vision of a triumphant gospel and a redeemed humanity, it would feel the pulses of a new life, and cheerfully give itself to sacrifice and toil, which God would quickly and grandly reward.



REV. E. T. WELLES



CHAPEL AND CONGREGATION AT BANZA MANTEKE

HARVESTS AND HEROISM AT BANZA MANTEKE

REV. E. T. WELLES, BANZA MANTEKE, CONGO

THE seed sown here in weakness is being reaped in demonstration of the Spirit and of power. Twenty or more each month come into the church, and this has been going on for many months. Our church now numbers more than one thousand. Our school work is becoming larger every year. The light and influence emanating from this station is constantly reaching out in wider and wider circles.

The devotion of some of our native Christians and teachers remind us of those who in other days rejoiced that they were counted worthy to suffer shame for His name. A signal instance of courage and fortitude has just occurred. Another Stephen, who was educated in America at Shaw University and now has charge of inspecting and grading our outside schools and incidentally does a great deal of preaching and evangelistic work, has suffered much for the Lord Jesus.

Last week he was on his work on the north side of the river. On Sunday he was planning to go to a new place to preach when a native in State uniform, with a government gun and sword, at the head of a mob of angry heathen met him and threatened to tie him and beat him. Feeling confident that they would not dare to touch him, as our teachers are protected by the laws of the State, he produced a cord, saying: "If you have anything against me, tie me."

They then seized him and tied him and beat him cruelly with clubs, and when the Christians who were with him tried to release him the man with the gun threatened their lives if they did not desist. Stephen bore it all patiently, and it would seem that the Lord only preserved him, for they dealt blow after blow on his head with heavy ebony clubs.

In relating the affair he said: "I need not have borne it, for we could have overpowered them at the first, but I knew if I offered resistance to a State soldier it would only injure the cause of Jesus." And so he bore it all for Jesus.

The land is before us. It is dark with sin and superstition, but the Everlasting Arm and the Living Word and the Spirit of Power are entering in. We need more of the "mighty power of God," and you can help us in this when you kneel before the Throne. We need forty native teachers

now: a demand which we cannot fill for two or three years at best. We need a small endowment for our training-school, to put it on a firm basis and leave our regular appropriations for the extension of the work. We need a good stereotyping apparatus for our printing office and a hundred dollars a year to put into that work. We need a constantly increasing appropriation for this growing work, for if it multiplies for ten years to come as it has in ten years past we shall see ten thousand souls won for Jesus in this dark region.

Shall we stop now? Shall we withdraw our forces from this white harvest field? God hath set before us "an open door." Shall we fail to enter in?

Brethren, I plead for the Congo, and I plead no less for India, China, Japan, Assam, Spain, France, Germany and Sweden. I plead for every lost son of Adam, for every poor wretched sinner for whom Christ Jesus shed his precious blood. Shall they stand up in the Judgment and say, "No man cared for my soul?"

LIGHT IN DARKEST AFRICA

REV. JOSEPH CLARK, IKOKO, UPPER CONGO

DURING the course of last year the subject of baptism was frequently brought before me by a number of our young people. They had for considerable time been professed followers of Jesus, and so far as I could see were doing well, their lives presenting a great contrast to those of the natives around them. I delayed baptizing them as I was anxious to test, as fully as possible, those to be first received here. After continued teaching and examination I finally accepted five and baptized them.

For three years we have steadily labored day by day here, often with very much to cast us down, but yet God has been with us and helped us to press on even when all our work has seemed on the point of destruction. War has waged around us, and threats of attack have repeatedly been made, but amid all God has kept us in peace and safety. And now our hearts are glad that even a few of those young people have for so long a time been enabled to resist the innumerable temptations that surround them. When you consider that they are of a people who can only laugh at immorality, and who can openly and without shame arrange for it and discuss its profits, you can have some idea of what they have to withstand. But no one can truly gauge the trials of natives that would follow Christ, among such surroundings, who has not lived among these people.

Another pleasing thing about those who have been received here as church members, is that all have pledged themselves to give a tenth of their income to the Lord.

Of course their incomes are small. Wages in some cases are only half a dollar a month and allowance for rations 60 to 80 cents per month; but so long as they give in proportion to their income they do well. The other day one came to me with ten cents. I asked what it was for, and he replied: "It is God's money. I received a dollar from Mrs. Clark for rearing ducks for her, and this is the portion for God."

The "Pioneer" was here a few days ago, and on it a lad who had gone to Dr. Fleming seeking medical relief from the awful sleeping sickness. He was in a dying state, and after the steamer sailed his hymn-book and gospels were found in the lake. In one I found a slip of paper evidently written by himself. "Jesus is my owner and I am his slave. The thing he desires I will do, but what he likes not I also will not do, but only what he desires. I am Mabomi."

THE NEW AFRICA AND ITS PEOPLE

REV. P. FREDERICKSON, KIFWA, CONGO FREE STATE

IT is surely wonderful how the Lord is opening up Africa in every direction. Seventeen years ago, when I came to Congo, very little was known of this dark continent, while at present very little is left that has not been explored. The railways from East and West, South and North, climb every obstacle and face every difficulty in order to reach the heart of this mysterious country, while steamers have been and are still carried hundreds of miles over land, and float on almost every accessible river and the waters of many of her lakes. Able men and noble officers yearly lay down their lives in this great work. They spare nothing in order that they may be foremost in this noble cause. It is not a time to move slowly: it is a time to make haste, if we want a true share in this good work; a share worthy of the Baptist cause, and of those redeemed by the blood of Jesus.

Africans are a fine and well-developed race of men. They are evidently not going to die out before civilization, as the Indians and some other races have done. They accept it, and do honest work for their living. The large towns on the west coast, with their prosperous churches and large number of tradesmen of every kind, and hosts of workmen, indicate this. The railway company has in its employ 1,335 of these artisans. The state and trading companies have also a large number in their service. The Congo railway, now finished, has been built by the Africans, under the direction of a few whites. The railway company has the conviction that it will in the future find laborers enough to carry on the work without recruiting elsewhere, as the Congoes as well as blacks from the coast come in large numbers seeking work. The thousands of tons of merchandise every year carried between Matadi and Stanley Pool prove that the Congoes can endure hard work.

I have been told more than once by the State officers that the Congoes make fine soldiers; they are superior to the Zanzibars. They are fine shots. With four hundred State soldiers Baron Dhanis took Nyangwe, the stronghold of the Arabs, and subdued the whole Arab force in the Congo Free State. At Lado, by the Nile, Captain Chaltin fought a force of three thousand dervishes, and drove them from the fortified position with the points of the bayonets of the Congo Free State force.

The Africans on the whole are friendly to the missionaries. At Ikoko station, on Lake Mantumba, the Rev. J. Clark took up mission work. The people have proved to be his friends, while they have fought the State, killed and eaten white officers, with great skill and daring rammed the State canoes and capsized the soldiers into the water; yet a few miles off were four missionaries, trusting in God, quiet and safe in the midst of those people. When I was there a message was handed along from that very people to ask Mr. Clark for a white man to come and teach them, and that they had no intention to do the Clarks any harm. When I looked on the three hundred well-built men and women gathered on Sunday to hear the gospel, and saw the fine-looking young men and young women standing with their hymn-books in their hands, singing the praises of the loving Savior, of whom three years ago they knew nothing, I could not but praise the Lord for what I saw. The above may equally be applied to other stations on the Congo. A people so fond of children, and with their villages full of them, let them learn to read and write; let them learn to worship the



MISSION SCHOOL ON THE UPPER CONGO



REV. JOSEPH CLARK, MRS. CLARK, AND CONVERTED CONGO BOY

only true God and loving Savior; let them be led on by good and noble men, and there is no fear but they will hold their own with any race which may come here.

While the Lord has opened large fields and given large blessings in other countries, he has also opened large fields and given us promise of large blessings in Africa. Experience has shown that the black people are not adverse to the gospel, and my experience in Congo confirms that. The Congoes are not against the gospel as a people. It is only a few individuals: old chiefs and fetichmen that keep the people away from receiving the truth. With a very few exceptions, the children and young people up to twenty and twenty-five years of age are friendly to the gospel; and was it not for the old chiefs and *ngangas*, the people would soon come forward in numbers larger than we are prepared to teach. The gospel has entered in numerous villages from Banana to far beyond the Equator, and it can only be a matter of time before large numbers turn to the Lord.

If the Protestant missions are not prepared to receive them and lead them, the Catholics are. They have great faith in Africa as a mission field. Past experience shows that the colored people are favorable to the Baptist teaching. The negro Baptists in Jamaica number no less than 37,000. The only other denomination there that has more is the English Established Church, which has about 45,000. The colored people in America number 1,700,000. They have very nearly twice as many young people connected with their churches as are found among the white churches of the North. Secretary Morgan says that if things continue as at present, twenty-five years hence there will be as many colored Baptists in America as there are white Baptists both in the North and the South. If it is asked what shall the American Baptists do with Congo or Africa, there seems, according to the above facts, no way out of it but simply to send out good and able men to take possession of this God-given field.

The climate has been a little unfavorable in the past; but there is no reason to think it will continue so. Experience in the way of living and good houses will no doubt improve matters very much. In our own mission we have in the later years on the whole had good houses. We lost in 1896 out of forty-one missionaries, only one; and in 1897 out of forty missionaries we also lost one. This improvement is evidently due to the increased comfort of living.

A NEW BAPTIST CHAPEL IN PARIS

REV. RUBEN SAILLENS, PARIS, FRANCE

THE opening services of our new chapel were most successful, and the Lord certainly was felt among us. We began Saturday, Oct. 15, with a prayer-meeting which was very good, though not large. On Sunday morning at 10.30 we had a fellowship meeting, presided over by Pastor Carlier of Nimes, and at which Brethren Andru, Revel, my own dear father, who had come all the way from Marseilles, Pastor Cremer of the Free Church, our English friend, Lord Radstock, and others, took part. Then we had a hasty lunch, and at 1 P.M. a prayer-meeting was conducted by Pastor de Roberts of Rouen, immediately followed by the formal preaching service (2 P.M.) at which from three to four hundred people attended. My text was from John 17, "Thy word is truth" (these words are inscribed on the pulpit), and I tried to show that truth is the basis on which any work can stand, and especially any church of God; truth as it is in Christ, revealed in the scriptures, is absolute, complete, and accessible to all men, and therefore sufficient for the needs of man, of mankind, and of the church. Pastor Jean Mönnier of the Reformed Church, and an English friend of mine, a Congregationalist, Mr. C. W. Toms, who had come all the way from London on purpose, spoke after me, and expressed their cordial sympathy with our work. There were other ministers and leading brethren of other denominations in the audience, and some members of the Committee of Direction of the McAll Mission.

At 6 P.M. we had a love feast. About sixty partook together of a light meal, as they were not able to return home and be back in time for the evening meeting. At the table a number of letters were read from many friends far and wide who had not been able to come, and among these was a letter from dear Mrs. R. W. McAll, the widow of my honored friend and former leader, Dr. McAll, whom we had thought right to invite to our meetings, as we cannot forget the past debt of gratitude which we owe to her departed husband. She was not able to come, owing to the state of the sea, but she sent a very kind letter, along with a portrait of Dr. McAll, which now adorns our Young People's room.

Among the audience of the afternoon I must not omit to mention the presence of our friend, Mr. Ernest B. Gordon, son of our lamented brother, Dr. A. J. Gordon, who was instrumental in founding our church and launching the Baptist work in France on new lines, ten years ago. Mr. Gordon's health did not allow him to take part in our meetings, but it was a great privilege to have him among us.

At 8 P.M. a larger gathering assembled, about four hundred or more, to hear Brethren Sainton of the Rue de Lille and Revel of Tramelan, with our Lutheran friend, Pastor G. Affia, who was followed by a distinguished Methodist minister, Pastor Matthew Lelievre, who all had words of sympathy and encouragement for us.

On Monday, the 17th, at 8 P.M. a family gathering of the two Baptist churches took place. A number of brethren took part, and the two hours passed almost without notice. One baptism took place. At that meeting a very warm, affectionate letter was read from our old friend, Dr. A. W. Rogers of Paterson, whose liberal contribution to your funds on behalf of our church is but one of the tokens of sympathy which he has given us.

A few days afterwards Pastor Theodore Monod, who has been a personal friend since I began to preach the gospel, and whose kindness and brotherly counsel have often helped me, as many others no doubt,

spoke in one of our evening meetings, as he had not been able to come on the 16th. Other friends would have been with us had their occupations allowed. These inaugural services have helped us greatly, showing us that notwithstanding our position, which some would call sectarian, and the fact that many of us have left other denominations to become Baptists, we have not lost to any appreciable extent the sympathy and confidence of the true Christian people.

And now the work is in full swing, and we already perceive coming signs of great blessing. The Sunday attendance is somewhat larger than at Rue St. Denis, although our membership has decreased a little by the passing of some of our members, in a brotherly spirit, to our sister church of Rue de Lille, which needed strengthening. The evening meetings are nicely attended, though we have not yet made much publicity. The kind of people who come are of a better class than at Rue St. Denis, and a few have already expressed their desire to give themselves to Christ. I hear that Rue de Lille church is also going on satisfactorily. Brother Sainton has taken courage, and we expect good things for this winter.

AFTER THE CHIEF SEATS

REV. CHARLES H. HARVEY, PALABALA, CONGO

A GREAT change is taking place just now at Palabala. The old desperate opposition of the chiefs and head men to the gospel seems to have quite broken down, and there is not only toleration but a patronage of the mission by the notables almost embarrassing in its demonstrativeness, while the old chief, Noso, has given up his fetiches and professes conversion.

Last Sunday we had four chiefs present at the service, including Noso, and our chapel was very full; in fact, our seat accommodation proved to be inadequate. It was specially difficult to provide seats for the chiefs, as they refuse to sit on the benches like the common people, and would like their distinctions in rank in vogue among themselves in their palavers, to be introduced into the meetings for prayer and worship. But that, of course, is out of the question; for whereas one dignitary may sit upon a chair in their own gatherings, another may only squat on a leopard's skin, while others must be content with a rug or a mat.

At this service, therefore, I was anxious to start aright. Fortunately, the head chief had before the service sent his own chair, and two more accommodated themselves upon stools lent for the occasion. Number four, however, thought that a stool was too lowly a seat for His Highness; consequently he mounted the rostrum and seized my chair, which I had just then vacated in order to begin the service. This would embarrass my movements and the chances were that the other great men present would have considered that the balance of power was seriously interfered with by one of the minor chiefs seating himself in high places, and a migration to the platform would have followed. Seeing that our rostrum is only about five feet square, such an arrangement would have left much to be desired. I therefore promptly laid hold of the back of my chair, and having successfully prevented its being tugged away, I escorted His Audacity to the edge of the platform, upon which he sat during the remainder of the service. Afterwards I announced that any members of the congregation not caring to use the benches are at liberty to bring their own seats, but that it is not the custom in Christian assemblies to make distinctions on the ground of superior dignity or dress. I quoted James ii. to them also, and showed that it was forbidden to do so. This latter especially was convincing, and indeed the chief already alluded to said: "White man, that settles it!" There can be no further controversy about it now.



MOUNT OMEI, THE SACRED MOUNTAIN OF WEST CHINA

A SUMMER DAY'S OUTING

REV. W. M. UPCRAFT, YACHAU, CHINA

IT is our custom to take the Sabbath rest on Monday by going out to one of the nearby villages, which not only gives us a change, and thus a rest, but also affords an opportunity to see something of our village neighbors.

Recently we had with us here a young Buddhist priest to be cured of the opium habit, which he had contracted at the age of ten, and was at the time he came to us an abject slave to the inexorable drug. He had gone home a new man physically, and left an urgent invitation for us to visit him at his temple, so we set forth one Monday morning to spend the day there.

The road lay along the valley of the beautiful Ya, with the river dancing in the sunlight at our left and the mountains shadowing either side, while the fields between overflow with their wealth of rice and corn.

It is easy to rise to the height of devotion in presence of Him who crowneth the year with His goodness, so that "the valleys are covered over with corn; they shout for joy, they also sing."

The transition from the singing valley to the grimy precincts of the unlovely temple was abrupt enough to more than neutralize the spirit of happy harmony between our inner feelings and the face that smiles through nature, the more so that we found the whole place pre-empted by a noisy crowd ostentatiously performing their part before the dust-laden idols.

What common ground could there be

between the devotion inspired by nature's witness to the nearness of God, and this blazing man-made display and artificiality? Yet had they common fatherhood.

Scarcely had we got into the temple yard when the crowd, forgetting all else in the presence of three foreigners (and one of them a woman), forsook the idols and gave us greeting. Many of them were old acquaintances through the medicine room, and so had a ground of commerce with us; the priest came forward to care for the ponies and apologize for the unusual noise and excitement.

And after a little delay the "worship" was resumed. On either side of the room a stand is erected, beside each of which three of the village elders stand with drum, cymbals and prayer-book respectively, their combined functions, marking time, producing harmony, and chanting the liturgy. Meanwhile the women, who are the principal worshippers, take their places before the "high altar," where, with clasped hands and devout attitude, they prepare for their part.

At a given signal from the gong they stream out into a regular procession and parade the open space before the idol, chanting in a weird strain a long rigmarole of which neither they nor we understand the least bit, save when in a frequently recurring refrain they utter the idol's name.

Now the music increases its pace; the chant likewise accelerates its speed, and the session of worship ends with a prolonged series of genuflections at the altar.

Tea drinking and the attendant flow of small talk follows, after which there is an undeniable demand to "hear the book preached," the meaning of which is that now they are through with their service they wish to hear what we have to say.

This spirit of easy tolerance on the part of Chinese Buddhists may seem strange to those who do not understand the attitude of the people on religious questions generally. Religion with them is not a matter of heart and conscience, as with us; here "custom" is the ruling factor, and when custom is satisfied by the observance of the usual forms, the people are then free to turn their attention to anything else that may attract their notice; hence the demand to hear us preach our book. So they were placed around the front of the temple, while the foreigners took a place before the idols and the extempore service commenced. Too brief, and altogether delightful; it had just that spice of informality that lends a swing to things.

The large majority of hearers was of women; and this of itself was sufficient to keep the meeting out of a groove, for Chinese women, whatever may be true of other lands, are endowed with an easy facility for asking questions, and this was too good an opportunity to be lost.

No one but the preacher in a pagan land can quite understand the appalling amount of explanation needed to make even an ordinary home religious phrase understood out here. And so the questions came thick and fast; punctuated by murmurs of approbation whenever they caught properly on. Sometimes the young priest would be appealed to, and right well he did his part in telling out what he had learned.

It was a curious sight there in the declining afternoon sunlight. The dusty, crowded temple; the begrimed, helpless idols; the rustic, listening folk and the message! And with sufficient preaching force it can be duplicated a hundred times. Who will supply the force?



DIVINE DELIVERANCE AT WU-SHIH-PING

REV. JOSEPH S. ADAMS, HANYANG, CHINA

WU-SHIH-PING is a pretty little village nestling among the foothills of a mountain-range which runs through Central Chehkiang, one of the seacoast provinces of China. Fine woods of pine, cedar, oak and chestnut cover the hamlet from distant view, while beyond the trees there stretch miles of plain, carved into queerly shaped rice fields, green with the growing harvest. To the westward a wide blue lake irrigates the plain, and beyond high mountain peaks, range after range — a beautiful and peaceful scene. As the village was about equally divided between heathen and Christian, it was far from being as peaceful as it looked. The lights and shadows in the adjoining pine woods were not more changing than the joyful and sad experiences of the Christians.

The offence of the cross has not ceased in China. The villagers fiercely resented the intrusion of the new doctrine, connected wrongly enough with opium, war, rebellion and the hateful foreigner. Persecution set in, mild enough compared with history, but sufficiently trying to people young in the faith. As injuries were forgiven and no revengeful spirit shown, persecution grew bolder and fiercer. The spirit of meekness was again mistaken for weakness. The younger Christians began to chafe under the restraint.

"Why should they submit to have the water drained off from their rice-fields and the crop lost? Why should a straying animal be immediately slain, or, worse still, hopelessly maimed? Why refused the use of the public roads, the public wells, the firewood from the hills? Why beaten and reviled on the market-places? We do not fear them. Let us defend ourselves!"

Calmer counsels prevailed. They waited for God to defend them. He strengthened their faith, and mightily encouraged them by leading one and another of their persecutors to accept Christ.

Three miles from Wu-shih-ping there is a small town called Stone Gates, where a market is held for the surrounding hamlets. Here the brethren found a mission field and often preached Christ, sold books and tried to lead men into the truth. It was a very unpromising place, being full of opium dens, and the attendant gamblers, bad women, loafers, thieves and the like sinful debris of human life. All attempts at buying or renting a building for a mission station at Stone Gates had failed, owing to the strong opposition not only of the "opium interest," but of the gentry and people generally. Finding petty persecution of no avail, and that the Christians grew stronger upon their daily diet of abuse and injury, the idolaters met at Stone Gates in an opium den, and decided upon a bold stroke which should rid them of this religious nuisance for once and all.

In China few affairs of importance can

be undertaken without the assistance of a fortune-teller, who selects a "lucky day." It does not occur to these people that he cannot select days to be born in or lucky days to die in. On being consulted by the conspirators Mr. Fortune-teller fixed a date ten days ahead for this important event — the extermination of the Wu-shih-ping Christians. If undertaken on any other day, the project would fail. Night time was the best part of the twenty-four hours for the purpose. Mr. Fortune-teller quietly received his fee and slipped over to Wu-shih-ping to tell the Christians what was planned, in hope of getting a second one.

It was with much concern the Christians heard that their homes were to be burned, their cattle stolen, themselves driven from the district on pain of death. Where all were foes they found no friends to plead for them. All poor men, they could not bribe officials to give the protection which was theirs by right. Being disciples of Christ, they would not consent to use methods diplomatic and crafty, to overthrow the designs of their enemies. So they came and consulted the missionary and asked his counsel, which was: "Put God to the test; trust and obey him. Satan cannot reach those whom God hides. He is able to save unto the uttermost."

We felt it our duty to call on the Governor of Kinhwa and inform him of the projected riot, not only as claiming the rights of peaceful people, but also as showing the natives that the Christians held the magistrate's office in respect. Moreover, if anything came of the riot, he could not be held responsible, if he knew nothing of the matter.

He received us in great state, in a gaily furnished guest-room — foreign clocks ticking merrily on the walls, porcelain pots filled with dwarfed and flowering shrubs — and listened with politeness to our story, with many noddings of the head, and smiles, which suggested mirth rather than friendship. Wagging his shaven head to and fro, he explained that these were good people, who always paid their taxes, and he could not believe *they* would be guilty of lawless conduct. He had no right to think evil of them. Anyway he could not prevent crime, but if committed, we might rest assured he would punish it. He refused to issue a proclamation protecting the Christians. His idea evidently was, that if a riot came off he would have some good pickings out of the families concerned, as some were well connected.

While we in the city were vainly seeking the protection the law was supposed to afford, the little assemblies of believers scattered over the country were daily praying for their persecuted brethren. The appeal to Jehovah was more effectual than the cry to the temporal power.

The time came for the attack. Messengers had been sent along the route from Stone Gates to Wu-shih-ping. The men from these farms and hamlets were to join the main party as it came. They made the night hideous with their gongs. The glare of torches revealed the half-naked forms of men — pig-tails tightly bound round their heads in "fighting-trim." Armed with swords and tridents, knives and spears, they were expecting the Christians to make a bold stand at last, for the defence of their families and their poor homes.

Coming to the first house they found it empty, the inmates gone! Soon they found all the brethren gathered in the strongest house, with the door shut "for fear of the Gentiles," while the cattle had been secretly conveyed into the hills.

They paused for a few moments, not knowing but this might be some ambuscade or trap for them. They heard the voice of a man calling upon One whom he called "Jehovah" to show his power, and save the people who trusted in him.

The crowd paused but for a few moments, then the awful, prolonged yell arose, which once heard can never be forgotten! The sound was swallowed up in a sudden crash of thunder, quick flashes of lightning followed, and a sudden mighty wind, which

crashed down the trees. Again the roar of thunder, echoing over their heads and among the mountains, and down came the rain in torrents.

The surging, angry mob did not wait after that first sudden crash of thunder. The glare of their torches had prevented them from seeing the gathering storm as it came suddenly with a mighty uproar. They thought the "Lei shen," the heathen god who strikes criminals dead that have escaped human law, was after them. They fled for home, down went the torches, away with spears and swords. Some fell among rocks and stumps of trees, others tumbled into muddy paddy fields; a few lost their way and wandered about till daylight, terrified lest some lightning flash should reveal their whereabouts to the angry god who was after them.

What thanksgiving and praise ascended to Jehovah from those humble cottagers who had put him to the test, and found him able to supply all their need! How they rejoiced in the steadily falling rain, which was to them an assurance of his care and protection.

When the rioters of Stone Gates collected together again, they were much laughed at for their failure. They blamed the fortune-teller for his "unlucky day." He defended himself by saying that he could not be expected to know what gods and foreigners were going to do. He had learned that the missionary had a box full of lightning, and he made it carry letters on a wire, quicker than a horse. "No doubt the foreigner knew all about electricity, and had bottled up a storm and let it loose on them, and a pretty bad one is must have been.

This explanation exonerated the fortune-teller. Not a few felt if the disciples were going to fight with such weapons, they had better be left in peace. Two brothers, ring-leaders in mischief, did not approve of this idea. Their main purpose was undoubtedly plunder, and they made the religious point a mere pretext. In a few weeks' time these two worked up another riot, in much the same way as before. They decided to go by daylight, take only a few desperate spirits, and the spoil would be all the greater.

Hearing of the trouble we went out to Stone Gates and tried to pacify the people. We were assured by the small local official that there would be no trouble. He was warned that he would be held responsible for what should happen, but it is well understood that the higher officials protect their underlings, so probably the warning had no effect.

Another fruitless appeal was made to the governor at Kinhwa. Such cases are practically heard in public, a crowd of secretaries, soldiers and servants looking on. The magistrate referred to our last visit, and how evidently we were unnecessarily alarmed.

"Why do you come to me with these idle rumors?"

"Because you are the ruler, and we are taught by our doctrine to respect authority. You are also responsible to the viceroy for the peace of the district."

"There will be no trouble; these are but words blown of wind. You said there was a riot brewing before; nothing came of it."

"True, nothing came of it, because our God helped us when Your Excellency refused!"

"Well! well! yes! yes! perhaps your God will help you again."

"Certainly He will, but that will be no credit to Your Excellency."

"Oh, yes! Oh, yes! Don't fear! Don't fear! Let me invite you to drink some tea. This is from my native province of Kiang si. I believe tea will not grow in your honorable country," etc.

This meant the interview was at an end. Before His Excellency's tea was cold, messengers were off to Stone Gates full speed. "The magistrate will not help the eaters of foreign religion; let us go up and beat, cast them out."

(Conclusion next month.)



MISSION STEAMERS ON THE UPPER CONGO, CENTRAL AFRICA

IN LOVING MEMORY OF DR. DUNCAN

BY MR. AND MRS. FRIESEN

[Mr. and Mrs. Friesen, missionaries of the Union at Nalgonda, India, are natives of South Russia, and went to India without coming to America. Their only acquaintance with Dr. Duncan was by letter. We are glad to print their loving tribute.]

IT was an unspeakable disappointment to us when on our landing in New York, about four weeks ago, we heard of the departure of our dear Dr. Duncan. In the seven years of our connection with him as our Secretary he grew dearer and dearer to us by every letter we received from him. Indeed, he wrote to us just as a loving father would write to his beloved children. His letters were saturated with words of kindest advice, greatest encouragement and most loving appreciation of the work done; thus, when speaking of him, we always called him our dear Father Duncan. Our great love to Dr. Duncan can only fully be understood when known that being entire strangers to our Board, we sometimes felt as step-children would feel towards their new mother, but Dr. Duncan's loving kindness soon took this feeling away, and made us feel as one with the American Baptist Missionary Union. Need we tell how we longed to see him face to face, whom we loved so much? It was hard for us to understand the Lord's way, and to say: "Thy will be done in earth, as it is in heaven." We found comfort only in the assurance that we shall meet in heaven, where he is gone before us to have the blessed rest that he so much needed.

As our love increased to Dr. Duncan, the desire was growing upon us to have a photograph of him, to see how he looked, but we did not feel like asking him for it. Reading in the BAPTIST MISSIONARY MAGAZINE an appeal to all missionaries of the Union that had not yet sent their photographs to do so, we thought this gave us a rare opportunity to ask a photograph of Dr. Duncan in return. So we indicated by sending ours that we had made it our custom never to give a photograph unless we receive one in return. To our delight Dr. Duncan took the hint kindly, and sent us his picture and a beautiful letter by returning mail. The remembrance of this little event is very pleasant to us now. It also makes us happy to think that it was our privilege more than once to be of some little service to Dr. Duncan in the time of financial depression by getting the financial assistance of the Mennonite Brethren of Russia and America to help the work of the Union at Nalgonda. He always appreciated the assistance of this body very highly. This was especially so when in the beginning of this year the Mennonites of Russia sent out Brother and Sister Hübert, under the auspices of the Missionary Union, fitting them out, paying their passage and salary for the first year. On learning what the Mennonites had been accomplishing, he wrote us a very pleasant letter, saying among other things that this brave response of the Mennonites was a very bright ray in the financial darkness of the year.

The kind remembrance of this devoted servant of God will never cease.

EDUCATION AT BANZA MANTEKE

THE educational work has come to a place where it must be enlarged if the whole work is not to be injured by the lack. The pupils in the out-schools are now to the place where they can, in many cases, go no farther until their instructors have themselves received further instruction. That is, they are able to read and write after a

fashion, and in a few places can even write a few figures, and still more rarely add a problem in simple addition. When boys are taken from these schools for the work in the training-school, half of the time must be spent on these most elementary subjects, and a part of the remainder on other subjects that they should be drilled in before they are admitted to this work. There are other branches that should be taken up also, that up to the present time have never been attempted. We have been talking this matter over for a long time, but as it means the translation of text-books, etc., it has not thus far come to the point of starting. Now what we have in view is to select twenty or twenty-five of the brightest of all the scholars in the out-stations, and have them here for one or two years, and out of these take students for the training-school, especially those who are to be teachers. To make a personal selection from these schools is another reason for the tour previously spoken of.

Dr. Catherine Mabie here, and has now almost entirely relieved me of the medical work, so that my time may be given to the church work and translating. While the training-school was running it was difficult to find time to do much of the latter. It is sadly needed, as there is only Luke and eleven chapters of Matthew's gospel, and Romans, First Corinthians, Galatians and the two Timothys of the New Testament translated into this dialect, and but forty chapters of the Old. We hope to add to these the first book of Psalms and John's Gospel before '99.

Our eyes are lifted unto the hills from whence cometh our help, so if the deeper shades do prevail in this letter, we trust it will add to the beauty as a whole. "While the shadows are many the sunshine is one." W. H. LESLIE, M.D.

A CHANGED VILLAGE

I HAVE just come home from a fourteen days' visit to our outposts. We have now nine in all, four planted this year. I had a really good time of it. There were a good many inquirers. I baptized fifty-nine. In one of our new outposts, about nineteen miles from here, there is a circle of small villages. Five or six years ago I did a lot of work among them; but after some time they would not even come to hear me. I tried to build a little schoolhouse of grass, to gather the children in. One evening an old fetich woman got mad about it, and ran through the village, screaming and shouting that every one in the village would die if the house was allowed to stand. She then ran to the house, tore off the grass, and more people came, and the house was destroyed. Four months ago the same people invited me to come to work among them again. I told them that I would, but they must build a house of worship for themselves. On my last trip I went to see them. They had begun to build the house in the middle of the circle of eight villages.

About one hundred gathered on the Sundays to hear the word. Seventeen professed conversion, and were baptized. Two backsliders asked to be restored to fellowship; nine more have asked for baptism. What is the most hopeful in this and similar works on the Congo is that it is the young people and women who take the lead. That gives us a true hope of large success in the future.

REV. P. FREDERICKSON.

LUKUNGA AND KIFWA

I WENT to Lukunga in June to look after the work. The schools had been begun, as promised in my last visit. Not a few of men, women, and children attended. Several could read pieces in the New Testament. There was a kind and pleasant spirit among the Christians; the gospel was preached regularly. There were inquirers in three churches. We baptized fourteen in all. In another three were restored to fellowship. The gospel has entered a new village — four confessed conversion. One of them was among the number baptized; the other three happened to be away, not knowing that I was coming. On my return to Kifwa I slept in their village. Many came to our evening prayer, and several professed their willingness to follow Jesus.

The sleeping sickness is very bad in and around Lukunga. Luvava, the Lukunga evangelist, died from it in November. That was a great loss to the work, he was such a bright Christian and preacher.

At Kifwa the Lord continues to bless us. In July we had our yearly meeting. All the Christians from our outposts were invited. We expected about two hundred to come, but three weeks before the meeting the small-pox broke out in a large number of villages. This hindered many persons from coming. Three were sick from it on our station while I was at Lukunga. Two of my carriers were taken sick and had to return. We had five meetings in all. On the morning of the first day we had an hour

of prayer. At ten o'clock we met again. After prayer and singing of some hymns the brethren were welcomed to the meeting. We then began with the different subjects which we were to speak about.

1. The necessity that we as Christians take care of the old, sick and helpless.

2. Caring for our children, sending them to school, and training them up for the Lord.

3. Is it right to give our young daughters in marriage while yet children? Ought they not to make their own choice?

4. Ought all church members to learn to read?

5. Drinking of palm wine and other wine.

6. What is our duty toward new fields, and how can we best reach them with the gospel?

7. Our duty to offer ourselves to the service, as well as give to sustain the Lord's work at home, and to send the gospel to other places.

On the last day several gave short gospel addresses. Eighteen out of twenty-two were received for baptism by the church and baptized, after which 140 of us sat down to remember the dying love of our loving Savior. Thus ended a most pleasant and profitable meeting.

P. FREDERICKSON.

A GENUINE CONVERT

ONE young man came to me and said he and his wife had been quarrelling, and "come and help us." I went to his home and found that he had been exacting and the wife had aggravated him, and he struck her. I spoke to both of them, and then advised Mbolakolo to confess he was wrong, and ask his wife to forgive him. He rose up before many people, went to his wife, and putting his arm round her, asked her to forgive him, as they both belonged to Jesus.

You will see the significance of this when you remember that wife-beatings are of common occurrence, when the husband calls friends around to beat her, and so keep her in order. She is only recognized as his money. For him to go to the wife at all and confess himself wrong was a great thing, but to do it before many other people certainly proved that grace was in his heart. Before these two professed conversion they were always quarrelling and fighting, and could be heard raging all over the village; now it is so different with them that everybody notices it.

C. B. BANKS, *Bolengi*.

PERSONAL

MRS. S. A. D. BOGGS sailed from Boston Dec. 8 to rejoin her husband at Gauhati, Assam.

REV. O. L. SWANSON and wife are settled in their new field, with headquarters at Gologhat.

MISS HENRIETTA F. MORGAN and Miss Isabella Wilson have removed from Sibsagor to Tura, Assam.

MRS. J. E. CLOUGH of Ongole, India, is in Hamburg, Germany, with her sister, Mrs. J. G. Fetzer.

REV. E. G. PHILLIPS and wife and Miss Alice J. Rood of Tura, Assam, have returned to America.

MR. ROBERT R. MILNE of Ikoko station, on Lake Mantumba, Upper Congo, is in America for a few months.

THE salary of Rev. A. Friesen of Nalgonda, India, has been paid by the Mennonites of Russia. The statement on page 22 of the "Year of Blessing" is incorrect. Mr. and Mrs. Friesen are now in America.

REV. EDWARD O. STEVENS of Moulmein, Burma, since his return to America a few months ago, has undergone two operations for the trouble in his throat, at the skilful hand of Dr. W. W. Keen of Philadelphia. It is expected that the last was completely successful in removing the cause of the difficulty, but at the cost of the loss of his voice. Mr. Stevens will have the sympathy of a wide circle of friends in this affliction.

WE are deeply pained at the new trial which has come to the veteran missionary and District Secretary of the Union, Rev. C. F. Tolman, D.D., of Chicago. Last year he fell and broke his hip. After a long season of suffering and disability he was getting about again, but again fell and broke his hip again in nearly the same place. We extend profound sympathy to Dr. Tolman in this suffering, and pray that the Lord may strengthen and restore him.



ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF OCT. 10, 1898. THIRTEEN MEMBERS PRESENT

THE committee were informed that a cablegram had been received from Port Said announcing that the Foreign Secretary had been obliged to abandon his proposed visit to the missions in Asia. The cablegram was as follows: "Obliged to leave steamer. Duncan."

A letter from the Foreign Secretary written from London, in regard to the title to the chapel in Rue de Lille, Paris, was presented, and the propositions which had been arranged by Dr. Duncan in conference with brethren from Paris, were approved.

THE MEETING OF OCT. 24, 1898. TEN MEMBERS PRESENT

A letter was presented from Dr. Duncan, the Foreign Secretary, dated Port Said, Oct. 6, 1898, stating the circumstances of his failing strength, under which he was obliged to leave the steamer and give up the plan of visiting the missions in Asia. It was stated that he expected to arrive in Boston Friday, Oct. 28, and Deacon George W. Chipman was requested to meet Dr. Duncan at the steamer, and extend to him, on behalf of the committee, the assurance of their profound sympathy.

A letter was presented from Robert Allan, Esq., of Glasgow, covering a check for £500 for the additional cost of the proposed schooner for missionary work in the Inland Sea of Japan, and the Corresponding Secretary was authorized to extend the grateful appreciation of the committee to Mr. Allan. Dr. Elder led in a prayer of thanksgiving for this generous gift and the interest of Mr. Allan in this work.

The Corresponding Secretary presented the conclusions of the conference of the committees regarding missions in the new United States territories, as follows:

The joint committee of the Executive Committee of the Missionary Union and the Executive Board of the Home Mission Society, appointed to consider proposed missions to our new national dependencies, met in New Haven, Conn., Tuesday, Oct. 11, 1898.

The following brethren were present for the Missionary Union: Rev. Henry M. King, Rev. N. E. Wood, Rev. J. F. Elder, Rev. H. C. Mabie. For the Home Mission Society: Rev. E. T. Hiscox, Hon. Francis Wayland, Rev. H. L. Morehouse, Rev. Wallace Buttrick.

The Hon. Francis Wayland was chosen Chairman, and Rev. Wallace Buttrick, Secretary.

After inquiry and discussion, the following resolutions were unanimously adopted:

Resolved, That it is the sense of this joint committee that the West Indies shall be considered a legitimate field for Home Mission work, and that the Philippine Islands and other possessions contiguous to our Asiatic missions, which may come under the authority of the United States, shall be considered a legitimate field for Foreign Mission work.

Resolved, That in view of the successful work inaugurated by the American Board of Commissioners for Foreign Missions in the Hawaiian Islands, and continued by the Hawaiian Evangelical Association, it does not seem expedient for the societies which we represent to initiate Baptist mission work in these islands.

Adjourned.

Respectfully submitted,

WALLACE BUTTRICK,

Secretary Joint Committee.

Voted, That the report be accepted, and its conclusions adopted as the policy of the Missionary Union.

Messrs. Mabie and Elder were appointed a committee of conference on behalf of the Union to meet the representatives of other mission boards in regard to the missions in the Philippines, on Nov. 7, at 156 Fifth Avenue, New York.

Permission was voted to Rev. William Wynd of Osaka, to leave his field for a period of rest.

Attention was called to the very serious result of the operations which Rev. E. O. Stevens had been obliged to undergo, wholly depriving him of the power of speech, and the Recording Secretary was requested to extend the sincere sympathy of the committee to Mr. Stevens in his severe affliction.

THE MEETING OF NOV. 3, 1898. EIGHT MEMBERS PRESENT

This was a special meeting called in view of the death of Rev. Samuel W. Duncan, D.D., Corresponding Secretary of the Union, whose funeral services were held in the afternoon. Messrs. King, Barbour and Huling were appointed a committee to prepare a minute on the death of Dr. Duncan, for presentation at the meeting of the committee on Nov. 7.

The committee, with the officers of the Union, proceeded in a body to the funeral services of Dr. Duncan, at the First Baptist Church on Commonwealth Avenue, Boston.

At the service Rev. Henry M. King, D.D., chairman of the Executive Committee, presided, and the following order of service was observed:

Invocation, Rev. A. J. Rowland, D.D., Secretary of the American Baptist Publication Society.

Reading of scripture, Rev. Nathan E. Wood, D.D., pastor of the First Baptist Church.

Address, Rev. Henry M. King, D.D., chairman of the Executive Committee.

Address, Rev. Alvah Hovey, LL.D., of Newton Theological Institution.

Address, Rev. Henry C. Mabie, D.D., Home Secretary of the Missionary Union.

Prayer, Rev. Thomas S. Barbour, D.D., pastor of the First Baptist Church, Brookline.

Benediction, Rev. Henry L. Morehouse, D.D., Field Secretary of the American Baptist Home Mission Society.

THE MEETING OF NOV. 7, 1898. THIRTEEN MEMBERS PRESENT

A minute on the death of Dr. Duncan, late Foreign Secretary, was presented by the subcommittee appointed at the preceding meeting, and adopted, and ordered inscribed on the records and a copy sent to the family. (See the MAGAZINE for December, page 652.)

A committee of five was appointed to consider and present the name of a candidate to fill the position of Corresponding Secretary, made vacant by the death of Rev. S. W. Duncan, D.D. Messrs. King, Chipman, Perkins, Wood and Estey were named as the committee.

The committee was led in prayer by Dr. Huling and Dr. Merrill, in view of the bereavement which has fallen upon the Union in the death of the late Foreign Secretary.

The return of Mrs. James M. Baker of Ongole to America was authorized.

THE MEETING OF NOV. 21, 1898. FIFTEEN MEMBERS PRESENT

The Treasurer stated that the Treasurer of the Japan Mission at Yokohoma had realized $202.03 Mexican for each $100 of the bills of the Union; and the Treasurer of the West Japan Mission at Kobe had realized $202.16 Mexican for each $100 of the Union's bills.

The Recording Secretary presented the action of the Triennial Conference of the German Baptist Churches in America, urging their churches to sustain the Missionary Union.

A letter was received from Rev. F. L. Piper, Corresponding Secretary of the Advent Missionary Society, stating that their Board, having decided not to continue their mission in Portuguese Congo, had transferred their property at Sumba, twelve miles from Mukimvika station, to the Missionary Union for the use of the Society in its mission work, and the Secretary was instructed to extend to the Board of the Advent Society the fraternal appreciation of the committee for the gift.

A circular of historical information regarding the changes in the salaries of missionaries from the beginning of the missions, was adopted and ordered sent to the missionaries.

Rev. H. Morrow of Tavoy, Burma, was presented, and addressed the committee in regard to the condition of the work in Tavoy. His return to Burma was authorized, provided his health should prove to be sufficient.

Resolutions of sympathy on the death of the late Foreign Secretary, from the Presbyterian Board, North, of New York, were presented, and the Corresponding Secretary was authorized to acknowledge the receipt of the resolutions, with appreciation of the sympathy expressed.

Rev. A. Friesen of Nalgonda, India, was introduced to the committee, and made an interesting statement in regard to the relations of the Mennonite Brethren in Russia to the Baptist work in India, stating that they had paid in the neighborhood of $2,500 or $3,000 a year for his salary and mission work, and were greatly interested.

Dr. Elder, on behalf of the conference of representatives of various mission boards in New York in regard to work in the Philippines, stated that no definite arrangements are being made by the Boards represented, for missionary work in those islands, except as special funds are provided.

In view of the importance of general action in the present circumstances of the Missionary Union, and at the suggestion of the special committee, the committee voted that a special meeting of the Board of Managers of the American Baptist Missionary Union be called on Wednesday, Jan. 11, at ten o'clock A.M., for the purpose of electing a Corresponding Secretary to fill the vacancy caused by the death of Dr. Duncan, and to consider other matters which may come before them, the meeting to be held in Tremont Temple, Boston.

Rev. Heinrich Unruh, of South Russia, was appointed a missionary of the Union, to be associated in the work at Nalgonda, India, with Rev. A. Friesen. Rev. A. J. Hübert, now at Nalgonda, was authorized to begin measures with reference to the opening of a new station, dividing the Nalgonda field. The Mennonite Brethren have already contributed $800 toward the proposed new station.

THE MEETING OF DEC. 5, 1898. ELEVEN MEMBERS PRESENT

In harmony with the custom of the Woman's Baptist Foreign Missionary Society, it was resolved that the evening of the regular prayer-meeting following the first Sunday in February, be appointed an evening for special prayer for foreign missions.

Rev. J. C. Brand and Mrs. Brand were transferred from Tokyo to Mito, Japan, to have charge of the work there inaugurated several years since by Rev. J. L. Dearing of Yokohama.

Messrs. Elder, Barbour, Bullen, Estey and Huling, with Dr. Mabie, Corresponding Secretary, were appointed a committee to confer with a similar committee from the American Baptist Home Mission Society with regard to methods of raising funds on the home field occupied by the two societies.

BOOK NOTES

KOREAN SKETCHES, by Rev. James S. Gale of the American Presbyterian Mission at Wonsan, adds to the few volumes on what has until recently been known as the hermit country. The more we know of Korea the more interesting we find it. Apparently dull and uninteresting, the Koreans within a few years have shown such a capacity for development and enterprise that they are rapidly gaining the attention of the civilized and Christian world. Old customs and beliefs seem to have far less hold upon the Koreans as a people than upon the Chinese or even the Japanese. The spectacle of a social club offering advice to the Emperor which leads to the dismission of the principal Cabinet minister, is one which has probably never been witnessed in any other nation on earth, yet that is the latest report from Korea, which is now said to be one of the most promising fields for Christian missionary effort. Published by the Fleming H. Revell Company, at $1.00.

CHRISTIANITY AND THE SOCIAL STATE forms a valuable addition to the series of volumes issued in the last four years by Rev. George C. Lorimer, D.D., pastor at Tremont Temple, Boston. The title of itself is enough to attract attention to the book, and the table of contents only whets the zest of the reader. Sociology is of supreme interest in the civilized world at the present day. It has displaced intellectual philosophy and in a certain sense, science, from the eminent positions which they have occupied in the past. The science of man now engages absorbing attention. Dr. Lorimer's valuable chapters on social reform, social state, social evolution, the individual, socialistic salvation, corporations, time and taxes, the redemption of childhood, are themes which no one of intelligence can pass without interest. It is needless to say that the book shows the same careful statement and graphic and effective grouping of things with which the hearers of Dr. Lorimer and the readers of his other volumes have become so familiar. It is a valuable contribution to the literature of socialistic science. Published by the American Baptist Publication Society at $2.00.

THE MAKING OF A SERMON, by Prof. T. Harwood Pattison, D.D., of Rochester, will be welcomed by ministers. Dr. Pattison is one of that happy number who can both teach and illustrate the making of a sermon. It is hardly more than necessary to mention the book to commend it to our pastors. Also issued by the American Baptist Publication Society. Price, $1.50.

PASTOR'S COMPANION, by Robert G. Seymour, D.D., Missionary Secretary of the Publication Society, is a small handbook specially intended for the use of pastors at weddings and funerals. Full suggestions and forms are found in this little volume, which is also conveniently interleaved with blank pages for additions according to the personal taste. To be had from the American Baptist Publication Society. Price, 25 cents.

THE American Baptist Publication Society has performed a real service by issuing a book of "Childhood Songs," with words and music for primary classes and the home. Edited by Myra and Mabel Rowland. Price 25 cents. Multitudes of our teachers in the Sunday-school and mothers at home will welcome this little book for the help it will give them in training and making more happy the life of the children.

ITALY AND THE ITALIANS, by George B. Taylor, D.D. Price $2.00. American Baptist Publication Society. Dr. Taylor has been a missionary of the Southern Baptist Board in Italy for many years, and his observations have the weight of long experience combined with mature Christian character. His book supplies a place which has never been occupied, and will be the standard volume on Italy and Protestant missionary work in that country. We cannot do better than to refer every one who is desirous of obtaining information in regard to Italy, to this book.

REV. WALTER M. WYETH, D.D., has published the eighth in his Missionary Memorials, which is devoted to Henrietta Feller and the Grand Ligne Mission. This mission has always engaged an amount of attention from Christians, especially the Baptists of this country, apparently disproportionate to its size; but it has been recognized as important for its critical relation to the progress of the pure gospel among the Roman Catholics of Canada. Madam Feller was a true missionary heroine, and the narrative of her life and work is one of absorbing interest. The book can be obtained of the author, at 3920 Fairmount avenue, Philadelphia, we suppose at the same price as his other volumes, 75 cents.

DONATIONS

RECEIVED IN NOVEMBER, 1898

MAINE, $306.59.

New Sweden ch $15 00
Sanford, Mrs. Mary F. Lincoln 5 00
South Norridgewock, Sarah E. Taylor for famine relief, care Dr. Downie 5 00
Hallowell, 1st ch 11 00
Piscataquis Asso., per John Pullen, treas.: Dexter ch., $7.06; Dover and Foxcroft, $3.70; Milo ch., $3.37; Monson ch., $3.80; South Dover ch., $2.00; Guilford Center ch., 80c... 20 73
Alfred ch 3 50
North Alfred ch 3 00
Bath, Elm-st. ch 7 00
East Jefferson, 1st ch 20 00
South Paris ch 12 05
Cape Neddick ch 5 00
Waterville, 1st ch 166 94
Warren ch 8 89
Thomaston ch 17 48
Larrabee ch 6 00

NEW HAMPSHIRE, $37.

Plainfield ch 8 00
" Y. P. S. C. E. ... 3 00
Lakeport, Mrs. Ann E. Hall 10 00
Dover, Central-ave. ch 16 00

VERMONT, $127.53.

Burlington, 1st S. S. Class No. 2, tow. sup. Pothepogu Henry, care Rev. W. R. Mauley, Nellore, India... 12 83
Burlington, 1st ch 3 63
Saxton's River ch 100 07
Montgomery Center ch 6 00
Rutland ch. Y. P. S. C. E... 5 00

MASSACHUSETTS, $1,166.90.

A friend 12 00
Brockton, Warren-ave. ch... 5 50
Quincy, King's Daughters of Sw. ch 10 00
Hudson, Geo. H. Cass for sup. Sau Kler, care Dr. Bunker, for year ending March, 1898 6 00
Brookville S. S. 4 00
Boston, 1st S. S. for sup. nat. pr. in Thongze, care Mrs. M. B. Ingalls 50 00
Boston, Rev. Wm. E. Noyes " Calvary ch 2 00 5 00
Newton Lower Falls, Miss Lois E. Davis 1 00
Gloucester, Chapel-st. ch ... 5 50
Springfield, State-st. ch..... 109 58
Stoneham, 1st ch 6 28
Cambridge, Broadway ch ... 80 00
Waltham, 1st ch 35 50
Haverhill, Mt. Washington ch 4 65
Haverhill, 1st ch 36 61
Woodville ch 5 00
Foxboro S. S., class of young men 2 50
West Boylston ch 9 19
Winchester, 1st ch 10 00
" Mrs. F. A. Schliemann tow. sup. work of Rev. W. L. Ferguson 15 00
North Attleboro Y.P.S.C.E. for sup. Moung Quet and Ma Cha, care Rev. C. L. Davenport 12 50
Dighton, 1st B. Y. P. U $7 77
Waverly ch 16 00
Allston, Brighton-ave. Y. P. S. C. E. tow. sup. Kinkano, care Rev. S. W. Hamblen 12 50
Roslindale S. S. tow. sup. nat. pr. Tsao Kan Kin, care Rev. J. S. Adams.... 25 00
Danversport, 1st ch..... 6 20
West Acton ch 28 41
" S. S 25 00
Willimansett, Beulah ch 1 00
Chelmsford Center, Central Y. P. S. C. E..... 2 77
Conway ch 10 60
West Somerville ch., of wh. $25 is from W. L. Teele, tow. sup. of "Augustine," care Rev. I. S. Hankins... 38 69
A friend 25 00
Needham Y. P. S. C. E. tow. sup. of nat. pr., care Rev. C. L. Davenport..... 15 00
Needham, 1st ch..... 12 15
Fall River, Lizzie Griffin Missionary Soc. of Brownell-st. chapel for work of Rev. G. L. Mason 25 00
Brookline, Mrs. E. C. Wilson 200 00
" Miss A. E. Wilson 25 00
Fitchburg, "Aunt Bessie".. 5 00
Blackinton, Mary B. Palmer 5 00
Hyde Park Y. P. S. tow. sup. "Our Missionary" 25 00
Palmer P. O., N. E. Barrett tow. sup. work where most needed 20 00
East Somerville ch., to constitute S. Ernest Cutler an H. L. M 162 00
Wakefield, 1st ch 46 00

RHODE ISLAND, $140.72.

Quidnessett ch 70 23
Providence, Broadway ch... 60 49
" Mrs. Julia A. Shedd, deceased..... 10 00

CONNECTICUT, $237.22.

Norwich, 3d ch..... 1 47
Hartford, Suffield-st Y. P. S. C. E 13 00
Hartford, South ch. for quar. ending Nov. 1, 1898..... 27 00
Hartford, 1st ch., Steadfast club tow. sup. of Hemmai Klaipo of Toungoo 10 00
"F" 5 00
Brooklyn ch 4 75
Wallingford, 1st ch. for sup. Rev. E. N. Fletcher..... 170 00
Winsted Y. P. S. C. E..... 6 00

NEW YORK, $874.56.

Meredith S. S., tow. sal. of nat. pr. Boaz, care Rev. I. S. Hankins, Atmakur, India 15 00
Troy, Fifth-ave. ch..... 91 60
" 2d ch. 50 00
Albany, Calvary ch. Y. P. A. 29 39
" N N..... 50 00
" per N. D. Ramsay.. 10 00
North Hector Y. P. S. C. E., tow. sup. of A. Koe, nat. pr. care Rev. J. W. Carlin, Swatow 21 00
Brooklyn, Marcy-ave. S. S., Primary Dept 4 30
Friends $20 00
Buffalo, Prospect-ave. S. S. class for the Forward Movement 5 00
East Pembroke Baptist Soc.. 5 00
Rochester, for the needs of the Union..... 1 00
Cuba Y. P. S. C. E..... 5 00
Fort Covington, a member.. 5 00
Lima ch. special offering.... 17 00
" " 5 00
New York City, Memorial Jr. Y. P. S. C. E., for Ma Pwa Thin, care Miss E L. Chapman 10 00
Mt. Vision ch..... 15 00
" " S. S.. 5 00
Port Dickinson ch..... 10 00
Buffalo, Fillmore-ave. ch.... 5 37
Sherman ch..... 10 00
Havana ch..... 11 66
Troy, Fifth-ave. S. S., Miss Brigham's class, to furnish hospital, care Rev. G. A. Huntley, Hang Yang, China 25 00
Salisbury, Rev. A. L. L. Hall, tow. sup. nat. pr. 2 50
Clarence ch..... 38 56
Canandaigua ch. and S. S. (of which $35 is tow sup. K. Musiah, care Rev. W. A. Stanton, Kurnool) 55 04
Bethel ch..... 3 42
Seneca Falls ch..... 9 30
Gorham ch. 12 60
Middlesex ch., Mrs. M. B. Jones 5 00
Orleans ch..... 4 30
Benton ch., add'l..... 7 50
Morris Y. P. S. C. E..... 2 25
Ithaca, Tabernacle Y. P. S. C. E. 6 12
Ithaca, 1st ch., in part..... 40 00
Trumansburg Y. P. S. C. E. tow. sup. nat. pr. in Burma, 10 00
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Kingston ch..... 29 30
Nyack Y. P. for China..... 10 00
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Milesburg ch. 8 08
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New Vienna ch. 3 50
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Wilmington ch. 18 37
Xenia, 1st ch. 25 00
Dayton, Central ch..... 53 25
" North ch..... 12 35
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West Jefferson ch..... 1 00
Norwalk B. Y. P. U. tow. sup. Rev. W. K. McKibben 5 72
Oberlin Y. P. S. C. E. tow. sup. Rev. G. H. Brock ... 5 00
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Rochwell ch. 1 25
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Wealthy-ave. ch..... 18 26
" " B.Y.P.U. tow. sup. B. W. in India..... 3 35
Kinderhook ch..... 7 25
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Manistique, Miss Annie Rooney 5 00
Antrim ch. 2 00
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Dowagrac, Stella Bond Fund 4 00
Ludington, Woman's Circle, 10 00
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Woodland Park, St. Paul ... 141 31
Opstead S. S..... 3 00
Soudan ch..... .. 1 80
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P. Anderson, " " 9 00

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Ogema, Children's Band .. 8 00
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Girard ch..... 8 25
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Ruhamah ch..... 1 00
Centropolis ch..... 1 00
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Mead, Ladies' Sewing Soc... 7 00
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" " S. S.. 1 40
Miss Jessie M. Wood 5 00
Vallejo, Cornell ch..... 38 40
Healdsburg S. S..... 5 40
Escondido ch 5 80
" S. S..... 4 23
Fallbrook Y. P. S. tow. sup. nat. pr., care Rev. C. R. Marsh, Markapur..... ... 7 25
Napa ch..... $ 10
Colton ch 4 00
" S. S.... 3 00
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Floreston, Miss Lillian Merrill and Mrs. J. W. Smith for nat. mission work, care Rev. B. A. Baldwin, Thayetmyo..... 5 00
Tropico, F. R. McFee for sup. nat. pr. A Soo, care Rev. J. W. Carlin..... 5 00
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Rhode Island	1,056 59
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New York.....	12,338 69
New Jersey	3,685 02
Pennsylvania	7,211 16
Delaware	17 60
District Columbia	228 74
Maryland	9 87
Virginia.....	8 50
West Virginia.....	1,430 36
Ohio	5,834 60
Indiana	1,259 58
Illinois.....	4,057 14
Iowa..	2,239 44
Michigan.....	1,570 80
Minnesota	1,420 31
Wisconsin.....	711 18
Missouri	627 52
Kansas	1,117 85
Nebraska	834 71
Colorado.....	327 53
California	60,037 31
Oregon.....	233 55
North Dakota	67 35
South Dakota	358 02
Washington	397 63
Idaho.....	34 75
Utah	9 00
Wyoming	40 29
Montana	139 20
Arkansas	1 00
Arizona	11 00
South Carolina.....	4 00
North Carolina	30
Kentucky	2 55
Tennessee	30 00
Louisiana	50 00
Georgia	30 00
Alabama	40 00
Mississippi	5 00
Indian Territory.... ...	64 30
Oklahoma	42 94
New Mexico	14 10
Canada	5 00
Nova Scotia.....	10 00
Norway.....	74 73
Denmark	150 00
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Rev. WAYLAND HOYT, D.D., of Philadelphia

Rev. RUSSELL H. CONWELL, of Philadelphia
will also furnish valuable contributions for our columns.

Rev. THEODORE L. CUYLER, D.D.
will contribute five articles: 1. The Land of the Morning. 2. Sunshine for Dark Days. 3. The Water that Never Fails. 4. As a Little Child. 5. Christ at the Centre.

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will contribute five articles: 1. The Divine Uses of Beauty. 2. Not to the Strong. 3. As the Mountains Stand. 4. Treasures in Heaven. 5. The Sea is His.

Bishop E. R. HENDRIX, D.D.
will write two articles: 1. Sufficient Unto the Day. 2. Letting the Light Shine.

Count A. BERNSTORF, of Berlin
will write two articles: 1. Sweetness of Spirit. 2. Heavenly-mindedness.

Rev. J. R. MILLER, D.D.
will contribute five articles: 1. Richness of Spirit. 2. The Blessing of the Meek. 3. Our Best Life. 4. Eyes that were Blind. 5. Walking Through the Valley.

MARY LOWE DICKINSON
will contribute four articles: 1. Girding on the Armor. 2. The Anchor of the Soul. 3. Sufficient Unto the Day. 4. Fervent in Spirit.

NEWMAN HALL, D.D.
will write two articles: 1. Jesus of Nazareth Passeth By. 2. Words Fitly Spoken.

LOUIS ALBERT BANKS, D.D.
will write two articles: 1. The Living Bread. 2. Beginning at Jerusalem.

Rev. ANDREW MURRAY
will also write a series of articles, topics of which will be announced later.

Rev. C. F. WINBIGLER
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1898-1899

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WHEN WRITING MENTION THIS MAGAZINE

Assam Conference Hymn

TUNE, WEBB

Written for the conference of Baptist missionaries in Assam which meets in Dibrugar, Feb. 12-19, 1899, by Rev. W. E. Witter, Boston, Mass.

DEAR Lord, our hearts are thirsting
For new, deep draughts of thee;
We need a larger blessing
More like thyself to be.
Our love seems often waning,
Our grace to guide is small,
We weary oft in waiting;
Dear Lord, thou knowest all.

Extend thy hand of blessing,
And help us now to sing
New songs of glad thanksgiving
That through Assam shall ring
As forth we go to gather
New sheaves for thy renown,
New stars to shine forever,
Resplendent in thy crown.

Thus will we sing, dear Master,
If thou wilt now impart
Fresh strength to serve thee better,
More love to fire each heart;
Assam shall be thy treasure,
Redeemed through toil and pain,
Thine own peculiar pleasure
And our eternal gain.

Mrs. A. J. Parker *nee* Miss Alberta Sumner Miss Henrietta F. Morgan Miss Isabella Wilson Miss Lolie Daniels



SIX MISSIONARY LABORERS AT NOWGONG, ASSAM

The Baptist Missionary Magazine

Vol. LXXIX No. 2 FEBRUARY, 1899

"PRAY YE THE LORD OF THE HARVEST"

BY THE HOME SECRETARY, REV. HENRY C. MABIE, D.D.

REFERENCE was made in the MAGAZINE of January to the action of the Executive Committee whereby our churches as a whole are requested to conform to the action of the woman's societies in observing the evening of Feb. 9 as an occasion for special prayer in behalf of foreign missions. The Executive Committee thought that in many cases the evening of the regular prayer-meeting would prove to be the more favorable evening. Doubtless large numbers of our pastors would see their way, however, to observe the very evening of the day the women have chosen for a special service of the whole church together. We cannot but believe that a far more inspiring result would be reached by so doing. Our devoted sisters are both able and eager to contribute much to make this a real Missionary Day for the entire church.

With such a mass of fresh material from the front as is given in the present and last numbers of the MAGAZINE to bring into such a meeting, and with the aid our sisters would afford, a great uplift should be given to the cause on Feb. 9.

The Financial Condition of the Missionary Union is not as good as could be desired, or as was anticipated earlier in the year. The unsettled commercial situation of the autumn and winter has evidently delayed contributions. There are, however, encouraging indications of increasing receipts with the more satisfactory business conditions which now prevail. Individuals and churches are signifying their intention of making increased contributions to the Union before the end of the year. In some cases this advance will amount to fifty per cent. Let this be general, and the estimated expenditures will be met. These have been arranged with a view to the expected receipts rather than the needs of the missions. The schedule was planned on a very moderate basis, and it is strongly hoped that the expectations of income will not be disappointed.

THE MEETING OF THE BOARD

THE special meeting of the Board of Managers held in Boston, Wednesday, Jan. 11, was largely attended, twenty-nine members being present, and was a meeting of exceptional interest and unanimity and good feeling. The solemn circumstances which led to the calling of the meeting, the death of Dr. Duncan the late Foreign Secretary, and the great responsibility resting on the Board in view of the critical condition of the Missionary Union and of the work on many of the fields, made a deep impression on the members present. The attendance of many from a considerable distance was of peculiar interest, and the special question before the Board was canvassed with the greatest care and deliberation, and with much prayer. After full discussion, and in spite of the fact that he had declined to allow his name to be used in connection with the office of Foreign Secretary, Rev. Henry M. King, D.D., of Providence, R. I., was unanimously chosen to this high office, and a special committee consisting of Hon. Robert O. Fuller, the President of the Missionary Union, Hon. Julius J. Estey of Brattleboro, Vt., a member of the Executive Committee, and Hon. J. B. Thresher of Dayton, Ohio, was appointed to go to Providence to urge his acceptance. Dr. King was not prepared to give his final decision to the committee on the day of the meeting, but finally agreed to take the matter into careful consideration. No action of the Board has ever been more unanimous and hearty than the election of Dr. King, and his favorable response is awaited with universal interest and solicitude.

Dr. King is a native of Oxford, Me., and a graduate of Bowdoin College in the class of 1859, and of Newton Theological Institution in 1862. He was ordained at Portland, Me., Aug. 28 of that year, and his attainments were recognized by his appointment as instructor in Hebrew in the Newton Institution, from which he resigned, however, in 1863, to become pastor of the Dudley-street Baptist Church, Roxbury District of Boston, where he remained for nineteen years. His second pastorate was at the Immanuel Church, Albany, N. Y., from 1882 to 1891, when he accepted a call to the old and prominent First Baptist Church, Providence, R. I., the mother of all the Baptist churches of the United States. During his pastorate at Roxbury Dr. King was a member of the Executive Committee of the Missionary Union for eight years, from 1874 until his removal to Albany, and was again chosen a member of the Committee in 1894, and in 1895 was elected Chairman of the Committee in succession to the lamented Rev. A. J. Gordon, D.D. In 1891, at the Annual Meeting in Cincinnati Dr. King was elected Corresponding Secretary of the Missionary Union, to succeed the late Rev. J. N. Murdock, D.D., as Foreign Secretary, but having just accepted the call of the church in Providence, he felt compelled to decline the election. From this record it may be seen that Dr. King's eminence, both in the pastorate and in the service of the missionary cause, has been fairly and fully earned and well deserved, and there is no one who could so immediately and so fully enter at once upon the discharge of the important and perplexing duties of the office of the Foreign Secretary of the Missionary Union as Dr. King.

Missionary Statistics of the World. — The American Board Almanac, compiled by Rev. E. E. Strong, D.D., Editorial Secretary, gives the statistics of all the missionary societies in the world as: Societies, 242; stations, 4,779; outstations, 14,614; missionaries, 11,839; native laborers, 67,754; communicants, 1,448,861; scholars in schools, 810,949; total income, $16,244,372. The 32 societies in the United States report 3,398 missionaries, 377,030 communicants, and $5,158,114 income; 28 societies in Great Britain, 4,818 missionaries, 394,482 communicants, and $8,560,974 income. Continental Europe, 77 societies, 3,017 missionaries, 566,264 communicants, and $1,791,007 income. The societies reporting the largest number of communicants in heathen and non-Protestant countries, with their incomes, are: The American Baptist Missionary Union, 121,807, income $782,474; Methodist Episcopal Church (North), 113,291, income $946,402; Society for the Propagation of the Gospel (English High Church), 66,000, income $1,587,560; Church Missionary Society (English Low Church), 64,411, income $1,138,370; English Baptist Missionary Society, 53,345, income $392,730; London Missionary Society, 49,915, income $557,455; American Board of Commissioners for Foreign Missions, 47,023, income $687,200; English Wesleyan Missionary Society, 44,734, income $523,536; Presbyterian Board (North), 34,782, income $835,580; Moravian Missions, 33,505, income $68,542 not including American contributions.

Truly this is an inspiring exhibit, and encourages us to press forward with greater vigor and devotion for the spread of the Redeemer's kingdom to all nations and peoples.

The American Board of Commissioners for Foreign Missions (Congregationalist) reports 101 stations, 1,271 outstations, 539 missionaries, 2,975 native laborers of various classes, 465 churches with 47,023 members, of whom 4,653 were admitted on profession of faith the last year. Sunday-school attendance 59,701, and scholars in schools of various grades, 56,641. The native membership of the churches raised last year for religious and educational purposes $116,753. The principal missions are in South Africa, Turkey, India, China, Japan and Micronesia, and the largest number of additions are in Turkey, 1,074; Micronesia, 906; and China, 732. The prosperity of the missions in Turkey, after the fiery trials through which they have passed, is especially gratifying. We congratulate our friends of the American Board on the substantial and successful work of their missions, and pray that blessings more abundant may be given.

The Disarmament of Nations is the aim of Christian missions: not indeed directly, but that will be a result of the universal prevalence of the gospel of peace. Love is their motive, salvation their object, and perfect peace their ideal attainment. Peace between God and man, and peace among all men of every nation and of every race. To make real the brotherhood of man, not only because God is the creator of all, and "hath made of one every nation of men," but because Christ the elder brother is crucified for us, that all men might be saved and sanctified and made one in him by a new creation, this is the object of Christian missions, and their full success will be a redeemed and purified human race living harmoniously in a world of peace.

"**Whom the Lord shall call.**"— We have several times called attention to the policy of the Church Missionary Society of England in accepting all applicants for missionary service whom the committee are convinced are called of the Lord to that work, and sending them out in the belief that the same Lord that calls them will provide their support. Dr. Leonard, the senior Secretary of the Methodist Missionary Society, is urging the adoption of the same policy by his society, but with the understanding that if the churches do not provide sufficient funds there shall be a scaling down of salaries equal to the deficit. This would be a practical adoption of the plan of the China Inland Mission, in which the missionaries go out without promise of definite salaries, but the funds which are received are divided proportionately among all the laborers. Dr. Leonard's plan dispenses with the element of faith which appears in the methods both of the Church Missionary Society and the China Inland Mission. In the first case the Society exhibits the faith, and in the second the missionaries. Dr. Leonard's plan seems to provide for an apparent exhibition of faith on the part of the Society with a prudential attachment by which any deficit in the income shall be loaded on to the missionaries. We prefer the plan adopted by the Executive Committee of the American Baptist Missionary Union, by which all applicants believed to be divinely called are appointed as missionaries and are thus placed before the churches, upon whom falls the responsibility of providing the funds to send them forth.

Missionary Work in Burma has its peculiar difficulties as well as some special advantages. A writer in the *Indian Witness* calls attention to one feature of the Burman people which, perhaps, goes far to account for the greater success of mission work among the more humble-minded and teachable Karens. He says:

> From a missionary point of view the Burman is a difficult problem. If he were combative or obstructive the solution of the problem would present no special features of difficulty, but he is so absolutely catholic in his toleration of all religious opinions that the usual weapons of attack cannot wound him. He is perhaps the only Oriental who will receive an exposure of the absurdities of some of the teachings of his religion with perfect good humor, and he is a true Orangeman in his appreciation of the fun that can be extracted from the character and conduct of the priest. Such a man, for purposes of conversion, is invulnerable. He is satisfied with everything and everybody, himself included. There is one encouraging feature about his conversion, however, when it is effected, and that is, that it is a work of grace, in soil that is good though difficult to reach, solid, deep and enduring.

Changes in Educational and Religious Currents are now occurring with remarkable rapidity. One is referred to in the paragraph on "The National Church of India." We have just noticed another significant fact in this connection. A young man from India has gone to Japan to perfect himself in the higher branches of technical education. Formerly students desirous of higher education were sent to Europe or America for study, as a matter of course. Now Japan cannot only provide all facilities for higher education for her own youth, but can compete with the schools of the West. It is strongly urged that the time has come to replace all foreign instructors by natives in the universities of Japan.



By way of Contrast we give a picture of some Garo young men in their heathen condition, and some of our Assamese preachers. In every heathen village on the Garo hills of Assam, a house is set apart for all the young men of the village, and they live there by themselves until they are married and set up homes for themselves. The picture shows one of these young men's houses, with some of the young men. What a contrast they present to the fine picture of our preachers, "clothed and in his right mind," — saved by the gospel from a degraded and degrading heathen life, and made men in Christ Jesus!

A Union of Our Baptist Missionary Societies has recently been suggested, as many times heretofore in our denominational history. It is interesting to note in this connection that a strong movement has arisen in the Methodist Church for an entire separation of the administration of its home and foreign missions, which have hitherto been united in one society.

The Advance of Civilization in Assam is illustrated by the fact that the government of India has sanctioned a scheme for the establishment of meteorological observatories at Shillong, Cherrapunji, Tezpur, Gauhati, and Dibrugarh or Sadiya, provided that suitable arrangements can be made. It is hoped that the observatories will be in working order during the course of the coming year. If the government can now arrange a system which will give instantaneous warning of destructive earthquake shocks, it will earn the additional gratitude of all residents of Assam.



ASSAMESE PREACHERS

"Wanted — A Great Missionary."— Dr. Whitsitt, President of the Southern Baptist Theological Seminary at Louisville, in reply to a question as to what is needed to arouse a deeper interest in missions, replied: "A Great Missionary." The force of this strikes the mind at once. But Miss Heck, President of the Woman's Mission Union of the Southern Baptist Convention, writes to *The Foreign Mission Journal*: "May it not be that we have great missionaries, and are failing to appreciate them? They do not write much of themselves and their work. We do not know until they die what others think of them." The modern spirit is impressed with externals and carried away by bluster. We doubt if it would have been greatly moved by Dr. Judson himself. In his visit to this country in 1845–7 he could hardly speak aloud, and his few remarks needed to be repeated by another in order that the audience should hear. But the whole Baptist constituency was mightily stirred. We have often been saddened at the annual meetings of the Union by the lack of appreciation of missionaries who should be highly honored for their sacrifices and successes in their work, but were heard with indifference because of their modesty and want of power in public speech. We have as grand missionaries today as were ever in the foreign missions of American Baptists. Not all may be able to make eloquent, witty and captivating addresses at an anniversary, but let us honor them for what they are, and be moved by what they do.

"The National Church of India" is the title of a movement for unifying and strengthening Christianity in India under strictly native auspices. It was started twelve years ago, with headquarters in Madras, but has not shown that strength which has characterized similar movements in Japan. This is probably largely due to the diversity which exists among the people of India. Apparently, also, the movement has not gained the confidence and sympathy of the missionaries. This was somewhat the case in Japan, but the National Church movement there prospered in spite of the opposition or indifference of the missionaries, and gained so much strength they were obliged to acquiesce as gracefully as possible. A speaker at the Twelfth Anniversary of the National Church of India acknowledges the indebtedness of India to the foreign missionary societies, and inquires: "How long are we going to continue to be a burden on them? Has not the time come for the hundreds of native Christians who have the learning and talents, to put forth their energy and unite themselves for the good of their countrymen who are still outside the influence of the Christian religion?" We presume there are good reasons why this movement as at present conducted does not have the sympathy of the missionaries, but a strong native movement, under proper auspices, would seem to be eminently worthy of every encouragement.

A Text for Missionaries. — "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." (2 Chron. xvi. 9.) What more do you want, dear brethren and sisters laboring in loneliness and trial among the heathen? The Lord God Almighty is carefully looking all over the whole world to find places where his strength is needed on the side of those who are engaged in his service. He is actually searching for opportunities to put forth his power for your help.

The death of Mrs. John Packer of Meiktila, Nov. 21, 1898, removes from the Baptist missions in Burma one of its brightest and most useful members. Mrs. Packer was a daughter of Rev. Robert E. Pattison, D.D., who successively and ably filled the important positions of Home Secretary of the American Baptist Missionary Union (1841-1845), President of the Western Baptist Theological Institute at Lexington, Ky., Professor in Newton Theological Institution, President of Waterville College, Professor of Theology in Shurtleff College, Alton, Ill., and in the Union Baptist Theological Seminary, now the Divinity School of the University of Chicago. Mrs. Packer inherited much of her father's mental ability and earnest and energetic temperament. It was during her father's professorship at Shurtleff that she met Mr. Packer, who after his graduation in 1872 was appointed President of the Baptist College in Rangoon, Burma, under the patronage of the Missionary Union. Here Mrs. Packer's strong mental powers found a full field, and her labors could not have been surpassed in activity and usefulness if she had occupied a position as full professor in the college. Here she labored with her husband, Dr. Packer, for the larger part of her missionary service. After their visit to America in 1887-9 they removed to Meiktila, the military sanitarium of Upper Burma, to open missionary work among the Burmans in that rapidly growing place. Although in a different field, the closing years of Mrs. Packer's life were hardly less active than the earlier service. She gathered a school in which the Burman children were brought into contact with Christian truth, and her labors among the Burman women were continuous as opportunity offered. The telegram announcing her death was entirely unexpected, as no previous information of her illness had been received. To the bereaved husband, to the daughters in Chicago, and to the wide circle of friends we extend our sincere sympathy in their sorrow.

The Sunday-school Lesson for Jan. 1 furnishes a grand missionary text by adopting an alternative reading of the Revision of 1881. The authorized version of John i. 5 reads: "And the light shineth in darkness, and the darkness comprehended it not." The revisers say we may read "overcame" in the place of "comprehended." By this change, instead of a note of discouragement at the failure of the world to receive the gospel, the text becomes a shout of victory. The light shineth in the darkness, and the darkness, however dense and appalling, does not and can not overcome the light. The light of the gospel of Christ shall dispel the darkness of sin. This is more in tone with the scripture elsewhere than the old reading. "Where sin abounded grace did much more abound." Rom. v. 20. The light will overcome the darkness wherever it goes. Hasten, then, to "SEND OUT THE LIGHT."

The Election of Rev. George E. Merrill, D.D., of Newton, Mass., as President of Colgate University, removes from the vicinity of Boston one of the most esteemed and useful members of the Executive Committee of the American Baptist Missionary Union. His departure is regretted by his associates in the work of the missions, and his counsels will be missed. We congratulate Colgate on the acquisition of one so admirably fitted to lead in the work and influence of the University.

Missions to the Jews.— If we were called upon to preach a sermon on missions to the Jews we should select as a text Romans xi. verses 30, 31. After his magnificent argument with the Jews, in showing that Christ is the end of the law and that the Jewish ritual was merged into Christian rites and righteousness, the apostle addresses himself to the Gentiles, beginning with the eleventh verse of the eleventh chapter, and sums up his appeal to them for their efforts on behalf of the recreant Jews in these two verses. Since the Jews, he says, rejected Christ and his gospel, the apostles turned to the Gentiles and preached the gospel, whereby salvation has come to them. Now every argument of gratitude and even fairmindedness requires that the Gentiles who have been saved should turn about and preach the gospel to the Jews, in order that they also may be saved and so all included under the gospel of grace. It is a powerful and conclusive course of reasoning for a large and generous effort by Christians for the salvation of the Jewish nation as a whole.

The Fundamental Principle of Missions is strikingly set forth in the Sunday-school Lesson for Jan. 8. Jesus calls Andrew, and the first thing Andrew did was to go and find his own brother Simon and bring him to Jesus. The position of the word *protos* (first) plainly implies that the "other disciple" (John) did the same thing as Andrew; that is John also went and found *his* own brother, James. Afterward Jesus says to Philip, "Follow me," and Philip's first act was to go and find Nathanael and invite him to come to Jesus. The spirit of following Jesus is expressed in the word "Go." Go find some one else and bring him to Jesus. "Go ye into all the world and preach the gospel to every creature."



BAPTIST MISSION HOUSES AT GAUHATI, ASSAM

DESTROYED BY THE GREAT EARTHQUAKE OF JUNE 12, 1897. THE BUILDING IN FRONT WAS THE PRINTING PRESS, AND THAT IN THE REAR THE CHAPEL



BAPTIST MISSION HOUSES, GAUHATI, ASSAM

THE HOUSE IN FRONT IS THE GIRLS' SCHOOL WHICH WITHSTOOD THE EARTHQUAKE. THE DWELLING IN THE REAR WAS DESTROYED

THE GOOD OF AN EARTHQUAKE

REV. C. E. BURDETTE, GAUHATI, ASSAM

SOME benefits have come to us from the earthquake. One village, our largest one, was so injured that many families had to go elsewhere —"were scattered abroad." A number of them have gone into a heathen village, built a meeting-house, bought a bell and secured a school-teacher. That is all so far, but as they are from the better class of our church members we have great confidence that they will maintain their own Christian character and win converts from their neighbors. Pray for them.

Another small mountain village was driven from its site and united with a small heathen village which was also seeking a new site. Baptisms from the latter have already begun, and the whole heathen section seems quite friendly to Christianity. In another place an effort is being made to establish a new Christian village near a very large heathen village. If this effort is successful, it will probably absorb a very small Christian village in the same neighborhood, but will greatly add to our strength in that section.



One village seemed to be on the verge of extinction as a Christian community last year, and we were greatly rejoiced when they resolved to make one more effort to support a teacher. I feared that after all the loss through the earthquake it would be impossible to induce them to go on for another year; but a few new families have been driven to them, and it was simply taken for granted that a teacher should be continued.

There are some causes of discouragement and serious concern; but, taken altogether, the prospect, even independently of the great improvement in our station work, is more encouraging than it was a year ago.

At the close of the association I had

another experience. It was noon. The sun was blazing. My cartman was sick. I was all but used up. The villagers were averse to carrying my single load of bedding and food. The boys I had depended on were waiting six or seven miles away for my cart to take my things to them. I wanted to visit two Rabha Kachari villages close together, about twelve miles away. They have had a struggling existence since 1891. I don't think there have been any conversions in either of them outside of Christian families, but a few young men are interested. In one of them the school was closed at this association because they had refused to pay up their pledges for last year. The teacher was anxious I should go with him and try to get these past pledges paid up. But I said: "What can I do? I have no authority to make them pay if they won't."

But I was willing to go until it seemed impossible to have my little bundle of things carried.

Then I said: "You see I must give it up. I would like to help you, but I cannot go."

"Then," he said, "I won't go there to teach the balance of this month."

The teacher was a good boy. I was awfully sorry he had been treated so badly. Just then I saw a former pupil of mine, a Rabha, starting out to work. I hailed him and got him to consent to carry my load, and we were off. Now what happened?

I called together the older people of the villages, especially those who had formerly pledged to help the teacher. We talked quite a while of our religion and their need of it, and then brought up the pay of the teacher, and in a short time every one of them agreed to pay up, and the next morning they began handing out the money. Then instead of spending the next night in the other village I told them I would come back and meet them again, and as a result got pledges to carry on the school again the next year, with the same teacher, on the same plan as last year.

That was not all. A Rabha Kachari boy, the brightest boy in the school, sincerely interested in religion, had finally declined before the committee to come to our station school because of opposition by his brothers and sisters, but by simple, direct talk about his need of Christ he was brought, that second evening, to consent to come to Gauhati and cast in his lot with the Christians. God make him a means of great good. I had just got his promise when the cry was raised that a deer had come to the edge of the jungle. I followed them to where they had seen him and succeeded in killing him, and told them (in case he were really killed) to bring him in and eat him, thus making up a large share of their school subscription for them. So you see that self-support, even in its most drastic form, is not unmitigated oppression. They sent me word that they had obeyed my instructions as to eating the animal.



POSTMAN IN ASSAM



TEA PLANTER'S HOUSE IN ASSAM

IN THE TEA-GARDENS

REV. J. FIRTH, NORTH LAKHIMPUR, ASSAM

IT will be interesting to know what sort of Christianity is being developed among the tea-garden coolie population of Assam, and what are the prospects for the firm establishment of the cause of God among them. We have been here but a little while, and the work is as yet comparatively new, still it begins to appear of what kind of stuff these people are made.

The work naturally divides itself into two classes: garden work and village work. On the gardens are our greatest successes. The people are hundreds of miles from their native land. As a rule there are no villages very near to a tea-garden; the garden is simply a great opening in the forest, and the people feel almost imprisoned. Every man, woman and child works very hard each day of their lives, and in the busy season Sunday included, and there is little to make a change or variety for them as the days go by. Consequently when some evening the missionary is seen among the coolie houses with a few native preachers who begin to hang upon a pole some large American Sunday-school pictures, the small boy soon makes it known up and down the lines of houses that there is going to be a "show," and by the time the pictures are all in place on the pole the missionary can begin preaching with a congregation of one, two, or three hundred listeners. Some of these listeners will be convicted of sin by the Holy Spirit, and from among the convicted ones a few or perhaps many will be converted. After a reasonable length of time and a sufficient amount of instruction on the part of the native preachers, the missionary will some Sunday baptize a number of these people. Then, sooner or later, there will develop among them some one who seems to be the natural leader of the rest, and he will be elected pastor and a church organized. The church will meet every Lord's Day for worship, and the collection which they take up will support their pastor. It will average from one to two rupees per month. Should the church grow to have fifty or sixty members, the planter will probably donate material, and the church can build a chapel.

By that time the missionary begins to discern on that garden a wonderful oppor-

tunity. He sees the great harvest in full view. For years he has been praying for it, toiling for it, and everything has been leading up to it. Oh, if he could only go in now and reap!

If the missionary goes in and stays two or three weeks, as he sees plainly enough that he ought to do if he expects to accomplish anything, it might not be agreeable to the planter. That person may be wondering what the man from America, who believes that people will perish if they do not believe on Christ, can find to do by staying around more than one day. Then if the native preachers are sent to try and teach the anxious ones to trust in Jesus, they will perhaps be driven off after two or three days, as the tea-planter will be quite unwilling to believe that they are there for any good purpose.

So far as gardens are concerned, the work resolves itself down to this: That even though we may succeed in starting the work on a garden it will not grow and prosper, nor will the unsaved be reached unless we organize a church. The planter will not drive the church off the garden, neither will he suspect that its pastor is there for some wrong purpose.

But these garden pastors can accomplish so little! For instance, our dear brother at Joyhing, who is pastor of the church there, is a slender young man, who in his own country secured an education, and if he now had time and strength he could reap on that garden, oh, so largely. But the man must hoe all day, and when night comes he can only drag his weary steps homeward and lie down, worn out. There are two deacons in that church stronger in body than he, otherwise the work of caring for the members even could not be done. I am fully persuaded that the deacons in these tea-garden churches are called of the Holy Spirit, for they do help.

The village work is quite different in many respects. The people have left the gardens for good; their term of agreement has expired. They settle in villages and raise rice, cattle, buffaloes, chickens, pigs, etc. They work hard and become well off, comparatively. There is nothing to hinder our going to a village and camping for weeks if we wish; nothing to hinder us sending the preachers as often as we desire. Only this, that the villagers are very hard. The indifference they manifest is astounding. They never are disrespectful or impudent, but the quality of the indifference which they can manifest is simply amazing. The native preachers come back from working among such people, saying to each other: "It is hard. Very hard. Doing the Lord's work is very hard. It is harder than hoeing tea."

But there are those in the villages who believe, and we have village churches. I am amazed at some of their weaknesses and likewise at some of their manifestations of strength. I have just come in from a camp of a few days with our oldest village church. They support their own pastor and conduct all their own meetings. They make known the way of salvation to the heathen all about them. From time to time a few believe and are baptized. Every member in the church attends prayer-meeting. Their children attend, their hired servants attend. Both men and women take part in public prayer. Very much religious feeling is manifest in their meetings, especially in public testimony and prayer. They ask about the Lord's cause in other villages where the missionary has been, and about the churches on the gardens. They ask about the work in other parts of Assam and of India. They have heard of the great number of baptisms among the Garos the past year, and they talk very much about it. I am sure that should these churches, both village and garden, be left without a missionary for a number of years they would keep right on sustaining the services of God in their midst, and the missionary on his return would find them ready to fall into line with interest, and he would also find souls won to Christ during the years.

SPECIAL DISPATCHES TO THE CHURCHES

FROM THEIR MISSIONARIES AT THE FRONT

FROM ASSAM

Triumphs of Grace! Fear Falling Upon the Heathen!!

Rev. JOHN FIRTH, North Lakhimpur

OUR three hundred Christians among the Kohls are three hundred triumphs of the mighty grace of God. The work grows more interesting every day. I never grow weary of it. The sky above is bright with promise, and the Shepherd is holding open the door and tenderly watching while the tea-garden-coolie sheep come quietly, safely in. Sixty-seven have been baptized so far the first half of 1898. Brother Swanson has baptized eighty on his field. The Holy Spirit is in this work, and His leadings are seen each day. In several instances the sick have been healed in answer to prayer, and the heathen have marveled, and fear has come upon the Christians.

Songs of the Redeemed! Cries of the Lost!!

Rev. P. E. MOORE, Kampur

OUR outlook is bright as the promises of God. Eleven native Christians — eleven grains of mustard seed for the coming of the kingdom among the Mikirs. We are holding forth the word of life daily. Hundreds of these wild people are listening to the gospel. Reduction we will bear as God suffers it. We do not expect any reduction. We expect most confidently a steady increase of funds for the work of God among these people. Exhort the churches to prepare their escape from increasing the sorrow of their Savior that his commission is yet unfulfilled. Ask them if they will hear indifferently the songs of the redeemed, or the cries of the lost, since they are in such measure responsible for the redemption of the saved or the woe of the lost.

Promising Men! — Urgent Needs!!

Rev. S. A. PERRINE, Impur

EVIDENCES of God's blessing upon our work are plain. We have a fine company of young people in our training-school. One gives promise to become an apostle to his people. Another, though just commencing his studies, reveals the finest mind I have found among the Nagas. He has the student temperament, and handles his lessons as though he had been trained under a master for years, instead of running wild in the jungle. The need of advance work is simply the need of a lost world. A generation will perish unless we save them through God's word now. We cannot exaggerate the needs of advance work; there is work enough here to keep a hundred men busy, and there are but three of us.

FROM INDIA

Making of a Man! What the Gospel will do!!

JOHN McLAURIN, D.D., Ootacamund

WE are leading here a mighty procession of "the ascent of man." Look at this man of the house. His face is black, but comely. It is good to look at,— intelligent, kindly, honest and firm. Converse with him. Philosophy, higher criticism, cults or comparative religion he knows little about, but in knowledge of his own country, missions of all kinds, general news of the world, and especially in his knowledge of the Bible, he will compare favorably with the average Christian in Western lands; while in training of his children, in his devotion to his Master, in giving of his small salary, and in general Christian character he stands much above the average at home. Twenty years ago he was a perfect little heathen, twelve years old, listening for the first time to the gospel from our lips.

That is the kind of work we are doing

out here. True, not one in a thousand has yet in all respects reached this stage in the "ascent of man"; but thank God, thousands are at different stages of this ascending journey, and tens of thousands are moving that way, and thousands more are entering this procession yearly. They are not like Him yet, but some glad day they will be. We invite your coöperation. Here is a holy fellowship, a blessed partnership in which all may share. Think also of the blessedness to the persons saved, and the glory to the Father and the Son, who is God, blessed forever more.

FROM CHINA

White for Harvest! Who Will Reap?

Rev. J. R. GODDARD, Ningpo

NEVER in my thirty years experience in China have I seen so much interest in the truths that we proclaim, or so much readiness to receive them. The fields are whitening, and how they spread out everywhere around us! How many walled cities in this province alone there are without a missionary, and each the center of scores of hundreds of villages teeming with life! How we wish we were able to meet the demands that press in upon us on every side! Reduced appropriations make this impossible. Our boys' school was closed on this account. I have just now taken in one of the recent graduates of the theological school, though I have no funds in sight for his support. We cannot afford to help men through the seminary and then leave them to go into secular work, or to join some other mission when white fields on all sides are calling for laborers. It seems to me there can be nothing so well fitted to make a deep impression on the heart and to arouse the sensibilities of the true Christian, as the sight of these countless thousands without God and without hope, leading their pinched, joyless lives and going down to their graves without a ray of hope for the future. What are we doing for them? What can we do?

A Great Battle! The Coming Triumph!!

Rev. W. K. McKIBBEN, Swatow

How goes the battle with us? So bravely that our danger is lest we forget, lest we think it is our arm that is getting us the victory. Two hundred and twenty-one baptized last year, the largest number in our history; $2,452 contributed by our native Christians — over $2.00 per member. Multiply that by ten to show the brethren at home how much it means. Our preachers and teachers almost without exception are supported wholly or largely by their own people. Our Jordan of self-support is crossed and Gilgal is reached. The Lord has rolled off from our Chinese Christians the reproach of an unbaptized pocketbook.

God has great work for us in China. Opportunities are opening such as even twenty years ago no missionary would have dared dream of. The time is upon us for a great advance into new territory in every direction. Should there be war even, or widespread insurrection, the work would be checked for a time only to break forth in ten-fold volume. The early part of the new century will doubtless witness gospel conquests throughout China to be compared only with the majestic march of the conquering cross in the days of the apostles. May the missionaries on the field and the Christians at home rise to the occasion. We *have* come to the kingdom for such a time as this. May God make us all strong for the battle!

Revolution at Ungkung! Meaning of Retrenchment!!

Rev. A. F. GROESBECK, Ungkung

FIVE years ago this mission opened. Opposition was strong. Native preachers were stoned. The mission premises were attacked. Roof and windows were smashed with stones. During two whole years Mrs. Carlin did not dare to leave the mission premises without a military escort. There was not one Christian. Now we number upwards of three hundred members. Once

in China we sought opportunities; now they are crowded upon us. Formerly we went where we could. Now we go where we please.

Reduction at Ungkung means no suitable house and impairment of health. Living in the midst of plague and cholera shall we be forced to conditions that endanger life? Secondly, it means no schools started, and this in turn means to make children heathen whose parents under God's blessing have been Christian. Again, it means our turning from our doors heathen who would eagerly listen and be converted because the chapels are not adequate.

I often wish that the people at home could feel for one hour the burden of sympathy for these people that some of us must carry all the time. Wouldn't pocketbooks and bank accounts look different at the end of that hour? Life to these people is a terrific struggle for mere existence. They are a prey to famine, plague, and helpless before the devilish intrigue of their own rulers.

Great Opportunities! No Houses to Live in!!

Rev. GEORGE CAMPBELL, Kayin

THIS is China's hour of opportunity. Souls are being born into the kingdom, and self-support is growing apace, and still we stand here waiting for proper houses to live in and money for chapel and schools. Six years have we waited for these, and seen the work languish because of our need. Four hundred and fifty dollars would enable us to purchase property that would greatly facilitate our work. God's children have the money. May he show them "the Master hath need of it in China."

Vast Fields! — Few Laborers!!

Rev. W. M. UPCRAFT, Yachau

BUT, oh, the fields that are utterly untouched, where no herald tells the wondrous story, and may not for a long time yet to come. Are there not some who would be glad to have some one stand here as their substitute to represent the King?

Within one day's travel of us are five walled cities, each with no less than three hundred thousand immortal souls, and each a center for reaching probably double that number; three hundred thousand waiting for the gospel. To evangelize these multitudes you have us two missionaries and our wives, and beyond this circle are vast regions where the voice of the Christian teacher has yet to be heard. *Christ would not have it so. Shall his church allow it?*

Gospel Girl Graduates! Resurrection for Japan!!

Miss ANNIE BUZZELL, Sendai

THE seed has been sown; the Spirit is moving and hearts are being quickened. Night before last in this very room a young wife gave herself up to the Lord. Last night she was in our meeting — a new light in her face. Sunday I was with a country church of twenty-four members; a self-supporting, "spread-the-gospel" church. Their leader is one of the Lord's chosen ones, a farmer, doing his daily work, but earnestly, faithfully toiling for the Lord. There will be baptisms here next Sunday.

Two weeks ago I had the pleasure of giving diplomas to five beautiful, consecrated Christian girls, who will go out to shine as stars in the darkness of the night of sin in this land. Four weeks ago I witnessed the ordination of the young pastor of the Sendai Baptist Church, and only a week ago saw him lead new-born souls into the baptismal waters for the first time. Three of them were young men from my Bible class, and one of them son and heir of one of the most eminent Buddhist priests in Japan. I have seen him and three others who go to the Imperial University this fall, kneel and solemnly consecrate themselves severally and together to the work of spreading the gospel in Japan, to be what God pleases, to go where God chooses, and

to speak as he teaches. My joy is unspeakable that the Lord has taken one who was set apart for the Buddhist priesthood, and made him to become a messenger of the Most High.

All these things are signs of the times. Japan is dying, dying, but she is waking, too, to a new and glorious life. Doors are open on every side. Thousands, millions are starving, dying. Oh, for more faithful, Spirit-filled workers to enter the open doors! The doors are open, and now is the time for us Baptists to be up and doing, if we wish the pure gospel of the Lord Jesus Christ to be the Christianity of Japan.

FROM AFRICA

Light spreading — Seeking after Truth!

W. H. LESLIE, M.D., Banza Manteke

THE gospel has gone on spreading from this station until it now reaches into the darkness two or three days' journey on every side of us. We have forty or fifty native evangelists and teachers, and there is plenty of need for about as many more.

Many of the heathen have cast off their old superstitions after once hearing of God from some of our people passing through their country. Some are faithfully trying to follow the glimmer of light which they have seen, and meet together for daily prayer. I have just heard of a company of searchers after the truth whose ignorance is only exceeded by earnestness. They feel that singing is the essential part of worship, and as they know no hymns they have been trying to sing "*mosi, sole, tath, yia*," etc., "one, two, three, four," to the praise of God. In other places where the ignorance is even greater, they have lapsed again into the darkness for want of some one to teach them.

The gratitude of the native Christians is simply astonishing, and out of their awful poverty they have given this year $500 to the medical work.

MISSIONS IN CHINA

MR. DENBY, our minister to China, in describing the work of Christian missionaries in China, says:

"I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than twenty charity hospitals in China which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr's hospital at Canton is one of the great institutions of the kind in the world. The Viceroy, Li Hung Chang, has for years maintained at Tien Tsin, at his own expense, a foreign hospital.

"In the matter of education, the movement is immense. There are schools and colleges all over China taught by missionaries. Protestants and Catholics from nearly every country under the sun are engaged in this work, and in my opinion, they do nothing but good.

"I leave out of this discussion the religious benefits conferred by converting Chinese persons to Christianity. There are supposed to be 40,000 Protestant converts in China and at least 500,000 Catholic converts. There are many native Christian churches The converts seem to be as devout as people of any other race.

"As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives."



SGAW KAREN CHAPEL AND SCHOOLHOUSE, TOUNGOO, BURMA

WHERE THE ANNIVERSARIES WERE HELD

BAPTIST ANNIVERSARIES IN BURMA

REV. W. A. SHARP, TOUNGOO

IN Toungoo the representatives of Burma Baptists held their annual meeting Oct. 22 to 26, inclusive.

We had been looking forward to these meetings with joy, expecting our beloved Secretary to be with us, but a cablegram three or four weeks before brought us the sad news that he had been called back, and now the sadder news comes that he has been called above. A mighty man has fallen at this time, we know not why; but our Father knows.

The convention closed its labors last year with a debt of more than three hundred rupees. The Committee of Management talked some of cutting appropriations, but at last decided to make the same as in previous years; some grants were slightly reduced, while others were advanced; the result has been that the year has been closed with a balance in the treasury.

No new field of labor was taken up during the year, but work previously aided was maintained. From fields aided by the convention fifty-two baptisms were reported; a total of nearly three thousand rupees were raised for evangelistic work. Special offerings amounting to over five hundred rupees were given during the meetings of the convention, without even an appeal being made. This is counted as a clear gain with which to begin the year.

The devotional meetings were of marked spiritual power, while the business was transacted with complete harmony.

The question of the Burmese Bible was

before us again. The British and Foreign Bible Society has at last fully decided to bring out a *new version* of the Bible in Burmese, in which not only the terms for baptize, etc., are to be changed, but such terms as faith, repentance, sanctification, etc., are likely to be materially changed, making a veritable *High-church* Bible. The Committee on Revision consists principally of the English clergy; besides the English Wesleyan member of the Committee, non-conformists have no member capable of judging of the Burmese. The member for the Methodist Episcopal Church spent but five years in Burma, and can scarcely be said to have a critical knowledge of the language; he is at present out of the country. The member from the Presbyterian Church was appointed "for the Greek only," making no claim at a knowledge of the Burmese. These, with a few natives and the remainder of the committee, English-church-men, will probably succeed in *confusing* the Burmese sufficiently to be taught at will without fear of contradiction. However, the convention is awake to the needs of the case, and propose to push the distribution of the present faithfully translated version of the Bible.

The total attendance at the convention was a little over thirteen hundred.

The Missionary Conference which followed the Convention this year, adopted a "Course of Bible Study" for our schools; other business of minor importance was transacted. The devotional meetings, which are always the chief feature of the Conference, were very helpful. One paper read by Rev. A. E. Seagrave, on "The Holy Spirit," was discussed in a most prayerful and helpful manner. This alone was worth all the expense and effort of attending the meetings.

After these meetings we turn our faces to the work of the traveling season, feeling that we have renewed our strength by waiting on the Lord together.

During the Tuesday evening meeting of the Conference a telegram was received from Insein saying that Mrs. E. L. Stevens had passed away. She had been ill for some time, and though her death was not wholly unexpected, still it came to every missionary in Burma as a personal loss, for she has been as a mother in Israel for many years. She had given more than sixty years of service to Burma; besides two of her children have passed almost the whole of their lives' activities in Burma. Her children shall rise up and call her blessed.



A TEA-GARDEN IN ASSAM



BAPTIST MISSION HOUSE, SIBSAGOR, ASSAM

TWO EXPERIENCES

REV. C. E. PETRICK, SIBSAGOR, ASSAM

A NEPALESE Hindu soldier is a very interesting case. He serves as a soldier in the military police, and belongs to a regiment stationed at Dibrugar. He was sent on duty to Sibsagor for five months in April. Very soon he came to see me, and showed much interest in Christianity. He wished to know more about it. As I had just the preachers with me for a monthly course of Bible instruction, and afterwards a class of young men to study the scriptures, I told him he should come to the lessons whenever his duty permitted it. Soldiers in India have very much leisure. So he came daily in the morning from eight to ten, to read with us. In this way he had an opportunity to learn a great deal. He also came regularly to our Sunday services and to Sunday-school. In July he came and asked for baptism. We were sure of his sincerity, but still I wanted him to get deeper experience, and asked him to wait a little longer. He again applied for baptism in September; we gladly received him then, and I baptized him the 25th. He is a quiet, sincere, lovable man. Since then he has been ordered again to Dibrugar, to be sent to Sadiya. He is our first member at old Sadiya. What astonished me in this whole affair was the attitude of the other soldiers towards Buddhiman Suru (this is his name) when he became a Christian. His comrades did not in the slightest way hinder him to confess Christ, nor did their behavior towards him change after he had been baptized. The most friendly relations continued between the parties. They went to his house as before, and he was admitted to their houses. This was a surprise to me. It proved that at least here it

is no hardship for a Hindu to become a Christian; no persecution, no trouble may be feared. But this is what may be expected soon all over India.

Some months ago we had another experience, which showed a different spirit of one man. In Dolbagau, fifteen miles from Sibsagor, we have a church which is one of our stronger churches. The tax-collector here, or Mansadar, as we call such men in Assam, is no friend of the Christians, though he never troubled them. A few months ago there was some dispute there between one of the Christians and a heathen. The heathen went to the Mansadar and complained. The Christian was called out and told to pay a fine of ten rupees. Of course this was illegal. The Christian was not able to pay at once, so he came to me. I told him not to pay. When the Mansadar heard I had forbidden the Christian to pay the unrighteous fine he was very angry, and went into court in Sibsagor and brought a case against that Christian, that he had borrowed money from him and now refused to pay back the loan. As I was afraid my Christian would not be able to speak for himself and prove his innocence, I went also into the court when the case was heard. The judge is a Bengali Hindu. The persecutor had two witnesses, both heathen, one the head man of Dolbagau. Both took an oath that they saw with their own eyes that the Mansadar gave a loan to that Christian. Of course it was a gross lie. After this I asked permission to speak, which was granted by his judge. I told in plain, simple words all I knew of the whole matter. The result was, the Christian won the case, and the Mansadar was blamed for having taken the law into his own hands. The case was dismissed. I was very glad that truth had triumphed over oppression, and praised God for his help in court before a heathen magistrate.

ANNUAL DAY OF PRAYER

FOR FOREIGN MISSIONS, FEB. 9, 1899

Meetings for women will be held during the day.

Pastors are requested to call their entire congregations together in the evening to study the facts presented in these pages, and to earnestly pray for the awakening of all to this call of God: "What saith the Spirit unto the churches?"

PROGRAM.

(References to this number of the MAGAZINE.)

1. Hymns —
 Ye Christian heralds, go, proclaim
 Salvation through Immanuel's name.
2. Scripture.
3. Prayer.
4. Hymn — The world to Christ we bring.
5. Statement of the object of the meeting, by the pastor.
6. Reading of poem from the January MISSIONARY MAGAZINE, "The Scorn of Job."
7. The Fundamental Principle of Missions, p. 50.
8. Pray Ye the Lord of the Harvest, p. 43.
9. Prayer.
10. Singing.
11. The Disarmament of Nations, p. 45.
12. The Sunday-school Lesson for Jan. 1, p. 49.
13. White for the Harvest, p. 56.
14. Vast Fields, p. 57.
15. Light Spreading, p. 58.
16. Prayers — For the Christless heathen.
 For the missionaries.
 For the churches abroad.
 For the sleeping church at home.
17. Singing. Consecration hymn.
18. Missions in China, p. 58.
19. A Woman's Letter, p. 69.
20. Singing, Prayer and Benediction.

DIVINE DELIVERANCE AT WU-SHIH-PING. II.

REV. JOSEPH S. ADAMS, HANYANG, CHINA

THE second attack was regarded by the Christians as more serious than the first. Although their enemies were not so numerous, they were all bad characters, whose object was doubtless plunder. The brethren encouraged themselves in God, remembering past help, and the many promises in his word. Messages were sent to outlying groups of believers, asking their help in prayer.

The day came. The attacking party met in an opium shop to discuss plans. The two brothers, ringleaders in sin, arranged to rendezvous under the spreading branches of a great camphor tree, a short distance from Wu-shih-ping. The people were to gather there by midday, in little groups, so as not to attract too much attention, and invite other eagles to the spoil. The business concluded with wine, a feast and opium. They felt they needed more than their usual stock of courage for the work they had to do.

The day was hot. The way was long. The half drunken crowd meeting under the great camphor tree was tired, quarrelsome, and not at all comfortable in the business they had undertaken. After much noisy talk the ringleaders commenced to draw lots for the division of the spoil. They knew what they were going to get. Beyond cattle, grain and farming tools there was but little to steal.

Still the believers waited and prayed. A lad ran in and reported the rioters gathered under the camphor tree as gambling for their goods, and then they were coming to "shah!" (kill). Now they are coming! A dull roar reached their ears — a sound of blows and smashing wood. What did it mean?

The Christians rushed out and saw down the valley a confused, struggling, yelling, fighting crowd of men, driven hither and thither. Surely the old camphor tree had never witnessed so strange a sight! It meant Jehovah was again answering prayer. "Surely the wrath of men shall praise Thee, and the remainder of wrath shalt Thou restrain."

The leaders had quarrelled over the division of the spoil not yet theirs. Angry words led to blows, sides were taken, and strife raged up and down the little valley, but the wave of war never reached the Christians. The defeated party fled, chased by the victors as far as Stone Gates, bleeding, bruised, wounded, hair torn out, to be received with howls of derision by their friends.

When the Christians reached the spot it was to help their wounded enemies. One of them was dying, beyond human help: a heavy blow had crushed his skull. It was one of the ringleaders.

This unexpected end of the expedition astonished everyone, and made a great sensation. The Christians again praised God, who had by terrible things in judgment again answered their prayers. The heathen said: "We must let these Jesus men alone; their God is too strong for us."

The result upon the Christian character of the converts was astonishing. They realized as never before that the living God hears prayer. "We will never doubt him again," said one. "Let us gather our money and bring a thank-offering," said another, "and try again to get a mission hall at Stone Gates, so that the people there may hear the gospel oftener."

This proposal met with general acceptance. In a short time $70, then worth about £10 sterling, was subscribed, and a suitable house was found at Stone Gates and fitted for mission use.



FIRST PUBLIC BAPTISM IN CHAUCHAUFU

REV. H. A. KEMP, CHAUCHAUFU, CHINA

WE were to have six baptisms after the service. The water in both of the wells at my house was so low that we could not get half enough to fill the pool, and to hire the water carried from the river would be very expensive. What were we to do? It occurred to me that we might go to the river. It is true that no one here ever publicly baptized in the river at Hu City, but what of that? We had God's promises that he would care for us when we are doing his work, and it seemed to me that he had shut us up to this one way, and so I made up my mind that we would follow what seemed to be his leading. The preacher came in about this time, and to my delight, on learning the facts he immediately suggested going to the river.

On Saturday afternoon we went to the river to find a suitable place. We found one near the bridge, and also a man living near by who was willing to give me a room in his house to change my clothes, and so thus far we were prepared. After the service we all went to the place we had chosen and met our first disappointment. The man who had promised me his house had become alarmed, and when we arrived refused to let us in. All the time a large crowd was gathering. What were we to do? While we were in the midst of our dilemma two young Chinamen stepped out of the crowd and said, "Will that little house do?" I looked in the direction which they indicated with their chins — for they seldom used the hand to point — and there on stilts about ten feet from the ground, was a little house made of bamboo. It was about eight by four feet, and perhaps five feet from floor to roof. The only approach was by a ladder, and through a tiny little door. The whole thing reminded one of a dog

kennel. I accepted, however, and climbed up the ladder.

By this time the crowd had become quite large, for a foreigner will draw a crowd under any circumstances, and much more under these, for here was a foreigner climbing up into this little house. What could it all be about? And so as I changed my clothes I heard them speculating. Some said one thing and some another. The one, however, that struck me the most forcibly, was that I had come to take a bath. It does not seem to occur to them that if this was the sole reason, that a half-hour's walk up the river would have brought me to a place where the water would be clean and the place private. When I came down the crowd had grown still larger. We gathered on the bank and sang a hymn and read the scriptures — passages bearing on baptism — and explained them, after which we administered baptism to six men. As this crowd was purely heathen, the audience must have felt very strange. We anticipated a great deal of confusion as this was entirely new and in one of the most public places on the river; but, as it frequently occurs when we are acting in obedience to God's will, it was very quiet, and beyond laughing, there was no disturbance.

The advantages of this public administration of baptism are many. It proves the sincerity of the recipient. There are many who are ready to be baptized privately, but when they are prepared to take the step publicly, it is a very sure sign that they are true disciples. Some of the men who were baptized are well known in the city. One of them is a boatman, and in the presence of hundreds of those who knew him — by sight, at least for the river was full of boats,— he put on Christ.

Now this may be called a new epoch in our work here. In conversation with resident Chinese, they tell me that less than twenty years ago, when foreign officials had occasion to visit this city on state affairs, the people were so hostile that the utmost precaution was necessary in order to secure them from danger in going to the yamens. The streets were cleared and soldiers were lined up on either side to protect them. To-day a foreigner can not only traverse the city up and down alone, but he can go to the river and perform baptisms in safety. We may well sing songs of praise and thanksgiving to Him who is able to bless in such a wonderful way. I am convinced that living in these cities is one of the most forcible agencies for preparing the Chinese to receive the gospel. The missionary lives among them, deals fairly and honestly with them, and in time the distrust which dominated their minds at first, gives way to confidence and friendliness, and they come to regard him as a neighbor. I am glad that I ever chose to come to Hu City to live.

RIOTS AT CHAUCHAUFU

Things have been going on so smoothly for the past year that it began to seem as though our troubles were over in this district, but all at once there came a break in the quiet. First of all in the city. In April and May there was no rain and so the rice crop was suffering. Many of the pools west of the city dried up. This led to the necessity of turning the waters of the Han river into that section. The place most favorable for this was near the English Presbyterian plant, for there is a canal opening from the river into that district, but owing to the floods that occur so frequently it had become filled with sand. The people, in digging, came so near to the foundations of the wall that the missionary there objected, because it would cause the wall to cave in. The people were desperate, and of course any attempt to hinder them from getting the much-needed water was calculated to arouse their anger. They therefore threatened to tear down the house and hospital, and actually began to carry their threat into operation by going to the hospital in force. They used their tools and began to batter down

the door which entered from the street. Some of the hospital helpers (natives) became frightened, and took carbolic acid and threw on them. This drove them away, but started the rumor in the city that the foreign devil had thrown fire medicine on them, which was likely to prove fatal. The city, as a result of this report, was very angry, and proclamations were posted at the great Buddhist temple, offering a reward of $500 for the heads of the foreigners, and $300 for the heads of native Christians. But when they saw that the medicine did not prove fatal, but simply raised a few blisters, their anger began to cool off.

In other parts of the district there has been considerable unrest, owing to the high price of rice brought about by the threatened drought. Thieves have become very numerous and are plundering the people. They threatened to destroy our chapel at Phu Ien. I told the brethren to make no attempt to protect it by force, which is too often the disposition of our Christians, and which is liable to get us into endless trouble. The thieves gathered in a body of nearly one thousand, armed with various kinds of war implements, rusty knives, spears, and guns and revolvers of obsolete pattern. They would come and look into the chapel and say, "We are going to pull this chapel down and kill the Christians." I saw the magistrate of the prefecture and told him that I wanted him to protect the chapel, which he promised to do. One very gratifying and encouraging feature of the whole was the bravery of the native Christians. On June 12, when the mob was largest and most angry, thirty out of thirty-four brethren came together for worship. The chapel was crowded with the mob, and they called the brethren every vile name which they could think of, and threatened them with death, but they were not tempted into saying anything which would give occasion for them to carry their threats into action, but sat quietly, listening to as much of the gospel as could reach the ears, through the din which was going on around them. At the close of the service they quietly left the chapel for their homes, which vary in distance from the chapel from one to twelve miles. I am very thankful to the Lord for the grace of patience and bravery which he gave to those brethren, for had they showed signs of fear or spoken back, a quarrel might have been started, the evil of which would be hard to foresee. From that time the force of the movement began to abate around Phu Ien. They concluded that the "Jesus doctrine" as they call it, was too weak. His followers will not fight. The last that we heard from them was that they had decided to go to a Roman Catholic chapel, distant from us about five miles; but on arrival there they found the Catholics armed with guns, as well as themselves, and what is more they were armed with modern repeating rifles, and so they concluded that it would not be advantageous to attack them.

It is very quiet just now. Our people do not seem to be any the worse for having encountered this trouble. While many of the Christians are very unsatisfactory, there are many also, who give us great reason for rejoicing.





VIEW IN SIBSAGOR, ASSAM

A GENUINE REVIVAL

REV. O. L. SWANSON, GOLOGHAT, ASSAM

I HAVE toured only around the Gologhat station and have visited and preached on not less than seventeen great tea estates, eight of which are larger than the largest tea-garden on this side, and yet have only visited a few so far. Well, what did I find? At Golaghat station I preached in the bazaar to thousands of Assamese villagers, who come in to trade there every week. I sold all the gospels, and distributed as many tracts as I had with me. At Mokrung tea estate I stopped for three days and preached every day in the coolie lines. I was the first missionary to visit and preach there. The power of the gospel was manifested in that on Sunday, the 30th of January, I baptized twenty-two converts. On Monday morning there were nine more who were believing, and wanted to follow Jesus in baptism before I left. So the result here was that thirty-one people were converted and baptized. The manager at the garden promised to build a chapel at once.

At Rangajan I found three Baptist Christians from Midnapore. At this place we preached and prayed, and on Sunday, the 6th inst., I baptized four new believers. So we have now on this garden seven people who began to gather and have meetings by themselves when I or the workers are not there. At Dygroom we stopped a few days and made the way of salvation known, which resulted in four persons being baptized; among these four, one man who has a little education and will be able to take charge of meetings and do some Christian work. We stopped in many more places, but will only mention one — a great tea estate called Negriling. There are over three thousand coolies employed. After getting permission from the manager we preached the word of God to great crowds. The last night we were there we saw and felt the power of the Holy Spirit working upon the hearts of all that were present; and in the midst of the meeting old men and young men got up on their feet and said: "Sahib, we believe these words, we want to accept that name, Jesus, which you have told us about." As I had my tent close by, I invited all those who wanted to be Christians to gather there, and although it was late at night I had nineteen men in the tent praying to Jesus for salvation. I believe these men were truly converted. I had to leave the next day, yet I promised that I would be back in a few weeks, when they all could be baptized.

SELF-HELP AT HANYANG

MRS. J. S. ADAMS, HANYANG, CHINA

IT will be helpful for the American Baptist churches to know what their Chinese brethren are attempting, in the way of evangelization, on their own field. We felt it to be a healthy sign that in the second year of its existence our church in Hanyang sent twenty-four dollars to Dr. Barchet's hospital in Kinhwa. The third year it sent twenty-six dollars to assist their American brethren out of their difficulties, in addition to gifts of local benevolence.

This year a further effort has been made, which proves that when Christ truly takes possession of a man's heart, his concern for the rest of mankind must always widen and deepen.

The New Year's season in China is always a season of much temptation and persecution for the native Christians. In order to cheer and strengthen them at that time, they were invited to spend the day at the "True God Hall." The morning was spent in prayer, praise, and exhortation. At midday a Chinese feast was provided, and all enjoyed a happy season together. The inner and the outer man thus being satisfied, we held our first "Foreign Missionary meeting" to talk over a special purpose for some time previously discussed and prayed over.

Mr. Adams began by describing the need of the great unoccupied fields to the southwest of this province, many cities, towns, and villages, with numbers of inhabitants, without a witness to the "truth as it is in Jesus." These districts have been visited again and again by our own colporters and evangelists, with the result that in many places there are inquirers after the truth. Especially was this the case in the tea-growing districts of Kia-yü, Pu-chi, and Sung-Sang.

It seemed that the time had come for an onward movement toward entering the doors God had opened for us. While all things else appeared favorable, the difficulty of providing the funds required was the only hindrance. It was a case which called for the self-denying effort of the church itself, to provide at least a gospel hall and a preacher for some central point, as the Lord should guide. Mr. Adams concluded by suggesting that each brother and sister should give something according to their means, give it prayerfully and give it regularly, stating that each of the five foreign missionaries would give a contribution monthly, to assist the church in its effort.

Whereupon one after another rose, and heartily said how gladly they would give a certain sum monthly, till the sum of three thousand four hundred cash (or four dollars Mexican) was reported, the foreign teachers giving six dollars per month. A matter for great thankfulness on our part, for we believe a great blessing will come to our Christians thereby.

Thus in a humble way has been started our first outstation by our own contributions, in Kia yü hsien, where we trust the gospel light may shine brightly, and send its beams also into the adjoining cities on either side. Pu-chi, where our dear colporter, Wong, witnessed so faithfully before his death, and Sung-yang, whose inhabitants are now living in the grossest sin and superstition, and opium dens abound. Pray that God's blessing may rest on this effort, and our little church at Hanyang be encouraged to continue and increase their contributions toward the blessed work of evangelizing their own people.





PREACHING IN THE BAZAR, NOWGONG, ASSAM

A WOMAN'S LETTER

THE following letter has just reached me in a report of a sub-associational meeting. The purpose of the writer is to increase the quite general practice of the woman head of each house, as she cooks the rice for the family — two meals each day — to take a hand-grasp (what can be held in one hand by closing the fingers upon it) of rice for each person of the family. This makes a sort of thank-offering for the food taken, and keeps ever before the mind their dependence and obligation. The women of some churches pay from this rice-heap the full salary of an extra evangelist.

I would that this daily food thank-offering practice might extend across the seas, that the rejoicings there may be increased. Remember that this woman was brought up a wild barbarian. M. C. MASON.

TURA.

BROTHERS AND SISTERS: If we gather together all that we have put in, it will appear a great deal, for it is not simply once each year; it should be each day twice, for each person a hand-grasp. There may be surprise at this; but if we account that these offerings are the Lord's, and that it is for the Lord, instead of as a greater loss we will regard it as a simple gain with no loss. We need not speak of it, therefore, as large. Because it is for the Lord many persons are liable to regard it as a large and useless waste, but it is not so. Behold a widow woman giving her whole store of living, one farthing, received the mercy of Jesus. And in the days of Elijah a widow woman of Zarepath, she also, because she gave what little meal she had to feed her guest, afterwards having received the blessing of God, obtained in turn food for three years and six months. "Give and it will be given to you," for "God loves a cheerful giver." Have no fear whatever that this statement of scripture will not be fulfilled. If we give to the Lord, understanding that it is really for the Lord instead of what we give in love to God, and instead of regarding it as a loss, we will see the enlargement of his kingdom, and that given back to us as a greater gain. Therefore brothers, mothers and sisters, I beseech of you do not forget to deposit the handful of rice. And if the wife forgets, may the husband remind her and lead her to deposit it. If you do this, you will see the result of your zeal. You will not need to wait long for the rejoicing. Take this to your hearts. Written by your sister,

SOKRE MOMIN.

PREACHING THE GOSPEL IN CHINA

REV. C. A. SALQUIST, SUICHAUFU

I BEGAN in October last year to work in the towns and villages in and around this prefecture. Each trip has taken from one to three weeks, and from two to twenty villages have been visited each time. Thus I have been able to tell of Christ and his redemption in over one hundred market towns and district cities.

Our methods have been those generally followed by missionaries in itinerating work. A native evangelist has accompanied me each time. A coolie carries the tracts and a few necessary things for the road, and acts in the capacity of cook and groom for my pony. Tied on to the saddle I generally carry a paste pot and brush and some posters. Stopping at a roadside eating-house we put up one or more by the side of official proclamations and announcements of idolatrous feasts and processions. In the villages the same plan is followed. Stopping at a suitable place we begin to post a Bible verse in large characters. This done we usually have as big a crowd around us as the business interests of the place can spare. Both the evangelist and myself try to make clear the meaning of the passage. Having spoken as long as we see fit, we sell for a merely nominal price tracts and portions of the Bible. When we can do so without stopping the traffic on the narrow path, dignified by the name of street, we sit down at a table in that public institution, the tea-shop, and take advantage of any opportunity that may present itself for private conversation. In the inns we sometimes succeed in getting the attention of a few.

One is sometimes tempted to ask, What is the use of all this? And as far as we can point out direct results, the critic has the best of us. But as Christians and messengers of Christ we must obey our orders and trust in Him who has sent us. Were the men of the rank and file each one to act according to his views, where would be the victory? Only the field marshal understands the whole plan of battle, and what seems to be defeat in one place may hasten the victory for all. We must believe that the word of God cannot return void, and with that belief firmly established in our hearts can go forward, knowing that victory is sure. Some men we have met who seem willing to become Christians, but the fear of man is still stronger than the fear of God. Their relatives and friends would laugh at them, and perhaps persecute them if they gave up their idols, so they go on knowing what is right and at the same time doing what they know to be wrong.

In a town some twenty miles down river from here, where Mr. Beaman was robbed two years ago, we have quite a promising work. A great number have been coming around us, but mostly from wrong motives. Having given plenty of time for the chaff to blow away there are some eight or ten who seem to be in earnest, some of whom have asked for baptism. One of the interesting features about this work is that we have rented a small place as a chapel, from a man who assisted in robbing Mr. Beaman, so while he serves his term in prison we preach the gospel in his house. Some four or five of these inquirers offered to pay more than half the salary of an evangelist if we would send them one. Taking advantage of this proof of their sincerity, we have stationed a man there to instruct them.





LETTERS FROM ASSAM

GOOD TIMES AT SIBSAGOR

WE had a blessed time on our tour. I baptized nine converts in the new Assamese church at Donizaon, near Tiok. Of the nine converts five are Assamese and four are Kols. It is wonderful how the Kols will come in, even where I do not expect them. I thought this would be a purely Assamese church, but Kols have now already come in during the first year of the church. As all the Assamese came from heathenism in that church, I consider it a very remarkable and special blessing. This church was formed and organized less than a year ago, and has now twenty members. They have their own leader and converted Brahmans, and do not need nor expect a cent of help from us. This new church has been self-supporting and independent from the start.

Miss Wilson and Miss Morgan are happy in their school work. The school is growing and so is the Sunday-school, under their management. We always use the Assamese language as our school language, besides some English.

C. E. PETRICK.

A STRONG ADVANCE

THERE are a large number to be baptized and some churches to be organized here. I have just returned from an eighteen days' trip, on which I baptized thirty and organized one new church. The Lord is moving mightily among these people, and there are evidences on every hand of a large harvest to be gathered. Our association — the third annual — meets here in Impur the last of this week. When you realize what a hard task it was to get the people to attend the first one of these gatherings two years ago, and even last year, you can appreciate how happy we are to know of the large numbers who are joyfully coming to this meeting. The church here is to entertain the people in a royal manner. All of our churches are now self-supporting, and we see not the slightest reason why every one organized in the future should not be on the same basis.

IMPUR. F. P. HAGGARD.

A THRIVING CITY

DIBRUGAR is no ordinary place. It is a city. Many English people reside there. It is a new town, and has the appearance of being a young Calcutta. It is a very healthy place. It bustles with activity and is growing very fast. The English people have a church and preacher, of the Church of England, of course. He does absolutely nothing for natives; does not pretend to nor try to. For the fifteen thousand people who occupy the place, nothing whatever is being done in the way of evangelization. The S. P. G. mission is on a tea-garden and not in Dibrugar. That mission has many Christians on some gardens, and confines its labors to looking after the Christians. Nothing is being done on the hundreds of gardens where there are no Christians. Even if we should do nothing on the tea-gardens, we should certainly do something in Dibrugar itself. A few Baptists are there who are of the sort that wish to do something, and are willing to help financially. JOHN FIRTH.

NORTH LAKHIMPUR.

MY NEW FIELD

I HAVE made a second tour in the Golaghat district. This time my chief aim was to follow up the work that was started the month before, and also to be on a lookout for a suitable and central place for a compound. The interest was

the same in all the places which I before mentioned to you at Negriting, where I expected to have a number of baptisms, as there were many who confessed conversion. This time I stayed here four days, and a greater number than before were believing in Jesus. But I did not find it advisable to baptize them because of lack of native teachers or preachers to further instruct them as to their duties as Christians. I have now two young men there to teach them more of the way of God.

At Dygroom, where I the month before baptized four new believers, and among them the man who could read, etc., I found these few Christians had kept up meetings, and now others were believing. So after a stay of two days we had the pleasure of baptizing twenty new converts, after which we organized a church with three deacons, and chose Machishown as leader and preacher. He is nothing but an ordinary coolie, but as he is able to read, sing and write, he can be very useful. So I have great hope that this new work shall soon develop in a large measure.

At Ranzajan where there were also four baptized the month before, I now baptized one new believer and organized a church of seven members. At Mokrung, where I had baptized thirty-one people, I found they had all been faithful and kept up meetings. A man from Bebijia Christian village had come and helped the new Christians here in the meetings on Sundays. This time there were fourteen new believers in baptism, and a church was organized with fifty-one members; *i. e.*, forty-five baptized by me as a result of our work there during January and March. Six old Christians were here before belonging to the Bebijia church; but as Bebijia is over ten miles' distance from Mokrung, and now with so many converts on the place, I thought it best to have them organized into a separate church; also because the Mongyee would be very reluctant in allowing so many of his people leave to attend meetings at Bebijia.

These are a few of the results the Lord has permitted us to see in Golaghat subdivision, after only two months' labor; *i. e.*, three new churches organized, seventy-seven new converts baptized and eight additions by experience. Total membership, eighty-four. To God be all the praise! Hundreds of gospels and tracts have been sold, and the gospel story has been made known far and wide.

O. L. SWANSON.

GOLOGHAT.

TWO KINDS OF HEARERS

WE have had considerable encouragement in our work the last few weeks. I baptized eleven in the town; three were Kols, one an Eurasian lad, and two Assamese, and twelve were baptized out in the district — all Kols. So out of twenty-three only two were Assamese. I am afraid this will be so for a long time to come; but it is nothing to wonder at, it has always been so. Some nationalities have accepted the gospel with readiness, some are exceedingly slow. As it is here in Assam, where we have tribes and people willing to accept Christ, our duty is plain: to give the gospel to those who are ready to accept it, and to do what we can, and what of our time is left for those who are far from the kingdom, and do not care to enter it.

SIBSAGOR. C. E. PETRICK.

A CHRISTIAN VILLAGE

MOST encouraging news comes from Molung. If we are to believe the reports, the whole village, practically, has become Christian. The Old Village, as it is usually called, four miles this side of Molung, is feeling the effect of the religious interest in Molung. A few Sundays ago many went down to worship with the Molung people, and some young people are said to be taking a stand for Christ. They wish a school, and one will be opened (the second opened by the Nagas themselves), with a young man of the village as teacher. To this end Molung has subscribed eight rupees. In this Old Village the opposition has always been of the strongest. Indeed, years ago it was so strong that the better element, with Mr. Clark, were led to move down and establish Molung.

Three villages near here are much interested. In one of these several, we think, are ready for baptism. The work of the Training School for the past year has been, under the circumstances, very successful. The last term closed with thirty-eight scholars in attendance. We believe the school has at last a strong hold on the young people of the tribe.

IMPUR. S. A. PERRINE.

BAPTISTS IN NORTH AFRICA

THIS year we have the hope of crossing the Mediterranean and planting our standard in the city of Algiers. An evangelist who has become a Baptist, by the study of the word of God, after having labored two years there before becoming a Baptist, is now in Toulon, but before quitting Algiers he had baptized two believers, and four others by correspondence have asked for baptism and urged his return. In my last visit to Toulon I had encouraged our brother to make this visit and to lay the foundation of a future Baptist church in this important city of our colony, which may become the base of a missionary work in all the north of Africa.

PARIS, FRANCE. REV. J. SAINTON.

PERSONAL

REV. W. I. PRICE sailed from New York Dec. 17, returning to his field at Henzada, Burma.

MRS. THOMAS HILL of the Congo mission has returned to America and is in Worcester, Mass.

MRS. P. H. MOORE of Nowgong, Assam, has returned to America for the benefit of her health.

Rev. J. A. CURTIS reached Kanigiri, India, Nov. 9, and received a hearty welcome to his new field.

REV. D. L. BRAYTON, the vetern missionary of Rangoon, Burma, celebrated his ninetieth birthday Oct. 27, 1898.

MISS FRANCES M. TENCATE and MISS LILLIAN V. WAGNER have safely reached their field and work at Nellore, India.

BOOK NOTICES

IN THE LAND OF THE CONDOR, by Hezekiah Butterworth. This is one of Mr. Butterworth's interesting and informing geographical stories. It is devoted to South America, and will be eagerly sought by our young people for the information it affords of that unique and little known continent, as well as for the interesting story which it contains. This will form an excellent and desirable addition to Sunday-school libraries this Christmas season. Published by the American Baptist Publication Society at $1.00.

THE NEGRO IN AMERICA. In this little volume Dr. Morgan, Corresponding Secretary of the American Baptist Home Mission Society, has collected various essays he has published on this subject. The questions treated are of practical importance, and Dr. Morgan's long experience in war and administration among the negroes gives great weight to his views. Those giving attention to the condition and progress of the negroes in America will not fail to turn to this volume. Price, $1.00. American Baptist Publication Society.

THINGS A PASTOR'S WIFE CAN DO, by one of them. It is only necessary to mention the title of this little volume to commend this book to the wives of all our pastors. It has a unique subject and a field all to itself. Hitherto the task of telling what a pastor's wife ought to do has been left to sewing circles and private conversation. Now that subject has got into a book, and we anticipate a vast increase in the usefulness of that oft overworked, usually overburdened and always overtalked member of society, the pastor's wife. — American Baptist Publication Society.

BAPTIST CHURCH JURISPRUDENCE, by Edward P. Marshall, Attorney-at-Law, treats very fully of proper methods of procedure in Baptist church affairs, both according to the principles and practices of Baptist churches and the common law of the land. Published by the Columbian Publishing Company, Washington, D. C.

THE "ILLUMINATED" HOLY BIBLE, Teachers' Edition, is an elegant specimen of Bible making. The numerous illustrations are fine examples of artistic work, correct in character to the times which they represent, and appropriate to the text. The volume might well have as its motto "Bible reading made easy." The Teachers' Helps consist of a concordance, explanatory and suggestive articles by such well-known writers as David Gregg, D.D., Prof. A. H. Sayce, D.D., LL.D., W. C. Bitting, D D., F. N. Peloubet, D.D., and others, and there is also a series of maps. The binding and making of the book is in the same style we are accustomed to in the best teachers' Bibles. Sunday-school teachers will find this Bible peculiarly helpful in their work. Issued by the American Bible House, 78 Fifth Avenue, New York, and 8th and Locust Streets, Philadelphia.



ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF DEC. 19, 1898. FOURTEEN MEMBERS PRESENT

Rev. C. H. D. Fisher of Tokyo, Japan, was chosen Treasurer of the Japan mission, in place of Rev. J. L. Dearing of Yokohama, resigned.

The plans of the missionaries in Tokyo for securing a location for the Tokyo Baptist Academy were approved, and the managers of the academy were authorized to secure its incorporation under the laws of Japan.

Mr. Selden Rufus McCurdy of Lynn, Mass., a student in the senior class of the Newton Theological Institution, met the committee with a view to appointment as a missionary, and was appointed after the usual conference.

A communication from the Baptist Conference in Sweden on the occasion of their Jubilee was presented, thanking the Missionary Union for the aid extended to Baptist work in Sweden in the past, and expressing regret that it had been found necessary to entirely withdraw assistance from the evangelistic work in that country. Also a communication from Rev. J. G. Fetzer, Secretary of the German-American Baptist Committee in Hamburg, conveying the sympathy of that committee on the death of Dr. Duncan, late Foreign Secretary.

Attention was called to the fact that the British and Foreign Bible Society has appointed a committee to prepare an entirely new version of the Bible in the Burman language, with special reference to transferring instead of translating the terms referring to baptism, and to the confusion and injury which this action will introduce into the missionary work in Burma.

THE MEETING OF JAN. 10, 1899. THIRTEEN MEMBERS PRESENT

The findings of the Committee of Conference with the Committee of the American Baptist Home Mission Society regarding methods of home work, was presented as follows:

Whereas, The providence of God is calling now as never before for more men and more money for missions both at home and abroad, and whereas the aim of the two organizations here represented is one, to bring all men everywhere to Christ; and

Whereas, It is of the utmost importance to secure through our churches the coöperation of all our people, both old and young; therefore

Resolved, That we recommend that all authorized representatives of our two societies be instructed to seek, in the prosecution of their work, to develop an intelligent, sympathetic and abiding interest in the work of both societies.

That we commend to the churches the plan of giving known as the rotary system, by which is meant the setting aside in turn of a definite portion of the year to each of the several objects of Christian beneficence.

That we recommend that the Young People's Societies in their missionary offerings shall conform, so far as practicable, to the system followed by the churches with which they are connected, and that each shall send its offerings through the treasury of the church to the several societies to which it is contributing.

That while we recognize the liberty of donors to designate the objects of their offerings, and while the societies may find it necessary occasionally to make solicitation for particular ends, nevertheless we express our conviction that it is wiser, as a rule, for donors to leave their contributions undesignated, and trust to the wisdom of the administration of the societies.

ALBERT S. HOBART, *Chairman.*

RAY GREENE HULING, *Secretary.*

Mr. Robert R. Milne of Ikoko station in the Congo Mission was introduced to the Committee, and gave a brief account of the work at Ikoko, and the Committee took leave of him, in view of his approaching departure to Scotland and the Congo.

Mr. George Henry Waters of Rochester Theological Seminary was introduced to the Committee, and after giving an account of his Christian experience and call to the ministry and missionary work, he was appointed a missionary of the Union.

Rev. A. W. Rider, already appointed as a missionary, was designated to the station at Sendai, Japan, and Miss E. F. McAllister was transferred to the station at Pegu, Burma.

The report of the BAPTIST MISSIONARY MAGAZINE for the year 1898 was presented, showing a satisfactory condition of the finances and a gratifying increase of the subscription list.

DONATIONS

RECEIVED IN DECEMBER, 1898

MAINE, $209.10.

Waterville, Mrs. Elizabeth B. Foster, in memory of Prof. J. B. Foster	$50 00
Waterville, 1st ch. S. S. class, No. 13	1 00
Kennebunk Village ch	10 00
Rumford Falls, 1st ch	3 20
Farmington ch	14 00
Lewiston, Bates-st. ch	5 50
Portland, "A Christmas gift"	5 00
Harrington ch	4 14
Addison ch	83
Cherryfield ch	2 23
Wayne ch	6 00
Fayette ch	1 80
West Gardiner ch	2 40
Old Town, Mr. and Mrs. N. H. A. Gammon for work at Banza Manteke, Africa	8 00
Bangor, 1st ch	72 00
Hallowell, 1st ch	1 00
Tenants Harbor, Capt. Samuel Watts for nat. pr., care Rev. A. Bunker, D.D.,	20 00
Waldoboro S S	2 00

NEW HAMPSHIRE, $201.43.

New London S. S. and B. Y. P. U. tow. sup. Rev. E. W. Fletcher	26 00
Warner ch	12 19
North Londonderry ch	2 00
Nashua, 1st Y. P. S. C. E.	6 25
" " S. S. for mission work, care Rev. H. H. Rhees	43 09
Allenstown, Branch of Suncook S. S	2 00
Lebanon ch	28 50
Franklin Falls, 1st ch	9 26
Exeter, 1st ch	30 00
Plaistow ch	$3 50
Conway, Mrs. S. E. Hamblen	3 00
Littleton, Mrs. C. P. Chickering	10 00
Hampton Falls ch	23 64
Sanbornton, 1st ch., Christmas offering	2 00

VERMONT, $104.86.

Brattleboro "S"	10 00
Burlington, 1st ch. (of wh. $39.75 is from Class No. 2 of S. S tow. sup of Rev. Pothepogu Henry, care Rev. W. R. Manley)	44 11
North Springfield, Rev. L. Kinney	1 00
West Haven, H. M. Douglass	1 00
Jericho ch	7 00
Chester, 1st ch	41 75

MASSACHUSETTS, $2,085.94.

Boston, 1st ch., Samuel N. Brown	500 00
Boston, 1st ch., E. B. Badger, " Ruggles-st. B. Y. P. U	100 00 5 27
Boston, Dudley-st. ch	89 59
Lynn, East S. S. special for Mrs. J. L. Dearing, Yokohama	10 00
North Middleboro ch	14 70
Winthrop, 1st ch. tow sup. of Rev. E. W. Fletcher	25 00
Dighton, 1st ch	4 00
" " S. S	1 90
Cambridge, 1st B. Y. P. U	2 88
" " S. S	69 00
Lowell, 1st S. S. for mission work, care Dr. Clough	100 00
Beverly, 1st ch	138 70
Worcester, 1st ch	$159 50
" Dewey-st. ch	7 85
" Pleasant-st. ch	39 41
West Springfield ch. for sup. Moung Yah, care Rev. C. L. Davenport	50 00
West Springfield, 1st ch	6 96
East Cambridge ch	1 00
Billerica, 1st ch	8 96
Needham ch	10 00
Haverhill, Mt. Washington ch. Ladies' Mission Circle,	2 00
Jamaica Plain ch. (of wh. $25 is for sup. of M. Pitckials)	251 40
Jamaica Plain S. S. tow. sup. student in theo. sem., care Miss H. M. Witherbee	15 00
Jamaica Plain Y. P. S. C. E.,	8 00
Raynham Bible School	10 00
A friend	50 00
Allston, Brighton-ave ch	52 34
Medfield ch., by Chas. Dunn,	5 00
Dorchester Temple Y. P. S. C. E. add'l tow. sup. of J. S. Grant, M.D	7 40
Springfield, Ida M. Bradley,	2 25
Brookline, 1st ch	139 62
Bernardston, 1st ch	4 00
Palmer, 2d ch. per Mrs. F. W. Dimock	2 00
Groton ch	9 30
Everett, 1st Y. P. S	11 00
" " " for the Forward Movement	2 00
A friend	1 00
Winchester, 1st ch	16 00
Holliston ch	8 00
Sharon Y. P. S. C. E. of Baptist and Congregational chs	6 18
Lawrence, 1st ch	25 71
Gloucester, Chapel-st. ch	10 53
Fitchburg, 1st ch	100 00
Reading, 1st S. S	2 49

RHODE ISLAND, $266.73.

Providence, Central ch.	$151 50
" Broadway S. S. for Congo mission	3 60
North Kingston, 1st ch.	3 17
Newport, 1st S. S.	5 17
" " ch.	35 95
" Central ch.	40 67
East Providence, 2d ch.	6 70
East Greenwich, 1st Y. P. S. C. E.	9 97
"A friend of missions"	10 00

CONNECTICUT, $200.28.

Stonington, 1st ch.	128 00
Stratfield ch.	11 00
New London, 1st Y.P.S.C.E.,	2 74
Rainbow, Henry P. Clark for education of Karen boys, care Rev. A. V. B. Crumb,	25 00
Rainbow, Geo. W. Hodge for do.	25 00
Torrington ch	8 54

NEW YORK, $5,901.53.

Syracuse, 1st Y. P. S. C. E.	10 00
" " ch.	251 00
Alps. Mrs. Mary E. Coon	5 00
Elmira, A. L. W.	100 00
Brooklyn, Rev. Cortland Myers, for sup. of two workers, care Rev. Thomas Moody	50 00
Brooklyn, Hanson-pl. ch.	10 00
Yonkers, Warburton-ave. S.S.	9 73
" " ch.	1,730 15
New Paltz, Mrs. Mary G. White and Wm. F. White.	10 00
Albany, Mrs. Frances S. Brooks tow. sup. of missionary under Mrs. M. B. Ingalls	100 00
Jamestown, 1st ch.	52 18
" " S. S.	4 60
New York, a friend, a Christmas memorial for Dr. Duncan	100 00
New York, Mrs Robert Harris, in memory of her brother, Rev. Samuel W. Duncan, D.D., and for Tokyo Academy, Japan.	1,500 00
West Oneonta ch	11 28
" " S. S.	5 00
Hamilton, 1st Y. P. S. C. E. for sup. of Che Ka	11 00
Campbell ch.	2 25
Rochester, 2d ch.	178 31
" 1st ch (in part of which $100 is from Prof. A. H. Mixer and daughters for native workers in Tura, Assam, care of M. C. Mason)	534 51
Rochester, 1st S.S. (of which $34.25 is from senior and inter. depts. and $5.75 from primary dept., all for work of Rev. and Mrs. Thomas Moody, Africa)	40 00
Rochester, North, S. S. class for Tokyo Academy.	3 00
Rochester, North, Junior Y. P. S. C. E.	2 00
Eden, per Mrs. Lydia M. Campbell	4 00
Ransomville ch.	20 28
Fayetteville ch.	61 95
" S. S.	38 05
Saratoga Springs, 1st ch.	57 38
Deposit Asso. per J. M. Briggs, Treas.	3 35
"A friend"	20 00
La Grange, Mr. and Mrs. W. T. Potter.	7 00
New York, Church of Ascension	3 15
Bapt. Young People's Union of German churches in Buffalo and Rochester for nat. pr. care of Rev. G. J. Geis (to apply)	$50 00
Corning, 1st ch.	23 90
New York, 1st S. S. for nat. pr. Shway Chee, care of Rev. L. W. Cronkhite.	25 00
New York, 1st Sw. ch.	33 35
" " Mt. Morris ch.	12 00
" " " " Y. P. for nat. pr., Mafiote, care Rev. H. Richards, Congo.	50 00
New York, Mt Morris, for nat. pr. Moung Y. gau Sandoway, Burma, McQuade Memorial	60 00
New York, North ch.	6 73
" " Alexander-av. ch.	9 04
" " Sixteenth C.E. for two nat. prs.	50 00
New York, Wash'n Heights ch.	24 53
Port Richmond (Park) Judson Mission Soc.	10 00
Brooklyn, 1st Ger. ch.	8 00
" a friend	13 50
" C. E. Union	10 00
Long Island City (E ave) Y. P.	6 00
Kingston Y. P.	7 15
Port Jervis ch.	10 00
Unionville, 1st Orange ch.	33 50
Carthage ch.	15 00
Yorkshire Center S. S.	3 00
Buffalo, La Fayette-ave. ch.	17 56
Haskell Flats ch.	2 20
Farmersville Station ch.	1 25
" " Y. P. S. C. E.	50
Auburn, 1st ch.	99 05
Jamestown, Miss Jennie Lawson for sup. Ravamiah, care Rev. I. S. Hankins, Atmakur, India.	35 00
Savre ch.	18 00
Wellsburg, Rev. W. W. Youell	10 00
West Plattsburg ch.	21 30
Hermitage ch.	3 20
Warsaw Y. P. S. C. E. tow. sup M. Samson	3 50
Watervliet ch.	37 59
Albany, Hope ch.	22 41
Hudson River, North B. Y. P. U. Associational Union, tow. sal. Rev. A. T. Groesbeck, Ung Kung, China.	200 00
Georgetown ch. for work of Rev E. B. Cross, D.D., Toungoo, Burma	7 10
Clarence ch., additional	9 00
Clifton ch.	5 00
Saratoga Springs, Regent-st. ch.	5 00
Palmyra Y. P. S. C. E. for work of Rev. A. V. Crumb Toungoo, Burma	2 00

NEW JERSEY, $278.57.

Asbury Park Jun. Endeavor Society	5 00
Brooklyn, 1st Sw. ch. Y. P. B. U.	12 00
Holmdel ch.	2 20
Montclair, Mrs. Frank L. Dyer, tow. supporting a missionary	5 00
La Fayette, 1st ch.	10 00
Marlton ch.	4 30
" Y. P. S. C. E.	3 00
Tuckahoe ch.	1 50
West Vineland ch	3 91
Greenwich ch.	5 00
Mullica Hill ch.	19 55
Jersey City, Bergen Y. P.	4 52
" " North ch.	4 89
Butler ch.	$11 89
Bayonne, Bergen Point ch	10 00
Hamburg ch.	14 00
Hackensack, 1st ch. S. S. for nat. pr., Moung Pokah, care Dr. Stevens	50 00
Passaic, 1st ch.	97 75
" " Y P.	10 00
" S. S.	4 00

PENNSYLVANIA, $1,602.63.

Brownsville ch.	11 25
Messiah S. S.	5 00
2d Germantown S. S. for nat. pr. care Rev. L. W. Cronkhite	15 00
Great Valley ch.	10 42
Balligomingo, Mrs. Ambler	5 25
3d ch.	11 00
Chaplain I. N. Ritner	2 00
" T. A. Gill	5 00
Lehigh-ave. ch. in part.	14 38
5th ch.	184 57
Ch. of Evangel Narberth, in part	159 60
3d Germantown B. Y. P. U. for nat. pr. care Rev. P. Frederickson	6 54
Hatboro Helping Hand Soc.	3 00
Norristown, 2d ch.	19 58
Port Alleghany ch.	9 00
Sewickley ch.	13 32
" Mrs. F. L. Clark, for nat. pr. care Rev. J. S. Adams	30 00
Glen Run ch. Mrs. S. J. Philips	5 00
Milesburg ch. Miss E. L.	5 00
Huntingdon ch.	36 00
East Brady ch.	1 84
Picture Rocks S. S.	3 63
White Deer ch.	7 25
Erie Calvary ch.	19 43
Oil City B. Y. P. U.	10 00
Alleghany, Sandusky-st ch.	77 91
Homestead ch. acct. salary of Rev. W. A. Stanton	50 00
Maple-ave. ch. for do.	20 75
Wilkinsburg ch. for do.	99 00
St. Clair ch.	13 75
Beulah ch.	12 55
Wellsboro ch.	62 55
Marsh Creek ch	2 30
Mansfield ch.	20 00
Bailey Creek ch.	1 15
West Jackson ch.	1 90
Harrison ch.	13 71
" Y. P. S. C. E.	3 00
W. A. Nicholson and wife, specific to be added to appropriation to Rev. L. W. Cronkhite	30 00
Carbett, a friend	1 00

DISTRICT COLUMBIA, $150.17.

E. M. L.	100 00
Washington, E-st. ch.	50 17

VIRGINIA, $11.00.

Petersburg, Gilfield ch.	11 00

WEST VIRGINIA, $145.18.

Morgantown ch	14 18
Bethesda ch	18 54
Dents Run ch	16 00
Union Valley ch	9 80
Pond Creek ch	1 00
Leon ch	8 00
" S. S.	2 00
Boothsville ch	15 65
Flemington ch	22 15
Union ch	30 00
Webster ch	7 86

OHIO, $1,042.68.

Alexandria ch.	23 29
Dayton, James H. Stevens.	100 00
New Market ch.	4 10

Cleveland, 3d ch... $9 63
" Addie V. Brown's S. S. class for work, care Mrs. A. E. Carson, Thayetmyo ... 7 50
Salem ch ... 1 00
Dayton, Linden-ave. Wom. Mission Circle (of wh. $6.55 is for Bible woman, care Miss Mary K. Scott, and $13 for the Congo) ... 27 55
Dayton, Lindenave. ch. Cheerful Workers, for work of Rev. W. M. Upcraft, West China ... 5 00
Salem ch ... 50 00
Bedford ch ... 15 77
Chester, Cross Roads ch ... 26 00
Cleveland, Euclid-ave. ch ... 377 36
" 1st ch ... 25 00
Centerville ch ... 5 00
Xenia, 1st ch ... 3 95
Dayton, Central ch ... 83 79
Hopewell ch ... 10
Sandusky, 1st ch ... 1 38
Vigo S. S ... 2 60
Rev. B. L. Neff and wife ... 1 00
Cincinnati, Mt. Auburn ch ... 102 72
Wyoming ch ... 28 00
Mt. Gilead ch ... 20 00
Owl Creek B. Y. P. U ... 25
Toledo, Ashland-ave. ch ... 73 67
" 1st ch ... 40 16
" Memorial ch ... 6 86
Youngstown, 1st ch ... 1 00

INDIANA, $81.42.

Jeffersonville ch ... 10 00
Seymour ch ... 25 40
Friendship ch ... 2 40
New Harmony ch ... 1 00
New Hope ch ... 1 00
Elizaville ch. tow. sup. Sau Lee ... 6 00
Moore's Hill ch ... 2 25
Edwardsport ch ... 5 50
Indian Prairie ch ... 13 22
Petersburg ch ... 7 00
Collected per Rev. W. S. Sweet, Shelbyville ch., $7.15; Franklin ch., 50 cts., 7 65

NOTE.—Correction in July report: The credit to Huntington 1st ch. should have been credited to the S. S. of 1st ch. Muncie.

ILLINOIS, $393.76.

Granville, Miss Mary Brown, 75
Alton, 1st ch ... 37 96
" " S. S ... 9 69
" " Hunterstown Mission ... 4 51
Alton, Christmas gift to the world ... 2 80
Alton, Cherry-st. Pastor's Birthday Book ... 1 71
Joliet, Eastern-ave. Ridgewood Mission tow. sup. Utumbia, care Rev. C. B. Antisdel, Mukimvika, Africa ... 18 00
Plainfield ch ... 17 05
Sandwich ch ... 22 14
Lincoln ch ... 40 00
Carrollton ch ... 10 00
Chandlerville, Mrs. B. Gill ... 5 00
Chicago, 1st, Rev. D. Sheppardson, Jr. ... 25 00
Chicago, 1st ch ... 34 00
" Mem'l ch ... 10 00
" 2d A. M. S. S. tow. sup. nat. pr., care Rev. J. M. Foster, China ... 10 84
Chicago, South Park Y. P. for helper, care Miss Gertrude Welles, Africa ... 7 50
Hyde Park ch ... $25 00
La Grange ch ... 5 00
Wheaton Y. P. tow. sup. Adanka Unkiah, care Rev. J. E. Clough, D.D., Ongole ... 10 62
Woodstock S. S. tow, sup. nat. pr., care Rev. J. E. Clough, D.D ... 8 10
Woodstock, Miss J. E. Sondericker ... 1 50
Ravenswood ch ... 23 00
Carbondale, E. Patten, for sup. Telugu student ... 6 25
Freedom S. S ... 1 41
Walnut ch ... 7 11
" S S ... 1 02
Monmouth, Lewis Duke, tow. sup. pr., care Rev. E. Chute, India ... 25 00
Rockton ch ... 7 70
Westfield ch ... 4 00
Chicago, 1st Sw. S. S ... 8 00
" Mrs. John Berg tow. sup. Philip, care Rev. O. L. Swanson, Assam ... 3 00

IOWA, $404.58.

Coldwater, Rudolph Landes, 25 00
Boone, Mrs. Elizabeth Jennings ... 3 00
Indianola, 1st ch ... 36 15
Northwood, 1st ch. by H. V. Dwelle, Trustee ... 2 70
Pella ch ... 12 87
Marshalltown S. S ... 12 50
Ida Grove, Rev. E. L. Barber ... 2 50
Osage ch ... 95 25
New Hartford ch ... 10 30
Cedar Falls ch ... 31 74
Devon ch ... 3 00
New Hampton ch ... 26 73
Doon ch ... 2 00
West Union ch ... 1 75
Alta ch ... 16 82
De Witt ch ... 6 82
Columbus Junction S. S ... 1 50
Indianola S. S ... 4 00
Marvin ch ... 4 70
Keokuk S. S for P. Condiah, care Rev. J. E. Clough, Ongole, India ... 50 00
Kiron ch ... 50 00
" " C. E. Engberg ... 5 00
North Branch, Sarah Altiet, 25

MICHIGAN, $113.41.

Grand Rapids, Fountain-st. Y. P. S. C. E. tow. sup. of Rev. E. N. Fletcher ... 25 00
Marshall, Mrs. Martha D. Leach ... 5 00
Union City Mission Circle ... 1 50
" " S. S ... 50
Grand Rapids, Wealthy-ave. B. Y. P. U. tow. sup. of Bible woman in India ... 3 35
Stockbridge ch ... 5 79
Kalamazoo, 1st ch ... 15 00
" " B. Y. P. U. tow. sup. nat. pr. in India, 29 00
Escanaba, per Rev. J. S. Collins ... 5 00
Bear Lake, Danish Norwegian ch ... 2 00
Cassopolis ch ... 10 31
" B. Y. P. U ... 2 00
Chelsea ch ... 7 96
" B. Y. P. U ... 1 00

MINNESOTA, $364.99.

Minneapolis, 1st S. S. for Rungiah, care Rev. A. H. Curtis, India ... 50 00
Olivet ch ... 22 47
Chicago-ave. S. S ... $2 00
A friend ... 10 00
Cambridge, Sw. ch ... 20 60
St. Paul, 1st Sw. Birthday Soc. for V. Paul, care Rev. W. C. Owen, Bapatla ... 20 00
North Branch, Sw. S. S ... 2 58
Burchard, Sw. ch ... 10 00
Argyle, Sw. ch ... 3 00
Willmar, Ekdohl ... 2 00
Rothsay, A. Swenson ... 5 00
Willmar, N. L. Winblad for V. Thomas and P. Rungiah, care Rev. W. A. Stanton, Kurnool, India ... 10 00
Isanti, North Sw. ch. for Rev. E. Lund, Spain ... 15 00
Willmar, Sw. ch. for J. Nazzagga, Bapatla, India ... 5 60
Minneapolis, 1st ch. Sw. King's Army ... 51 05
Warren, Sw. ch ... 13 00
Eureka Sw. ch ... 10 00
Ogema, Sw. ch ... 5 00
Topeka, Sw. S. S. class ... 1 50
Sister Bay, Sw. ch ... 7 00
Minneapolis, Frank Peterson for nat. pr ... 50 00
Minneapolis, Mrs. A. H. Brevil for nat. pr ... 15 00
Etna, Mr. Sheldon ... 5 00
Collected per Rev. W. S. Sweet, Cokato, Sw. ch., $1.30; Grove City, Sw. ch., $3.30; Maynard, Sw. ch., $2.75; Madison ch., $17.65; Mont Rose ch., $3 19; Armour ch., $1.00 ... 29 19

WISCONSIN, $166.79.

Merrimack, Mrs. E. S. Martin, deceased ... 2 00
Merrimack, M. T. Martin, M.D ... 2 00
Greenwood ch ... 1 75
Monroe, from friends for mission work, care Rev. H. A. Kemp, Swatow ... 8 50
Collected per Rev. W. S. Sweet: Weyanwega ch., $2.25; Waupaka ch., $1.30; Stevens Point ch., $1.09; Rio ch., $9.00; Janesville ch, $1.30; Delavan ch., $8.64; Appleton ch., $3.93; Antigo ch., $2.06; Wausau ch., $5.11; Merrill ch., $4.51; Rhinelander ch., $2.28; Ashland ch., $4.13; Superior ch., $2.00; Warren ch., $6.20; Mauston ch., $1.50 ... 55 30
Ashland, Sw. ch ... 6 45
Weyanwega ch., sup. Rev. W. S Sweet, China ... 29 50
Whitehall, Rev. N. L. Sweet, 1 00
Milwaukee, 1st ch ... 15 00
New Cassel, Irwin Miller ... 10 00
Ash Ridge ch ... 1 78
Antigo ch ... 7 01
South Kankanna Jun. Soc ... 1 50
Marinette Sw. Woman's Circle sup. helper care Rev. C. A. Salquist, China ... 25 00

MISSOURI, $2.00.

Preston ch ... 2 00

KANSAS, $139.60.

Elm Creek ch ... 6 75
Lincoln ch ... 2 75
Osage Valley ch ... 5 00
Olmitz ch ... 15 50
Reading ch ... 3 00
Norwich ch ... 1 00

Delaware ch..... $52 40
" S. S..... 4 60
Sabetha, I. B. Morgan..... 1 00
Jordan Creek ch..... 2 00
Hamlin, Brother Parker.... 1 00
Oberlin ch..... 9 00
Prairie Temple..... 5 18
Norton ch..... 6 25
Concordia ch..... 5 00
Wellsford ch..... 1 50
Weir City, collected by Rev. W. R. Manley..... 4 42
Concordia, Sw. ch..... 11 00
Waterville, Sw. ch..... 2 25

NEBRASKA, $72.50.

Hastings B. Y. P. U. for sup. of a nat. missionary.. 3 60
Kearney, Sarah B. Murch... 5 00
Chadron, 1st ch. Jun. Union, 5 00
Diller ch..... 3 00
Peru, Y. P. S..... 2 50
McCook ch..... 21 40
Bethesda Y. P. S..... 1 00
Oakland Sw. ch..... 20 00
Valley, 2d Sw. W. C..... 5 00

COLORADO, $56.20.

Denver, Rose J. Clarke, bal. due on acct. nat. worker, Coh da foh, care Rev J. R. Goddard, China..... 17 20
Delta ch..... 9 00
Denver, Bethany ch..... 30 00

CALIFORNIA, $129.85.

Santa Monica, M. B. Spring, 20 00
Stockton ch..... 5 30
Mendocino City ch..... 3 63
" S. S..... 7 00
Los Angeles, Memorial ch. Mrs. H. A. Baldwin.... 50 00
Covina ch..... 2 30
South Pasadena S. S..... 1 37
Biggs J. W. Streeter..... 5 00
Selma S. S..... 75
San Bernardino Y. P. S. tow. sup. nat. helper for Rev. Joseph Clark, Congo..... 12 50
Corona Y. P. S..... 5 00
California College, Y. M. C. A. for sup. nat. pr., Hueng Shien Shang, care Rev. W. M. Upcraft, China..... 7 00
B. B. Jacques and wife, tow. sup. nat. pr., Ko Khaing, care Rev. J. E. Cummings, Henzada..... 10 00

OREGON, $17.50.

Grant's Pass ch..... 1 00
Portland, Sw. Y. P. S. tow. sup. nat. pr., Saw Kaw Ker, care Dr. Bunker..... 10 00
Salem Y. P. S..... 6 50

NORTH DAKOTA, $110.46.

St. Thomas ch..... 5 00
Kulm ch..... 59 00
Crystal ch..... 6 60
" S. S..... 2 45
Hamilton ch..... 25 16
" S. S..... 11 85

SOUTH DAKOTA, $131.67.

Collected per Rev. W. S. Sweet: Aberdeen ch. $5.10; Watertown ch. $2.73 7 83
Rapid City ch..... 7 30
Bloomingdale, Sw. ch. for China..... 16 70
Orleans, Sw. ch..... $15 00
" " "Little Helpers"..... 7 00
Orleans, N. Olean..... 7 75
" E. Olson..... 8 37
Lake Norden, Sw. ch..... 10 00
Berton, Sw. ch..... 20 00
Wakonda, Sw. ch..... 3 50
Marvin, Sw. ch..... 3 27
Turkey Valley, Sw. ch..... 9 80
E. Erickson..... 1 00
Parker ch..... 14 15

WASHINGTON, $33.90.

Asotin, E. L. Routh..... 10 00
Seattle, 1st Y. P. S..... 16 50
Spokane, Sw. ch. Medical Lake Branch for India.... 7 40

IDAHO, $18.25.

Wallace, Rev. H. S. Black.. 5 00
" ch.. 13 25

MONTANA, $10.00.

Anaconda, Sw. ch..... 10 00

NORTH CAROLINA, $2.00.

Dallas Y. P. S. C. E. special for Miss L. C. Fleming, M D..... 2 00

LOUISIANA, $30.00.

New Orleans, Miss Laura H. Parker of Leland University..... 30 00

OKLAHOMA, $1.84.

Kingfisher ch..... 1 84

NOVA SCOTIA, $10.00.

Middleton, Mrs. C. A. Burditt..... 10 00

ASSAM, $12.00.

Sibsagor, a friend..... 12 00

CHINA, $35.87.

Huchau, Rev. J. T. Proctor, $75 Mex..... 35 87

JAPAN, $101.18.

Kobe, Rev. H. H. Rhees, D.D. 202-36 yen..... 101 18

RUSSIA, $2,200.

From Mennonite chs (of wh. $800 is for salary Rev. A. Friesen from Feb. 1 to Sept. 30, 1899; $400 tow. sal. Mr. A. Hübert for year 1898–99 and $800 tow. opening a new station in the Nalgonda District)..... 2,200 00

FINLAND, $28.57.

Jakobstad ch., a young friend for work in China..... 28 57

Total..... $16,268 04

LEGACIES.

Jefferson, Me., Dea. Albert Richardson....$1,069 38
Whitman, Mass. Mrs. Lucinda A. Fullerton in part, 800 00
Providence, R. I., Silas A. Sweet.. 200 00
Weathersfield, Conn., Merit Butler..... $100 00
Kingston, N.Y. Diontha Dumont..... 28 57
St. Paul, Minn. Caroline M. Drake in part... 200 00
$2,347 95
$18,765 09

Donations and legacies from April 1, 1898, to Dec. 1, 1898..... $140,879 29

Donations and legacies from April 1, 1898, to Jan. 1, 1899..... $150,545 28

Donations received to Jan. 1, 1899:

Maine	$1,366 46
New Hampshire	946 08
Vermont	851 54
Massachusetts	10,851 06
Rhode Island	1,323 32
Connecticut	1,872 08
New York	13,240 21
New Jersey	3,063 59
Pennsylvania	8,213 79
Delaware	17 60
District Columbia	378 91
Maryland	9 87
Virginia	19 50
West Virginia	1,575 54
Ohio	6,877 28
Indiana	1,341 10
Illinois	4,450 90
Iowa	2,644 02
Michigan	1,684 21
Minnesota	1,785 30
Wisconsin	877 07
Missouri	629 52
Kansas	1,257 45
Nebraska	907 21
Colorado	383 73
California	60,167 16
Oregon	251 05
North Dakota	177 41
South Dakota	489 69
Washington	431 53
Idaho	53 00
Wyoming	40 29
Montana	149 20
Arkansas	1 00
Arizona	11 00
South Carolina	4 00
North Carolina	2 30
Kentucky	2 55
Tennessee	30 00
Louisiana	80 00
Georgia	30 00
Alabama	40 00
Mississippi	5 00
Indian Territory	64 30
Oklahoma	44 78
New Mexico	14 10
Canada	5 00
Nova Scotia	20 00
Norway	74 73
Denmark	150 00
Germany	19 00
Russia	2,200 00
Assam	97 00
India	31 27
China	160 87
Japan	1,101 18
Miscellaneous	2,205 38
Utah	9 00
Africa	50 00
Siam	100 00
Finland	28 57
	$140,808 51

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BAPTIST MISSIONARY MAGAZINE

Tremont Temple, Boston, Mass.



CANAL SCENE, CANTON, CHINA

The Baptist Missionary Magazine

Vol. LXXIX. No. 3 MARCH, 1899

FINANCIAL STATEMENT

REV. HENRY C. MABIE, D.D., SECRETARY

)NLY thirty days until March 31, and the close of our financial year will be upon us. Shall we be prepared for it? If so, it means that we have yet raise in donations from the churches $175,000. This would be only $3,000 ore than we received in March, 1896. We are happy to report indications from any quarters that the sympathy of the churches is with us, and that the offerings ll show considerable increase over those of last year. These offerings last year, nounting to $287,000, were uncommonly small, as was not unanticipated, on count of the special gifts made to cancel the debt of 1897–8. We started this ar with a deficit of $68,000, but the gift from Mrs. Gray nearly extinguished at debt.

The work of the year requires $350,000 from the churches, or $63,000 more an they gave last year; but this $350,000 calls for only $19,000 more than our urches gave in 1894–5; so that with better times our requirement is not cessive.

The problem of the Missionary Union since 1892 has been as follows: Given, e expansion of the work of the Union by about $150,000 in the Centennial year, d that year followed by the panic of 1893, how should the future annual income d expenditure be made equivalent, each to the other, with a minimum of damage the work? Year by year the Committee has contracted the work, and gradually e churches have increased the average giving, until now we are prospectively thin about $40,000 (taking the year as a whole) of removing the disparity tween the income and outgo. In the next thirty days it is possible to abolish e disparity. Then the finances of the Union would be on a healthful basis, and : should "owe no man anything" but love.

RECENT REMARKABLE EVENTS IN CHINA



BAFFLING indeed to the uninitiated and ignorant denizens of the West is the current of Chinese political life. We have heard that the emperor was in power, that the emperor proposed reforms, that the empress dowager was shut up, that the emperor was imprisoned, that he had been assassinated by order of the dowager empress, that all the proposed reforms had been annulled, and now new reforms have been instituted. In the hope of aiding our readers to understand the course of the series of remarkable events which have agitated China and interested the rest of the world, we have prepared the following true story,—that is as true as the best information we have been able to obtain enables us to make it.

The dowager empress of China, of whom so much has recently been heard, was the daughter of a Manchu nobleman who lost his property, and the daughter, eleven years old, voluntarily sold herself as a slave to rescue her family from poverty. Her master in Western China at her special request allowed her to be taught to read, an almost unheard of accomplishment for a girl. Afterward he received favor and promotion from the emperor, and desiring to send a specially beautiful gift of acknowledgment forwarded the little slave girl to Peking, where she became the favorite wife of the emperor, Hienfung. On the death of the emperor, her son, Tungchi, who was only five years old, became emperor, but the power fell into the hand of the oldest wife of the emperor, Tsiang, who was known as the "Eastern Empress," and the former slave girl, Tsichi, known as the "Western Empress."

These two dowager empresses ruled together as regents until Tungchi became of age, when he received the power as emperor at the age of eighteen, but had hardly begun to rule before his death, on Jan. 12, 1875, of small-pox. The dowager empresses then caused a cousin of Tungchi to be announced as emperor, and he was given the name of Kwangsu, which means "continual splendor." The two empresses ruled as joint regents until 1881, when the "Eastern Empress," Tsiang, died. Then the "Western Empress," Tsichi, the former slave girl, assumed supreme authority, and ruled without question until March 4, 1889, when the young emperor became of age and was crowned, taking over nominal authority. It has always been recognized, however, that the dowager empress was the power behind the throne. She is the stronger character, and the emperor, the "son of heaven," has all the time been a puppet in her strong hands.

For instance, at the beginning of the war with Japan, while the emperor was the nominal power, when the situation became critical the empress dowager stepped in and sent Li Hung Chang, who was an old favorite of hers, to Japan to make peace. More recently, again, when the emperor was starting out on a series of reforms, for which she saw the nation was not ready, the empress dowager again assumed control of affairs, probably only for a time. To show what a series of marked events has occurred in China, we give a calendar of the chief events for four months during last summer:

June 11. Decree commanding the establishment of a university at Peking.
" 13. Summoning of Kang Yu Wei.
" 15. Announcement of selection of imperial clansmen and princes to travel abroad and learn something of the outside world.
" 20. Tsung-li-Yamen ordered to report on the necessity of encouraging art, science and modern agriculture.
" 23. Classical essays abolished as a prominent part of public examinations.
" 26. Ministers censured for delay on the Peking University and speedy construction of Liu-Han railroad ordered.
" 27. Ministers and princes ordered to report on the adoption of Western arms and drill for Tartar troops.
July 4. Establishment of agricultural schools ordered.
" 5. Introduction of patent and copyright laws ordered.
" 6. Board of War and Tsung-li-Yamen ordered to report on reform of military examinations.
" 7. Special rewards promised to inventors and authors.
" 14. Officials ordered to encourage trade and assist merchants.
" 29. Establishment of school boards in every city of the empire ordered.
Aug. 2. Bureau of Mines and Railways established.
" 9. Journalists encouraged to write on political subjects for the enlightenment of the authorities.
" 10. Consultation on the establishment of naval academies and training ships ordered, and ministers and provincial authorities urged to assist in work of reform.
" 22. Establishment of schools in connection with Chinese legations abroad for the benefit of sons of Chinese ordered.
" 28. Commercial bureaus for the encouragement of trade in Shanghai and Hankow ordered.
Sept. 1. Six minor and useless boards in Peking abolished.
" 4. Two presidents and four vice-presidents of the Board of Rites dismissed for disobedience of order that memorials to the emperor should be sent to him unopened.
" 7. Li Hung Chang and another dismissed from Tsung-li-Yamen, and the issue of a certain class of bonds stopped because used by authorities to "squeeze" the people.
" 8. Governorships of three provinces abolished as being useless expense.
" 11. Schools for instruction in the preparation of tea and silk approved.
" 12. Establishment of newspapers encouraged.
" 13. The general right to memorialize the throne by sealed memorials granted, and Manchus allowed to take up trades or professions.
" 15. The system of budgets as in Western countries approved.
The next week the emperor was suppressed.

It is difficult for Westerners to understand how such a remarkable series of events could occur, but the following points will help:

1. Filial piety in China keeps a man subject to the authority of his parents all his lifetime. He never becomes "of age" in our meaning of the phrase, though the eldest son as *male* head of the family has a certain amount of authority over a widowed mother.
2. Chinese filial piety is only one division of an all-embracing system of subordination

of inferior to superior; a man is more or less subject to all the senior male relatives of his father's clan.

3. In the case of female relatives the assumed essential inferiority of woman to man modifies the claims of seniority.

4. The authority of paternal grandparents is paramount to that of parents, and the eldest grandson is not above his widowed grandmother.

5. This complicated system of "superior and inferior" requires the coöperation of all concerned, and special force of character will turn the scale where conflicting claims arise as between superiority through age and superiority through sex.

While the emperor of China is by law an absolute monarch, with the power of life and death over his subjects, his will is checked by the accepted code of Confucius, which lays down laws for the proper conduct of the sovereign as well as of the people. There are also censors, who by custom are permitted unrestricted criticism of the emperor and all officials, and who are constantly presenting memorials reviewing the acts and projects of the government. Moreover, custom has more absolute rule in China than the emperor, and not even the absolute emperor can violate the laws of custom with impunity.

As to the present situation: While on resuming power the empress dowager at once annulled all the decrees of the emperor regarding proposed reforms, it will be observed that she is proceeding with reforms as rapidly as she feels that the condition of China and the temper of its people will permit. Railroads are being built, concessions made to Western commerce, the duty of the protection of missionaries and other foreigners has been now impressed upon the minds of the rulers of the various provinces, and undoubtedly advance will be made as rapidly as Chinese conservatism will allow. Perhaps the empress dowager, instead of being an obstacle to progress, has simply stepped in to prevent the young and rash emperor from precipitating turmoil and disorder, which would be a more effectual check to progress than her more conservative rule. She is undoubtedly one of the ablest woman rulers the world has ever seen.

The saddest event connected with her resumption of authority was the execution of six of the leaders of the reform party, among them Chang Yin Yuan, president of the Board of Revenue, who was minister to the United States in 1895. The most prominent reformer, however, Kang Yu Wei, escaped on a British steamer to Hongkong. He is a man of great abilities, and will no doubt be heard from in the future development of affairs in China. The latest report is that a new emperor is to be announced.

Dr. King's Declination of the office of Foreign Secretary of the Missionary Union, to which he was elected at the meeting of the Board of Managers on Jan. 11, has already become known to our readers. It is necessary for us to refer to it only to express the deep regret which we feel in common with the whole denomination, that he could not see his way clear to accept the very unanimous and hearty call of his brethren to this service.

"COST PER CONVERT"

SEVERAL journals have criticised a column under the above title in the missionary tables published in this MAGAZINE for November, 1898. We simply presented the tables for the information they contained, allowing our readers to make such use as they wished. This particular column has been objected to as "valuing a soul in dollars" and as "rank materialism." We assert on the contrary that it is founded on the most fundamental and vital verities of the word of God in its relation to the growth of the Redeemer's kingdom. We believe as fully as any of our critics that the combined efforts of the whole human race cannot save a soul without the work of the Holy Spirit, but we also find in scripture and in experience, that divine grace is so conditioned on human effort that it usually operates through means and instrumentalities, and those the most earnest, active and efficient. The argument of our critics is often used to cover and excuse indolence, self-will and rigid conservatism in the work of the Lord. Want of fruitfulness is often charged to divine sovereignty when it is due to sloth, indifference or want of care and enterprise in adapting means to ends. The Lord has not left us to labor without hope. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. cxxvi. 6.)

God has been pleased to commit his work to his people, and has promised success. Alertness to opportunity, earnestness in labor, facility in adaptation, aggressiveness of method and enthusiasm in execution, we have the warrant of God's word for believing, will not fail of receiving his blessing. "Bring ye all the tithes into the storehouse and prove me now herewith, if I will not pour you out a blessing that there shall not be room enough to receive it." (Mal. iii. 10.) This sounds very materialistic, but it is the word of God. "But this I say, he which soweth sparingly, shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." (2 Cor. ix. 6.)

Why should a Baptist Church Contribute to the American Baptist Missionary Union? Because it was established by the American Baptist churches to carry on their foreign mission work. Without their loyal support it has no reason for existence. The salaries of missionaries and the expense of missions are running on all the time. Contributions should therefore be constant to meet these constant needs. The Union stands eighth among the great missionary societies of the world in the amount of annual expenditure. It stands first of all in the number of converts in its mission fields. This is the best possible proof of the wise, economical and effective management of its mission work. The income from permanent funds and legacies, which could not be received and held except by an incorporated society, is larger than all home expenses. Instead of the society being an expense and burden, every dollar contributed to the Union by the churches receives an addition of about twelve cents as it goes forth on its errand of sending the gospel of Christ to all the world.

GOOD WORDS FROM GOOD MEN

A COPY of this number of the BAPTIST MISSIONARY MAGAZINE is mailed to every Baptist minister in the states which make up the home field of the American Baptist Missionary Union. Every one not now receiving the MAGAZINE is invited to become a subscriber. The attention of pastors is specially called to the statement on the back of the frontispiece. In order that all may know how they will feel after taking the MAGAZINE we present a few of the many good things said of it.

I would not do without the Magazine if it cost $3.00.—Rev. E. P. Brand, Orion, Ill.

I am delighted with the elegant appearance and contents of this Magazine. — Henry Houghton, Esq., New York City.

It is superb in style, and unsurpassed in the excellence of its contents.— Rev. I. N. Clark, D.D., Kansas City, Mo.

The Magazine is a beauty.— Rev. A. M. Prentice, Ogdensburg, N. Y.

The January number just received is, I think, the finest number of this ever-improving Magazine.— Rev. Charles A. Cook, Bloomfield, N. J.

Every copy is a District Secretary of itself. It has a great mission.— Rev. I. S. Hankins, Atmakur, India.

The more I read the Magazine the more it interests me. It is a friend which you appreciate most when you know it best.— Rev. C. R. Delepine, La Conner, Wash

I must congratulate you on the transformation of the Magazine. A revolution in form and substance. It is now a joy and pride.— Rev. John McLaurin, D.D, Ootacamund, India.

The Missionary Magazine deserves all the good things which are being said of it. It is indispensable to our pastors and their people.— Prof. T. Harwood Pattison, D.D., Rochester Theological Seminary.

Systematic Christian Beneficence is good, proportionate beneficence is better, but a wise and intelligent Christian stewardship is best of all. A man may regularly give one hundredth part of his income to various objects of Christian benevolence—that is systematic beneficence, but it is hardly the ideal of Christian giving. A man may give one dollar to every object of charity or benevolence which presents itself, great or small, giving equally to foreign missions and home missions, the relief of a neighbor or the building of a schoolhouse or church in some destitute region, and the total amount may equal a fair proportion of his income, not less than one-tenth--this is proportionate beneficence, but neither is it the ideal of Christian giving. Intelligent Christian stewardship includes regularity in giving and proportion in giving, both with reference to one's own income and the relative importance of the various objects of benevolence. An intelligent administration of the bountiful gifts of God for the good of others and the advancement of the kingdom of our Redeemer in the world stands on a distinctly higher plane than all other methods or ideas which can be applied to Christian beneficence.

Terrible Disasters Continue in China.— There is the overflow of the Yellow River, flooding a large part of Shantung province, drowning thousands, making many thousands more homeless, and reducing them to a starving condition. Then Oct. 1 and 2 a conflagration destroyed one-tenth of the great city of Hankow, with an estimated ten thousand houses burned and more than one thousand lives lost; later one side of a whole street in the same city slid into the river, drowning about one thousand people, occupants of the submerged houses and boats. Kansu, the northwestern province of China, is desolated by a severe drought and famine, and the great western province of Szchuan is paralyzed by a rebellion which the government has not been able to check, and which seems to be extending southeastward into Kuangtung province. As if this were not enough, the powerful nations of Europe are watching each other with tiger-like cunning, and seizing every morsel of Chinese territory they dare. Poor China!

British Rule is Supreme in the Sudan. By agreement with Egypt the entire Eastern Sudan, from Wady Halfa southward, is placed under the absolute authority of a Governor-General to be appointed by Egypt, with the approval of England. The limits of this domain to the south and west are indeterminate and will be extended by England as far as arrangements with other European nations will permit, probably to Lake Tchad on the west and certainly to British territory on Victoria Nyanza and Lake Tanganyika on the south. No representatives of other governments are to be allowed to reside in the territory except by the consent of England, and the whole is to continue under martial law until the Governor-General proclaims otherwise. Lord Kitchener is appointed Governor-General of this vast territory, which is equal to the United States east of the Mississippi River, and it is divided into seven districts for administrative purposes, each ruled by a governor. The slave trade is prohibited, and the provisions of the Brussels Act regarding restrictions on the sale of firearms, ammunition and alcoholic liquors are to be enforced. This agreement gives England undisputed control of a continuous area the entire length of Africa, from Cape Town to the Mediterranean, and marks a prodigious advance for civilization and for the welfare of man in Africa. The Church Missionary Society already has three missionaries on the way to open a mission on the Upper Nile, and ample funds have been raised to found a Gordon Memorial College at Khartum. The politicians may not realize it, but this is a mark of the majestic onward march of our God.

A Large Increase in the number of MAGAZINES printed for January and February was ordered, but the receipt of new subscriptions has so far exceeded the most sanguine expectations that we are no longer able to supply the numbers for those months except a few to those who specially desire the complete volume of the MAGAZINE for 1899. Otherwise new subscriptions received this month will begin with the present number.

An Ecumenical Conference on Foreign Missions will be held in New York City, April 21 to May 2, 1900. It will be similar in its features to the great Missionary Conference in London in 1888, when fifteen hundred representative Christians from all parts of the world came together and conferred on important questions affecting the progress of the kingdom of God in mission lands. The results of the coming Conference will be even more striking and momentous, as the world has advanced in intelligence, in unity, and in national strength. As Dr. Judson Smith says in his call for the Conference:

"Every church and every pastor of every name in the length and breadth of the land should awake to the fact that this Conference is coming, take note of the time and place of the sessions, prepare for it, enter into it as far as may be, and gather from it impulse and knowledge and faith and power."

The Death of Mrs. Lydia L. Simons in Brooklyn, N. Y., Nov. 29, severs another link of the present with the past of our missions. Mrs. Simons sailed for Burma in July, 1846, as Miss Lydia Lillybridge, laboring there with great constancy and faithfulness, and was married to Rev. Thomas Simons of Prome, May 13, 1851, at Moulmein. Her service was particularly in connection with the Morton Lane Girls' School, which at that time had a boarding department for Eurasian girls, the latter having been separated since that time. In her work at Moulmein, Mrs. Simons was closely associated with Dr. and Mrs. Judson and others of eminent name in connection with our early missions, and later at Prome, in work with Rev. Eugenio Kincaid. Her labors at the latter place were greatly blessed. In 1874 Mrs. Simons was compelled to return to America for the benefit of her health, and during her absence Mr. Simons died of cholera on Feb. 19, 1876. Since that time she has resided chiefly in Brooklyn with her sister, and in the midst of many sorrows her trust in the Lord has continued bright and firm, and she has always manifested a lively interest in the missionary work in Burma. Her death removes the last one of the members of that notable missionary circle which labored in Moulmein in the year 1846.

A Significant Indication of the current of thought in missions is the resolution of the Conference of Missionaries of the Church Missionary Society held at Allahabad, India, a few weeks ago. After a full discussion of the future of the Christian Church in India, the strongest ground was taken in favor of a native church and a native episcopate entirely independent of control from England. It was decided

"That the future outcome of the C. M. S. Native Church Council System should be the formation of an independent Indian Church, governed by its own synods, under an Indian episcopate and in communion with the Church of England."

This unquestionably expresses a trend of mind which is prevailing more and more in missionary circles. In communities where Christianity has gained a considerable number of converts there will be a demand on the part of native Christians for recognition in the leadership of affairs and a desire among supporters of missions at home that Christianity once planted shall manifest its inherent and divine power in vigorous, self-sustaining and self-propagating indigenous churches.

Remarkable Changes in Korea are attracting attention at this time when the eyes of the world are fixed on Eastern Asia. So long known as "the hermit nation" because of its exclusiveness and rigid conservatism, Korea has advanced to the front of Asiatic nations in its readiness to receive Christianity. While Japan has absorbed with avidity Western science and learning, its people as a whole have not been hospitable to the religion of the West. But if we are to believe the recent reports from Korea, the people from the king down are favorable to Christianity, and the Christian missionary finds a hospitable reception and a ready hearing. It appears as if the openness of mind shown in Japan toward the secular advantages of the West is manifested by the Koreans in religion. This is not difficult to understand. The Koreans have no national religion to which they are bound, as the Japanese to Shintoism and the Chinese to Confucianism. The teachings of Confucius and the religion of Buddha have a following, but are not established in the affections of the people as a whole. It is perfectly easy for a Korean to become a Christian without incurring suspicion of disloyalty to the government, as in Japan, or the hostility of his family, as in China. The leap of Korea from the rear to the front rank of Asiatic nations in its reception of the gospel is one of the most noteworthy of the recent stirring events in the far East.

"A Judicial Murder" is the verdict pronounced by a committee of influential Russian Jews on the crucifixion of Jesus of Nazareth. They have been carefully reviewing the character and claims of Jesus, and have come to the conclusion that he was the "Lord's Anointed," and that their forefathers made a mistake in his condemnation. This remarkable decision is but one of the many indications of a movement of the Jewish people toward the acceptance of Jesus as the Messiah. Their hopes of his coming have been so long deferred, and the power of Jesus as the Christ has become so manifest in the world, that intelligent Jews are more and more impressed with the thought that the rulers at Jerusalem may have been in error, and that Jesus should have been recognized by their people as the Messiah foretold by the prophets. The wide circulation of Hebrew New Testaments, the gospel tracts of Rabinowitz and the labors of Rabbi Lichtenstein are having a powerful influence in this direction. Nearly one-half of the ten or twelve million Jews in the world are in Russia. It is necessary to remember that Jews who accept Jesus as the Messiah do not thereby become members of any existing branch of the Christian Church. We watch with absorbing interest to see in what lines the religious life and thought of these Jews who are passing from the old to the new dispensation will run. It takes us back to the beginning of the Christian era, and suggests the question: "Suppose the Jews had accepted Jesus as the Messiah. What would have been the religious history of the world, and what would be its condition today?"

Missionaries of the Union when sending to parties in America an order for goods for which the Treasurer of the Union is expected to pay, should in every case also notify Mr. Coleman, the Treasurer, and authorize him to pay the bill.



AMERICAN BAPTIST MISSION BOATS, SWATOW, CHINA

Rev. J. M. Foster and family Dr. and Mrs. Ashmore Ladies' Boat Native Preachers' Boat

NEW MOVEMENTS IN CHINA

REV. WILLIAM ASHMORE, D.D., SWATOW

CHINESE conservatism is breaking up. People have been slow to believe it possible, but it is so. Ethnographically China is not a modern nation; but she is about to become one. Her place has been among the mastodons of the dead past. It is as if an ichthyosauros or a mastodon had suddenly been raised up and had taken its place in the procession of living fauna.

The signs of progress include such things as these: The Emperor has, at last, received one of the rulers of the West on equal terms. Prince Henry of Prussia exchanged calls with the Emperor himself. His immense and imperial majesty has risen from his seat and shaken hands with a man of the West. The Empress Dowager has also received him in her own palace. It is a tremendous comedown, but a sensible one, and inevitable. The time for it had fully arrived.

The railroads, so long talked about, had in them for a long time no more substance than has the apparition of the Bracken. Indeed the immense figure that loomed up in the mist of Western expectation was only a huge enlargement by Western imagination. Even when the first railroad permits were issued people shook their heads: "mandarins were incurable." But it is too late now for the government, like a careless mother, to overlie and smother its own newborn babe. The babe is bound to live. Too much has been said and too many foreigners are now mixed up with it, who



WM. ASHMORE, D.D.

have got their foot in and their hand in, and now they must go ahead. It is surprising what a number of these roads are already sure of an existence. There is the Pekin-Tientsin road and the Tientsin-Shanghai kwan and the Shanghai-Woosung road ly in operation.

t these are all short roads. Those cted are longer and more important. : is the great Pekin-Hankow road he great Hankow-Canton extension, ı together will make a railroad clear s the empire from north to south. there is the road to the Shansi coal on mines, and the road from Tientsin ıanghai and from Shanghai to Su- and to Hankow ultimately, and the an roads in Shantung. Then down there is the Hongkong-Canton road arious French and English roads from in, Siam and India into the southern nces. Altogether there is more than en of them, and they include several and miles. Over and above these he Russian roads and Korean roads, ı also will affect the development of ı.

t railroads are only part of the pro- . The entire educational system is overhauled. The old fossilized essay ı used to be sole essential of a graduation success is now to have a competitor in an examination in Western science. There are to be provincial colleges and departmental colleges and district colleges, and, though it has not materialized yet, there will be soon the *beginning* of a common school system. Already a postal system is inaugurated and is working its way into success.

These features are the leading of the new movements in China, but there are numerous minor ones. The air is full of straws. Perfect penmanship is no longer to be considered indispensable. A student may have brains in his head who has no great mechanical expertness in his hand — a decision delightful to thousands of poor penmen in the West. These newspapers by imperial edict are encouraged to scrutinize and criticise the doings of officials, in order to keep them up to the mark. Female education is being started; foot-binding is being assailed, and so it goes, one thing after another.

Take it for granted, therefore, that old China is indeed striking her tents for a march. Her night is far spent and her day is at hand. We are studying with profound interest the precise bearing of all these things on our beloved mission work. It is hopeful in the highest degree; but we need to observe carefully and not be carried away with an illusion that a trend towards Western science is to the same degree a trend towards Christianity. We shall have our share of the harvest, but there is hard work ahead, and plenty of it.

PASTOR says: "Every preacher of Christ's gospel is under obligation to go to the gn field, or to give his life in getting his people to give for others to go."

RIST is not satisfied with a church which does not give for missions, and the pastor t not to be.— *Foreign Mission Journal.*

ı pastor ever lovingly asked his church to give for the Lord's work and got nothing. ven an opportunity to contribute to foreign missions some will be sure to give.

PASTOR who will not urge his people to give for foreign missions for fear he will not is own salary, does not understand God's law of providing. Where did a church ever freely for missions and forget their pastor's needs? — *Foreign Mission Journal.*

TONG SING-DJUN

REV. J. R. GODDARD, NINGPO, CHINA

THE first convert baptized by me, after taking charge of the little church at Jih-z-kong, was a young man about eighteen years of age named Tong Sing-djun. A rough country youth, his coarse, homely features blackened by constant exposure to the sun, and still further disfigured by a chronic ophthalmia, which was his "thorn in the flesh" till the day of his death, there was nothing attractive about him. He was also painfully shy and awkward in the presence of strangers. In relating his experience before the church he was so embarrassed that but for the testimony of the deacon, who knew him well, he would hardly have been accepted. When after two or three years he was admitted to the theological class, it was with many doubts and misgivings. He was by no means a promising case. Yet this uncouth exterior concealed one of God's chosen ones. He proved to be a good student, and, better still, an earnest, upright, straightforward Christian. After finishing his course in theology he was put in charge of the boys' boarding school. With rare tact and patience he fulfilled the duties of his position. Unlike most Chinese teachers, if any boy was backward or stupid he gave him special care; none of his boys were allowed to fail, if faithful and persistent, yet kind, instruction were of any avail. And to this day his former pupils speak of him with a loving enthusiasm as rare as it is delightful.

But teaching was not his highest ambition, and after two years in the school he was set free, at his own request, to take up the work to which the Lord had called him — preaching the gospel to his countrymen. For some years he was stationed in the village of Siau-so, on the island of Chusan. It was a hard place. His predecessor had proved unworthy, and had prejudiced the people against Christianity. One who had been a preacher at another station, and had been dismissed for immorality, lived next door to the chapel, and like Alexander the coppersmith, "did much evil" to the cause. Roman Catholics, too, were numerous, and, as everywhere, hostile. But into this darkness he went, and let the light of a faithful, upright, consistent, Christian character so shine that all who knew him felt its beneficent influence.

In company with a fellow worker, or with one or two native Christians, he traversed Chusan and visited the adjoining islands regardless of physical discomfort or suffering, everywhere preaching the word. Often when the heat and glare of the sun became insupportable to his inflamed eyes — when most of us would have sought shelter and rest at home — he would put on a bandage, and led by the hand like a blind man, would go from place to place delivering his message. Everywhere he won the respect of the heathen, even though they would not accept his doctrine.

After some years the exigencies of the work led to his removal to Kong-k'eo, about twenty miles from Ningpo. His stay here was brief. He came to Ningpo one summer morning to attend our regular monthly preachers' meeting. He told us how the day before he had been called to see three men who were down with cholera, and by the blessing of God had been able to leave them all convalescent. About noon he was himself stricken with the same fell disease, and before the next morning he was not, for the Lord had taken him.

Was not he in truth a hero of the faith?



SEEING A BAPTISM AT UNGKUNG, CHINA

RIPENING HARVESTS IN CHINA

REV. J. W. CARLIN, D.D., UNGKUNG

OPEN and not closed is now the word for China. The last barrier has been torn down and the last obstacle removed. The pathway is clear to vigorous and aggressive Christian missionary work throughout the vast empire. Not only have political fences been removed, but the ancient and obstinate conservatism of the Chinese has been undermined and is fast falling to decay. Revivals in missionary work are reported from various sections of the country, and thousands of converts are being gathered into the fold of Christ. Our own missions feel the thrill of the new life beginning to pulsate in veins of China. — EDITOR.

The Missionary Union is not helping the Ungkung church. On the contrary, the brethren contribute to help the Union in mission work five or six times more than what would sustain their own church. We are doing all we can. We have a great work under way here. At our April communion we had sixty-eight applicants for baptism at Ungkung, not one of whom, so far as we could ascertain, had other than a sincere motive; yet we only baptized seventeen, preferring to prove them further, and make quite sure of them. At So-lai there were forty-three applicants for baptism, whom the brethren there sifted down to twenty-three before I went to examine the candidates. I trimmed twenty-three down to ten, nine of whom were baptized, one

being too sick for baptism when it was administered. At Ngo-to there were twelve or fifteen awaiting baptism, but I did not go up there to baptize them, preferring to have them wait longer, lest we might be imposed upon. We want none in the church but regenerate persons, and if we are so fortunate as to get only that kind we can keep marching on to victory as an army with banners.

There is an island, Hai-suan, twelve miles from Ungkung, where one of my Bible students has preached several times, and two days ago two sugar merchants from there came to request that we should open a chapel there. They said that they had only heard this Bible student, and they were anxious for us to maintain regular preaching in their town of about eight thousand persons. They proposed to furnish a house. We have not yet agreed to accept their proposal; we desire to know more of the situation. There are about twenty thousand people on the island.

Mrs. Carlin and I spent three days at Cio-an City, including Sunday. About five hundred persons were present. This is the newly opened station where a house is loaned us for one year by a rich man, who also furnishes it with all furniture needed to operate it as a chapel. He also requested me to buy for him two large world maps, a map of China, and a thirty-dollar globe, five annual subscriptions of five different magazines — religious and secular — all to be placed in the chapel for the instruction of attendants on preaching. He proves to be a very sincere man, of few words and much doing. He told me last Sunday that he desired his four boys should become Christians, and escape the prodigality that almost invariably befalls Chinese boys inheriting much money. He said also that after hearing me preach all day Sunday he had fully resolved himself to cast off every feature and bond of heathenism, and follow the teaching of God; also he intended to strenuously endeavor to induce all his family, friends and acquaintances to do likewise.

His boys are taking hold of the management of the chapel affairs with great zest and are very attentive to the preached word. They desired to be identified with our mission before their father offered us the use of his house, etc., for they had been reading the Bible and a magazine of church news for some time. Moreover, they were raised in Annam, where they observed the superiority of the Western ways, and they disdain to accept of anything Chinese. The father owns large tracts of land in all directions from Cio-an City, extending out in some directions twelve miles. The inhabitants of about thirty towns cultivate his land; and when it was decided what day we would open preaching in his house he advertised it in all these towns and throughout the city by putting up posters, and all these towns were represented at preaching the first day. He was requested to exert no financial pressure upon the tillers of his lands to secure their attendance on preaching. He replied that it would be far from him to do anything except teach and invite them. This being the richest man in the city, and having a good reputation, we believe that his example will be followed by many influential, rich and literary men, among whom he has many friends. Already there are two literary graduates attending preaching, and a number of married men.

While there I was offered a large house in a city of thirty thousand people, ten miles from Cio-an city. The owner is a wealthy man who was induced by our Cio-an landlord to offer to rent us his house. It is in a great center for a chapel, and I have been seeking a house there for two years. We are now inquiring into the prospect there. The work is destined to rapidly spread in that district of the Fo-kien province, and I foresee that it will run away with us; so great will it be within a year or two, we shall not be able to control it from Ungkung.

A FATHER'S LETTER

WE have often wished that supporters of the Union could come into closer contact with the heart life of both missionaries and parents who give up their sons and daughters to this work. We here print the letter of a father concerning his son, who was recently appointed.

"REV. DR. MABIE, Sec.

"*My dear Sir:* In a few days my son will appear before the Board for a conference as to his appointment. Of him I am prompted to write. Up to this time I have said not a word to any one having any official position, relating to this subject. My position has been this: I have aided him as best I could to prepare for his life-work; so far as courses of study go, that is about completed. His decision as to that life-work I have felt must be his. Had he been about to enter law or medicine as a profession, I would have focused every personal influence I could bring to bear in his favor. The ministry, God's special work, cannot be catalogued with the other professions. Yet I have felt it might seem very strange if I uttered not a single word to your Board or Committee about this precious boy.

"His mother and I solemnly dedicated him to God ere he was a day old. At six years he lost that priceless treasure — a Christian mother. At about twelve I had confidence that he took Jesus, the Christ, to be his personal Savior. Then a longing — a new one — came to me, that he might be called of God to preach. I never urged it, but hoped, prayed, and waited for God's call, if indeed he should prove to have one for my boy. Among my son's souvenirs is a card inscribed thus: 'Papa, I want to be a minister,' and all my heart responds: 'Amen.' The date is, perhaps, ten years back, I cannot say. I carried that card for years in my Bible, then gave it to him.

"But when he developed a love for missions to the extent of considering his personal duty, then my heart failed me. I did not, could not, say 'Amen.' My mother instilled into me a love for foreign missions. I believe in them with all my heart. I pity the church or the individual who does not; but I could not for a long time give my son to the foreign field. I was not ambitious for him to become a 'success' as a preacher. I only desired he might 'speak a good word for Jesus Christ,' so I have never aided him in his desire to go to the foreign field. However, I have come to see very clearly he feels called, urged to this work, and if this is God's call, then with all my heart will I give him to that, whom, but for the Master's call, with all my heart I would keep nearer to me.

"Then, too, a word as to field. In my boyhood Christian days I formed a deep interest in our missions in Burma. The work there, among the Karens, has been nearest my heart; yet my son for years has had China, Northern China, down deep in his heart. Some time ago Japan was mentioned, and then he found that to be consecrated to the missionary work he must be ready not to select, but to accept, and he made me feel again he had the right spirit. In the holidays, while spending a week with us at home, you wrote him about Upper Burma. I found that he had — whether wisely or not, I cannot say — a perfect dread of the climate there, and a conviction that his constitution and temperament were not adapted to that work. Yet he felt that a physician posted on that country could, perhaps, better judge. There we left it when he went away. He does not know anything of this letter, nor of my intention to write you.

"God guide you, brethren of the Board; I would not dare choose the field, had I the chance."



FIRST BAPTIST MISSION HOUSE AT YACHAU

BLESSED FIRST FRUITS AT YACHAU

REV. WILLIAM M. UPCRAFT, YACHAU, WEST CHINA

IT is my pleasing duty to report the baptism of ten persons, the real first fruits of Yachau. It was our red-letter day. For a long time all had been looking forward to and preparing for this event, and much prayer was made to God that it might be indeed an occasion of joy and power, and so it was, to the glory of his name.

For a week previous to the actual date of the baptisms we had held a series of daily preparatory meetings, for the purpose of testing ourselves and seeking a renewal of blessing. Then on Saturday evening came the personal testimonies of the men and women before the little church, and others who had gathered. First was Yang Yun sen, a man of fifty-six years, who for quite two years has been a regular attendant at the services and a recognized inquirer for some long time. Shy of temperament and slow of speech, he condensed his experience into a few sentences concerning years of darkness, consciousness of need, dawning light and peace in believing.

The next was Yang Kwei wu, fifty-four years of age, who with his son, Yang Bow-tsai, live in a village some twelve miles from Yachau. A man of marked character and warmth of heart, it is a joy to hear him bear witness to the new life and great gladness since believing. Three years ago he came for help for his failing eyesight and heard the truth then, since which time he came at regular intervals, but did not seem to be of unusual promise above the hundred

s who come in to see us. In his y connection he has had much contact the Catholics, who have many adher- in his native town, but found them lly unsatisfying as to his real need, as ıd found the teachings of the ethnic ons about himself and his future. here he received our books and came touch with the native preacher and ed himself a disciple of the Lord . The usual period of testing fol- l, but Mr. Yang stood bravely to his ssion, and as he was well known, ; the public vaccinator for this district, estimony and upright life were and nue to be of great power.

: first set himself to instruct his family, ı is numerous and earnest, with the : that his eldest son, a second edition s father, his wife and his son's wife, itely enrolled themselves as "learners," the whole family set themselves to and repeat the Christian books. ı we have men and women come in iit us who know the true God and how ay to him, having learned it from the family. Mr. Yang is now concerned s neighbors, and when he comes up to ıonthly meeting of the church brings a company of his neighbors "to see learn," to the intent that they also ɔe saved. So he and his son were of ımber who made their public confes- of "oneness in death, oneness in l, and oneness in resurrection with the Jesus" before their fellowmen.

ere was also Mr. Ho — our teacher, ıl B. A. who has learned much, suf- much, and been much blessed during onnection with us. Of good family :onnections, a man of forty-five, able, g, and always acceptable in his service, ave continual joy in his help. Once ıd doubt of him, and told him so, but ed on and has lived down the doubt, :ating so far his character and con- n. And his family is being blessed, f his constant notes of joy being on



Rev. W. M. Upcraft

account of the change in his family. He was brought to definite confession when studying with Mr. Bradshaw the life of Paul the apostle, great in learning, great in humility, and great in labor. "If Paul, so great a scholar, believed Jesus and endured so much for him, why should I longer refuse?" So a beginning was made in definite confession and open testimony.

Then there are Mr. and Mrs. Fu, people in the prime of life and power, and of good family. A great student, and able to formulate his reasons for whatever he does, Mr. Fu read our books, made digests of the contents, and wrote essays to promote the spread of Christian truth, while he himself was in the utterest bondage to opium smoking. In the early days of his interest his second child died, and a lawsuit in which he was engaged was settled (with no appeal to or help from us), and then, as he said, "there was nothing to distract his thoughts from the truth or keep him from breaking off the opium habit to which he was so grossly a slave." Then his wife came, and together they learned and helped along by testimony to the truth.

Another man, Wang dso-dse, is also an interesting and encouraging case. He first heard the gospel from Mr. Openshaw on one of his country trips, became interested, came to see us, was converted, brought his family, and now in the village where his home is there is a circle of interested ones and some definitely inquiring.

But time fails to do more than mention the others. In all there are seven men and three women — three Yangs, three Wangs, two Fus, one Ho, one Hwang. Four are rescued opium users, two very heavy eaters, and all are into the prime of life or past it, save two, and the men are capable of reading books and expounding the meaning, save one.

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"HOW WOULD A REDUCTION AFFECT THE WORK?"

REV. S. A. PERRINE, IMPUR, ASSAM

FIRST.— That depends on what we mean by "The Work." Allow me to illustrate. America has had a great many universities "long" in name but "short" in character. Since the advent of that colossus of the West, the University of Chicago, some of these schools have seen fit to assume their true academic name and character. No one desires to disparage the work they can do, but it is better that their real work and their conception of their work harmonize.

So with the work of the churches in missions. The churches have ever been "long" of speech but "short" in deeds. The intelligent heathen understand this, and are not deceived; but it were full as well if the Christian people did not attempt to deceive themselves. They meet in monster conventions and speak great swelling words about the salvation of the world. They have done this so long and so much that they have really made themselves believe that they are attempting the salvation of the whole world. If they could live five years in an Indian jungle, or go to a wilderness for a few years, as Paul seems to have done, they would come to view their work in its true perspective to the salvation of the world. The church of Christ is *not* attempting the salvation of the world. There may be some Careys who *are*, but the mass of Christians are emphatically *not doing any such thing*. All that the churches are really attempting is to save a few out of the world. They simply want to "plant Christianity." They merely want to give Christianity a good start, and compel it by its own weight to carry itself along.

But this is not the true conception of the work. Christ meant something more when he said "Go ye into all the world and preach the gospel to every creature." Christianity is not "planted," in the true sense of the term, till it is planted in every heart. Christ has given into the hands of his disciples the discipling of the nations, pressing on till the work is finished to divine satisfaction; and that may take centuries of time and the expenditure of multitudes of men and millions of money. The salvation of the world was not made possible till God had given himself for the world. The salvation of the world will not be completed till Christendom gives herself for heathendom. This, then, is the work of Christian churches, and to reduce the work when so little is being attempted will result in serious consequences.

Second.— That depends on how a reduction would affect God. That God is affected favorably or unfavorably by what we do is most certain. The Bible distinctly teaches this. God was favorable towards Abraham, Isaac and Jacob when they tried to do the right, and was unfavorably affected when Esau and David and Saul of Tarsus refused to do his will. Again, the edict went forth, Ninevah shall be destroyed; and yet when Jonah finally came to them and proclaimed God's message, and the people repented, the order was stayed and the city saved. Had Jonah "retrenched" a second time, that great city of the plain had been destroyed.

So with us. God has said the soul that sinneth, it shall die. All have sinned and come short of the glory of God. There is none righteous; no, not one. The heathen world is dead in trespasses and sins, yet God has done enough for them to leave them *wholly without excuse*. Christ has left all and died for them. His sacrifice for the race was God-large. Having done his part, he sent the Divine Spirit to make the message effective, and then said to his disciples "Go disciple the world!" Can there be the slightest doubt what God's will is regarding this lost world? And can there be any the less doubt as to what the result will be if we fail to carry out his wish?

For nineteen centuries Christ's command has stood, and for nineteen centuries the churches have hesitated and then retrenched. That God has been most favorable to his people when they have been most active in missions let the early centuries and this last one testify. That he withholds his blessing when his people try to live holy lives without sharing his blessings with the heathen let the monasteries of the Dark Ages show. The "missionary Baptists" are shining examples of what God can and will do for a people who try to carry out Christ's command; and on the other hand the "Anti-mission" are a divine revelation of the blighting curse upon that people who withhold from the heathen the inheritance due them through Christ. We have today one missionary society which has refused to retrench at the call of the people, but through faith in God has determined to send out all worthy candidates. From all accounts it *has*, and *has abundantly*, while those societies which retrenched are losing day by day even that which they have. "There is that withholdeth more than is meet and tendeth to poverty." The most disastrous feature of retrenchment is that God does not and can not favor it. How disastrously would a reduction affect the work? As disastrously as the curse of God.

Third.— How disastrously a reduction would affect the work also depends on how it will affect ourselves as Christians. God, Christians and God's work are a trinity of interests. What affects one affects the other. If God does not favor us, because of our faithlessness, the work will not receive his favor. The interest of the heathen is our interest. If it is for the interest of God to yearn for their love with an everlasting and limitless longing, it is for our interest to tell them of that great love. If it behooved Christ to give up his priceless life for them, it behooves every Christian to give up his life and his means that they may be saved. To carry out God's will in missions is to find self-aggrandizement. "He that findeth his life shall lose it, and he that loseth his life for my sake," said Christ, "shall find it." There is no larger life, no sweeter thrills, no holier purposes, no loftier ideals and no richer riches for the Christian soul than are found in loving labor and sacrifice for the heathen.

On the other hand it is a dangerous thing for us to reduce ever so little our giving of lives and means for the salvation of the heathen world. The great question, as Mr. Spurgeon is reported to have suggested, is not may the heathen be saved without the gospel, but will we be saved if we do not give the gospel to the heathen. The heathen can get on without us; we cannot without them. If we fail in our duty they will be in no worse condition than they have been for thousands of years. They have waited for the gospel for centuries; they *can* wait longer. If we do not carry them the gospel our negligence affects them negatively, but ourselves positively. Some one, sometime, will give them this gospel. But if we give it, we must give it to them *now*. God has laid the obligation of carrying this gospel to the world. If we shirk our obligation to God we suffer irreparable loss. As Dr. Munger has well said: "The tragedy of discarded duty does not lie in its rejection, but in the man who takes up duty and lays it off. Duty will not suffer; the thing that needs to be done in this world will get itself done by some means and in due time, but the man who trifles with it, who makes it the plaything of his mood, instead of the lord of his life, who trims its lamp in the morning day and lets it go out in the slumberous night, who puts his hand to the plough and turns back — it is the man and not the duty, that perishes under such a process."

A successful Christian life is nothing but a constant overflow. Christians hold their prosperity on condition that they embark in a good cause like that of missions. It is not enough to believe on Christ, one must live Christ. Eternal battle with wrong is

the price of the largest life. Power is ever lost by truce with evil. The manna of a righteous life must be gathered daily or it is rotten. "The living sap of today outgrows the dead rind of yesterday." The soul that seeks only its own, becomes its own necessary enemy. Only by continual effort for others can the Christian in the world be kept from hardening into a selfish craven.

Only by unintermitted self-sacrifice in behalf of a lost world can Christians be kept sufficiently awake to principle not to let their spiritual life be smothered in material prosperity. "All clouds, it is said, have sunshine behind them, and all evils have some good result." So even a missionary debt may not be the unmixed evil that some suppose. By the necessity of its abolishment it may save a great denomination from being melted in the luxury of its own success or buried under the gold of its own prosperity. We can never look, therefore, for a time when Christians can neglect the heathen and be safe. At such times selfishness, the essence of sin, like a shrouding mist, steals over the mirror of safety. "The Dutch a thousand years ago built against the ocean their bulwarks of willow and mud." Is that sufficient? No. "Each year the patient, industrious peasant gives so much time from the cultivation of his soil and the care of his children to stop the breaks and replace the willow which insects have eaten, that he may keep the land his fathers rescued from the water, and bid defiance to the waves that roar above his head, as if demanding back the broad fields man has stolen from their realms." It is not enough that through Christ there has been built over against our soul, bulwarks against sin; we must dyke the world, or our own firesides and our own native land will be reingulfed and will lose the Christian prosperity centuries of effort has established. We must never forget that we are now and have been sending missionaries to the land once trod by the holy feet of Jesus — lands once thoroughly Christianized by his disciples. Christian America may have no fear of a like fate if her people lose their life for the world. But retrenchment strikes at once against the work, the favor of God and our own best interests.

WOMAN IN CHINA

R. H. GRAVES, D.D.

THE freedom of intercourse between the sexes in the West is another obstacle in the way of the Chinese accepting our civilization. They look on all such freedom as akin to immorality. In all heathen lands and wherever polygamy prevails, woman is looked upon as the mere slave or plaything of the man. The Chinese, who are in this ditch, look upon everything from their own low and muddy standpoint. With their contracted horizon they are unable to understand how women can mingle with men as equals in culture, intelligence, acquaintance with literature and nobility of character. The status of woman in China is little in advance of what it was in Egypt and Babylonia centuries before Christ, and the Chinese cannot conceive of her as elevated by Christianity. Their ancient writings condemn all familiarity between the sexes in public; even to touch a woman's hand is an offense. All their training is to look with contempt upon woman as an inferior; and what we call "society" is unknown.



PAGODA AT TUNGHWA, CHINA

SIGNS OF THE TIMES IN CHINA

REV. JOSEPH S. ADAMS, HANYANG

WHILE the "mailed fists" are threatening China, the Crucified Hands bless her people. In these days of armed activity the gospel is heard with serious attention. We are kept in perfect peace. For this we are thankful. Sometimes tempted to be anxious, we remember that "our God reigns." Whatever political changes come, China's brightest day is yet to dawn. Politics in the East are only of special interest to us as they affect our work — the attitude of the people and the influence on the national character. That the anti-foreign feeling is changing to one of friendliness, is shown by many indications. Here are a few of the signs which encourage China's friends:

I. A DEEP AND GROWING THIRST FOR KNOWLEDGE AMONG ALL CLASSES.

For centuries there has been a mental famine in China. The reading and educated classes have lacked mental food. Their minds have been as potbound as a dwarf peach-tree, as cramped as their women's small feet. The people now understand the value of Christian and scientific literature, accurate and cheap class-books, on every subject of value. The Emperor sends an order for a copy of every Christian book in the depots in Peking, and is himself reading the Bible. The Empress Dowager studies the New Testament presented by the Christian women of China. An Imperial Examiner at a re-

cent provincial "M. A." examination gives "Noah's Flood" as a theme for competitive essays, and mentions the Old Testament as a reliable text-book. A Viceroy orders local examinations to include foreign works, one on astronomy, another on geography to be mastered.

2. THE EDUCATIONAL VALUE OF LATE EVENTS.

Millions believe that China defeated Japan; but when known, the facts are astonishing! The "nation of dwarfs" to beat our great China! It revealed China's inferiority in all things save numbers. Troops massed in various centers could not be moved for lack of railways. Her men, badly armed and untrained, were no match for the keen "Jap." Her lack of leaders, patriotic and trustworthy, was painfully evident. The sham patriotism of the people is pitiful. "The Japs beat China!" "Bad thing for Li Hung Chang!" "The Russians are coming!" "Bad thing for the North!" "The Germans have seized Kiao-chau!" "Bad thing for the Emperor!" Nothing concerns the local Chinese, as long as his own skin is not touched. What would a Manchester man say if he heard that France had "annexed" Plymouth because two priests had been killed in Ireland? China is learning that her people are now one, and that she lacks all a nation should have. If the actions of the foreign powers arouse China to united national effort and reform, good will come out of evil.

3. THE GROWING SPIRIT OF TOLERATION.

While the foreigner is not always welcome, he has to be endured for the sake of his knowledge. There are others, neither few nor uninfluential, who have an esteem for the European. Every missionary at some time or other has had opportunity of meeting officials and others in high position, and valuable help has been given on both sides. There is a missionary in Peking who is starting a "Mission to the Higher Classes." Some of the older men regret that his plans are not on more evangelistic lines, rather than the mere social. Yet, rightly used, his idea is a good one, and likely to be of value. It is gratifying to notice the response of the national character to right advice, given in a kindly spirit. The man who can cultivate friendships with such lofty aims is doing good work for China. Many of our missionary friends have this privilege.

4. DISSATISFACTION WITH OLD METHODS.

Behind our home there is an oblong plain covered with turf, of several acres in extent. It is the military drill-ground. About one thousand men are drilled here daily by a general who sits in a house directing operations by a system of flag-wagging, bombs, trumpets and drums.

The men were in three regiments, each with its own officers, banners, etc. The first regiment was foreign drilled, with Snider rifles. They went through their tactics smartly, forming squares to resist cavalry charging, retreating, etc., burning a great deal of powder, while they "saved their country" in fine style. The second regiment carried long spears and numerous flags. The principal performance was to poke up the foe and yell at him. These were valiant in their way; let us hope they were happy. The third regiment was a medley lot. One line was formed of "tigers," men in yellow canvas tights, armed with sword and shield. Their strong point of war is to tumble along head over heels, make ugly faces to frighten the foe, give yells of defiance and retreat. Another line had fishing nets to throw over their enemies, and daggers to keep them quiet when caught. Others were armed with butchers' choppers, long knives, maces, etc. Truly a ragged regiment, and proud of themselves, as every military man is by nature and training. We thought while watching these men, Such is China of today. Grasping the new and clinging to the old, conscious

of her backwardness in everything, desiring to learn, yet having no faith in her teachers. As the nation, so the individual. So with the old superstitions and the new faith. Feeling the uselessness of the old religions, yet wavering, hesitating to let all go, and trust the Savior.

5. THE WILLINGNESS OF MANY TO GIVE UP OLD CUSTOMS.

Straws show the direction of the current if they do not show its depth. Viceroy Chang orders his two provinces to stop foot-binding, as a cruel, pernicious, and wicked custom. The Shanghai Tao-tai invites residents to weekly receptions and to dinners, for both sexes. A college for Chinese girls of good family and position supported entirely by native money. It is stated that the girls are to have unbound feet, and go to school "a la Hampstead." We may yet see Chinese ladies on "bikes," attending lectures on "Woman's Rights."

China's inland waters to be opened to outside navigation. Nanking clears out some of her narrow streets and introduces carriages, jinrikishas, and shade trees. Wuchang follows suit. The electric light introduced into the most anti-foreign city of the most anti-foreign province of China. Chang-sha Chinese are building cotton mills, silk filatures, and match factories. Women and girls are flocking into them by thousands, many unbinding their feet to "get there"; those "useless cows" now are earning higher wages than their contemptuous masters. "Ghost of Confucius. What does it mean?" says the Chinaman. It means the bad old days are going, John, the good new ones come.

6. THE POWER OF THE PRESS IS ENLISTED.

Apart from missionary magazines, native newspapers exist and increase. Good work has been done side by side with some of dubious value. Cases of blackmailing mandarins and others have occurred, but Chinese editors will learn the importance and dignity of their office and respect it. Missionaries have for many years made full use of the press, not only in the issue of Bibles and gospel-books, but a large and distinctively Christian literature has long existed, and is enriched month by month. Dr. Fryer of the Kiangsu Arsenal has devoted his life to the translation of scientific text-books, at the expense of the Government. The issues of the Tract Societies yearly go into the millions of copies. The catalogue of that noble institution, the "Presbyterian Mission Press" of Shanghai includes many hundred distinct publications. All these are read and valued by Chinese everywhere.

Three years ago the "Society for the Diffusion of Christian and General Knowledge among the Chinese" began its work. It is known among busy people as the "S. K. D." This society has a future of usefulness before it, and the more so if it be the "Christian" rather than the "General" predominate. We welcome all workers in this great field, and this mission has a depot of the "S. K. D." publications here. We find these books are sold at a price beyond the means of the ordinary reader. They are good but expensive. In this they are a contrast to the issues of the "Central China Tract Society," whose excellent books are always cheap enough for any workingman's pocket.

Progress in China is largely owing to missions, but not entirely so. The Customs Service under Sir Robert Hart has been an object-lesson to the nation of official uprightness and honesty of administration. The work of such men as Dr. Fryer, translator to the Government, of Mr. Thomas Weir, Superintending Engineer China Merchants' Steamer Company, and other eminent foreigners in political or commercial life is having a profound influence on the development of China.



OUR BAPTIST INHERITANCE

REV. F. S. BICKFORD, SOUTH NEWFANE, VERMONT

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations. Spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."— Isaiah liv., 2, 3.

MORE than one hundred years ago, in May, 1792, at a Baptist Association held at Nottingham, Eng., a young minister preached a sermon on this text. It was an expression of his intense conviction that the churches which he addressed should arouse themselves to a zealous effort to carry out the command of Christ: "Go ye into all the world and preach the gospel to every creature." The two most prominent divisions of his discourse were: "Expect great things from God; attempt great things for God." So forcible was his appeal that one result of the sermon was to lead to the formation of a Baptist Society, Oct. 2, 1792, for Propagating the Gospel Among the Heathen. That society began at once the great enterprise which more than anything else has given a conspicuous influence and growth to the Baptists of England and America. Other denominations followed their example after those sturdy pioneers had blazed the path amidst poverty, ridicule and the greatest opposition of friends and foes. So that at present every considerable branch of the Christian church in civilized countries has its body of workers and special enterprise in the great gloomy wilderness of heathenism. The first collection taken for the purpose of carrying out the idea of Mr. Carey's sermon was about $65 in our currency,—a large sum or a small one, according as we look at it from the standpoint of a new venture by a people not very much burdened with wealth, or as we compare it with the eleven or twelve millions now annually contributed for that work by modern missionary supporters.

The text is designed to encourage the down-hearted believers in the power of God and the glory of his word. The church, symbolized by Jerusalem, reduced to a mere remnant, is bidden to expect great accessions. She is exhorted to make vast her accommodations for her numberless children and the riches that they shall inherit,

not only of the holy stock, but even of the Gentiles. Such encouragement first given to the Jewish may be appropriated by the Christian church if only they show themselves by faith in the promises and by obedience in complying with their conditions, worthy of the privileges opened to them in Christ. At any time of spiritual unfruitfulness, on the strength of this promise, the church may expect great things from God when it shall attempt great things for God.

At the beginning of the century whose present year we number 1899, there were in the United States Baptists to the number of about one per cent of the entire population. Now our proportion is about six and one-half per cent of the whole. In point of numbers this is satisfactory. It indicates that God has blessed the Christian body with fruitfulness that has in the course of the century exercised faith by great undertakings. We have inherited from our predecessors two valuable legacies:

(*1.*) *A great example of faith and obedience.*

(*2.*) *A great work to be completed.*

What shall we do with our inheritance?

1. Look at the courage of the missionary Baptists and Baptist missionaries who inaugurated the work of evangelizing a world lying in wickedness. How audacious their faith in God! How sublime their confidence in his promises! How disregardful their attitude toward immediate obstacles! They found the difficulties real enough when Carey and his associates were forbidden to sail in an English ship or preach the gospel under the English flag to the inhabitants of India. They found reason enough to discourage any but enthusiasts when Fuller, the first secretary, turned into the back street in London to weep at the callous indifference of the church to the misery of the world dying in darkness and despair. Conditions have not altered in this respect even now. We cannot yet carry on the work of extending the knowledge of God in the world on mere "business principles." The impetus to such a work must come from the heart as it did from the hearts of the Baptists of the eighteenth century, and cannot be sustained by a spirit that is active chiefly in choosing committees to do our work for us and to carry the burdens we ought to bear ourselves. A generation that will sacrifice to the Lord only that which costs them nothing is too sickly and weak to do such a great work as our English and American Baptist Fathers dared begin. We could not do it if we had a private key to the vaults of the nation's treasury. There are other obstacles than that of mere expense to threaten this grand scheme of evangelizing the world. Benevolence that is so scanty that it can be systematized will never suffice for the work of making known the love of God to the millions who are dying in ignorance of it. Would that such a torch of love for Christ and lost souls as flamed in the bosom of Andrew Fuller might go from church to church and kindle again the fires on ten thousand cold altars. Mere benevolence will not suffice to complete a work that it required the most reckless faith and love and imprudent, uncalculating self-sacrifice to begin. Mercenaries cannot hold the fort that only heroes could win.

Let any of us who is fifty years old recall the character of the missionary interest that prevailed in the churches and local circles and larger societies when we were very young. Then it would seem as if the better half of every Christian service was rendered in carrying on the expansion of Christ's kingdom. Our fathers and mothers rejoiced to know that old barriers had fallen and that the idolatrous nations of the East had become accessible to the herald of the cross; they received these opportunities for enlarged work, greater endeavors, and heavier burdens as answers to their prayers, and were filled with gratitude at such new openings into the depths of Satan's kingdom as fill us rather with dismay.

But we must look back of that generation to find the remoter source of the missionary impulse in the spiritual life of the old Puritan Baptists. Before societies were formed there were missionaries; before theological institutions were founded there were preachers of the word. We must for truly inspiriting examples return to the staunch and dauntless Baptist elders who traversed rivers and wildernesses and preached in settlers' cabins and courted rheumatism and defied consumption and malarial fever, sowing the seed of the kingdom of God when the prairies were receiving the first seed wheat, and the first germs of future states and commonwealths were sprinkled north and west and south on lands not yet wholly deserted by the retreating Indian and bison. Those men whose faith in God's word was their only means of support, and whose converts were their only diplomas, were the real authors and prophets of the Baptist foreign mission enterprise. The expansive force that urged them on to home evangelization had only to be turned toward the rising sun to call into existence the foreign missionary.

2. A WORK TO BE COMPLETED.— We are part owners and managers of the great societies in the widely extended "plant" which has been growing up for a hundred years in the midst of the most populous countries in the world. We not only are supporting a pastor in this favored New England village, but we have pastors, evangelists and teachers working in dependence on us, in part, amidst tropical heats and in other lands. Beyond the limits of our local work, which in comparison seems tiny and insignificant, we are lending a hand at evangelizing the hearts and civilizing the habits of other peoples. We are preaching the gospel of salvation to the childlike minds of the people of the Congo valley. We are confronting the traditions and immoralities that for thousands of years have covered the land of the Hindu, of China and of Burma with darkness. In our schools the dark children of India gather daily to study the Holy Scriptures and learn the rudiments of Western learning; in our theological seminaries in Burma and among the Telugus the advanced pupils of our lower school system receive the higher training that qualify them to become teachers and pastors to their own people, and to lay the foundation of a church that in a generation or two will be as capable of self-support as any branch of the church universal. Our hospitals appeal to the hearts of heathen who would repel any approach of the foreigner on the side of spiritual or intellectual offers of assistance. Our industrial training takes the children of those pauper countries in hand and teaches them those arts of domestic and commercial industry which will eventually raise them above competition with the degraded labor to which the established habits of unprogressive heathenism has bound their ancestors for untold generations.

We are partners in this work; our church bell rings in the capital of Mexico, our school bell echoes among the hills of Burma, our evangel cars rumble along from village to village on the Pacific coast, our colporters plant Sabbath schools in the green valleys of Wyoming and Montana, the only antidote to the creeping mystery of Mormonism in these same valleys. If we could but have our eyes open to the work we are doing with our contributions to missions we should not become self-engrossed and despondent if here at our own hearthstone we saw no great and desirable results. We should not send out our contribution of money with the feeling that it goes to serve ends that we take no interest in, to supply needs that have no place in our prayers.

During the recent war with Spain there was in the War Department at Washington a map on which was represented in movable pieces every ship in our navy, and with every change in the actual ship there was made a corresponding change in the

counter on the map. Thus the President and his Cabinet were aware at a glance of the precise condition of the field of conflict. It would be well if there could be always kept before our minds the infinite play of spiritual, mental and industrial forces that we help to sustain in so many countries on the globe for so many people for the accomplishment of work so wisely planned.

Such is our inheritance from our Baptist forefathers. A glorious work left unfinished like one of those massive cathedrals of Europe that grew under the hands of successive generations from the first foundation stone to the last touch on the highest pinnacle — a translated Bible to carry on that work to completion.

It is only by forgetting the very character of those Baptist men and women who founded the very churches in which we serve that we can be deaf to the call to "attempt great things for God"; it is only by manifesting that we have inherited the name without the spirit of those daring adventurers for Christ that we shall cease to "expect great things from God." Let the memory of their self-sacrificing love for the Master rouse us from self-indulgent sloth, while we give our hearts and thoughts and prayers and money to finishing the temple of the Body of Christ of which our predecessors laid the ample and solid foundation. Be it our emulation to complete that work to the last detail, to realize the hopes that incited Carey and Judson, Marshman, Ward, and Boardman and their holy wives and companions in sacrifice and hazard, that we may some of us be able to say, as none since the first great missionary has been permitted to say: "The gospel has been preached to every creature under heaven."

CHINA AS A MISSION FIELD

BY REV. A. B. LEONARD, D.D., SECRETARY MISSIONARY SOCIETY METHODIST EPISCOPAL CHURCH

CHINA is the greatest pagan nation in the world. In numbers and undeveloped natural wealth she excels by far any of the civilized nations. She has three great false religious systems — Taoism, Confucianism, and Buddhism — to say nothing of Mohammedanism, which is prevalent in some parts of the country. God has given her history beyond all the nations even of antiquity — more than forty centuries without a break. Twenty dynasties have come and gone, and the present one appears to be in great peril. Her religious systems have proven inadequate to the production of an advanced civilization. For a thousand years she has been sinking lower and growing weaker, rather than rising higher and becoming stronger. With all her vast resources she is practically helpless, now stretching out her hands to one nation and now to another for succor. More than any other nation she obstructs the progress of Christian civilization in the far East. God is saying to her, by the fleets of foreign warships anchored in the Gulf of Pechili and in the Yellow Sea: "The hour has struck; wake up or be carved up." The carving up has already commenced, and means the opening up of the whole land to the gospel. The outlook for Protestant Christianity is brighter in that land than ever before. Success can be limited only by inadequate agencies. The first quarter of the twentieth century should witness the evangelization of China on a tremendous scale.— *The Review of Missions.*



CHINESE OFFICIALS

THE DUTY OF PASTORS

IN too many cases pastors are fast asleep with regard to the great missionary movements of the day and of their obligations to them. You never see them at any missionary meeting; you never hear them preaching upon these great themes; and, as far as possible, at the conference they compress the time given to missionary interests. I believe any pastor can in a short time, if he will, arouse and kindle the spirit of benevolence among his people even to self-denial and sacrifice. Let him preach missions; let him wake up, and the church will wake up. It is said that only about one-fourth of our church members take either the denominational papers or the missionary periodicals. Where will the other three-fourths get their information and their inspiration, then, except from the pulpit? If our pastors would only read carefully the literature so freely furnished by our societies, and then tell of the awful need of the world and the open doors everywhere, of the sure return in this world and the next of every dollar invested: if out of full hearts they would plead that God and humanity and country demand the interest of all, pocketbooks would be opened and the Lord's treasury would be full. What our churches need is consecrated leadership, and the pastor of the local church must be that leader. Josh Billings has said: "If you would train up a child in the way he should go, you must walk once or twice in that way yourself." The same principle is true in churches. *An interested pastor means an interested church*; an indifferent pastor means an indifferent church.

We glory in the story of Lexington and Concord and the brave deeds of the men of that generation. But who was it that suggested the organization of the "minute men" of Lexington? Who was it that all through Middlesex County was the master mind, urging, counseling, inspiring all? Read the records of those early days and you will find that it was Rev. Jonas Clark, the village pastor. So the pastors of this generation, if they only will, may be the leaders in this holy war for the republic and for the kingdom of God in all the earth.

HON. SAMUEL B. CAPEN.

ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF JAN. 30, 1899. TWELVE MEMBERS PRESENT

THE letter of Rev. Henry M. King, D.D., declining the office of Corresponding Secretary, to which he was elected at the meeting of the Board of Managers on Jan. 11, was presented, and ordered inscribed on the records of the Committee. Telegrams from Burma and India were also presented, urging his acceptance of the office.

It was stated that the personal contributions of the missionaries at Yachau, Western China, amounted to $1,631.30, Mexican, which had been used in the mission work at that station.

Rev. J. W. Carlin, D.D., of Ungkung, China, at his request was authorized to return to America for furlough; also Rev. F. H. Levering and wife of Nellore, India, and Rev. W. W. Cochrane and wife of Thibaw, Burma.

An appropriation of $350 from the Bible Fund was made at the request of Mr. F. D. Phinney, Superintendent of the Mission Press, Rangoon, Burma, for cost of paper for printing a new edition of the large type Karen Bible.

Rev. J. L. Dearing, President of the Baptist Theological Seminary, Yokohama, Japan, was invited to visit America and be present at the Anniversaries at San Francisco, and Rev. W. B. Parshley was placed in charge of the Seminary during his absence.

Mr. H. J. Openshaw and wife of Yachau, West China, were transferred to Kiating, to fill the vacancy caused by the leaving of Rev. W. F. Beaman and wife, who are returning to the United States.

Messrs. Apsey, Elder and Huling of the Committee were appointed as a sub-committee on the offer of Deacon S. B. Thing of the Clarendon-street Baptist Church, Boston, to transfer to the Union the mission in Korea established by him as a memorial to his daughter.

On the recommendation of the Woman's Society of the West and the Advisory Committee in Chicago, Miss Edith Wilkinson was appointed a missionary of the Union.

On motion of Dr. Elder the following preamble and resolutions were adopted:

Whereas, The Board of Managers has instructed this Committee to seek information which may determine our duty to engage in mission work in the Philippines: and

Whereas, The President of the United States has appointed a Commission to investigate conditions in those islands; and

Whereas, Such mission work must have a material bearing on the final and peaceful adjustment of affairs which the United States is seeking for these new possessions; and

Whereas, the Boards of the Methodist and Presbyterian churches, in common with ourselves, have had mission work in those lands in contemplation; therefore

Resolved, That the Home Secretary be instructed to confer with the executive officers of the Boards of the Methodist Episcopal and Presbyterian churches, as to the wisdom of uniting in a request to President McKinley that, if it be consistent with the scope of his proposed investigations and without serious additional expense to the public treasury, he would issue instructions to the aforesaid Commission to embrace in their inquiries such specified matters of information as may prove serviceable to any religious bodies that are disposed to engage in mission work in the Philippines.

The resignation of Rev. George E. Merrill, D.D., as a member of the Committee, on account of his approaching removal to Hamilton, N. Y., as President of Colgate University, was received and accepted with great regret, and with sincere good wishes to Dr. Merrill in the new work upon which he has entered.



PROGRAM FOR MISSIONARY MEETING

[The references are to this number of THE MAGAZINE.]

1. Praise Service.
2. Scripture, Isa. xlix. 1-12.
3. Prayer.
4. Singing.
5. China as a Mission Field, p. 109.
6. Terrible Disasters Continue in China, p. 89.
7. Signs of the Times in China, p. 103. (Let some one give the points of the article in his own words.)
8. New Movements in China, p. 92.
9. Prayer for the Salvation of China.
10. Singing.
11. Remarkable Changes in Korea, p. 91.
12. British Rule is Supreme in the Sudan, p. 91.
13. Prayer for all Missionaries.
14. How would a Reduction Affect the Work? *Third*, p. 101. Two paragraphs.
15. Systematic Christian Beneficence, p. 88.
16. Why should a Baptist Church Contribute? p. 87.
17. Offering for the Missionary Union.
18. Singing and Benediction.

DONATIONS

RECEIVED IN JANUARY, 1899

MAINE, $423.65.

Waterville S. S. for sup. nat. pr. Lamboram, care Rev. P. H. Moore, Nowgong, Assam	$47 15
Biddeford, 1st ch.	6 94
Rockland, 1st ch.	100 00
Skowhegan, Bethany ch.	9 43
Hancock Association, per Clarence Emery: Brookline ch. $6 80; Franklin ch $3.20; Ellsworth ch. $6.40; North Sedgwick ch. $1.20; Penobscot ch. $2.40; Surry ch. $1.60; Winter Harbor ch. $1.60; Lamoine ch. $3.20; Bluehill ch. $5.60; Tremont ch. 40c.: Manset ch. $2.40; North East Harbor ch. $2.00; East Bluehill ch. $2.40; Bayside ch. 80c.; Sedgwick ch. $6.80; West Ellsworth ch. 40c.; East Lamoine ch. 40c.	47 60
Jemtland Y. P. S. C. E., for sup. Tau Hu, Swatow, China	64 00
Harrington Y P. S. C. E.	2 00
South Paris ch.	11 74
Roxbury, A. H. Clement	5 00
Belfast Y. P. S. C. E.	6 59
Kennebunk Village ch.	13 20
Thomaston, Bertha Stackpole	10 00
Calais, 2d ch.	100 00

NEW HAMPSHIRE, $65.71.

North Sanbornton ch.	$1 25
North Londonderry ch.	3 05
Antrim ch.	24 52
East Jaffrey, 1st ch.	15 01
Keene, 1st ch.	10 38
Portsmouth, Lemuel McIntire	5 00
East Weare, Mrs. E. C. Merriam	5 00
East Weare, Mrs. H. W. Eaton	1 50

VERMONT, $98.87.

Windsor, 1st ch.	20 91
Bellows Falls, 1st ch.	19 91
Whitingham ch.	8 25
South Windham Y.P.S.C.E.	1 00
St. Johnsbury, 1st Bible School	3 00
St. Johnsbury, Mrs. Julia M. Mitchell	3 00
West Haven ch.	17 80
Brandon ch. for the Clara Converse Fund	25 00

MASSACHUSETTS, $3,467.48.

Boston, 1st ch.	291 56
" Clarendon-st. ch.	210 80
" " Y. P. S. C. E. tow. sup. Rev. Thos. Hill, Africa	125 00
Boston, Dudley-st. ch.	$100 00
Worcester, 1st ch. additional	61 75
" Harlem-st Sw. ch.	28 50
East Boston, Central-sq. Bible School	5 70
Southbridge, Central ch.	180 16
North Tewksbury ch.	77 48
Reading, 1st ch.	19 80
Newton Centre ch.	649 94
" " W. H. T. Bock,	1 00
Brockton, Sw. ch tow. sup. May Lay at Sandoway, care Rev. C. L. Davenport.	12 50
Clinton, 1st ch. for sup. Rev. Solomon Vencutiah, care Rev. J. E. Clough, D D.	44 00
Westboro, 1st ch. (of wh. $1 is to apply on Telugu Miss. Fund)	17 32
Middleboro, Central ch.	18 32
Winter Hill S. S.	14 50
" " Y. P. S. C. E.	7 95
Granville B. Y. P. U.	3 00
Webster, 1st ch.	25 00
South Medford P. Y. S. C. E. tow. salary of a missionary in Burma	15 00
Mendon, Charles Henry Robinson	500 00
No. Cambridge, Fred A. Crossman for work on Dr. Bunker's field	25 00
Hingham, 1st S. S.	6 30
No. Abington, 1st ch Wom. Miss. Circle	1 00
Hyde Park Y. P. S. C. E.	15 00

West Acton ch..... $11 41
" " S. S..... 25 00
Melrose, 1st ch 6 73
Weston ch..... 19 09
Agawam, 1st Y. P. S. C. E... 9 50
" 1st ch..... 36 75
Methuen ch..... 20 00
Cambridge, Mrs. G. H. Pierce 2 00
" Broadway ch., of wh. $7.00 is from the Y. P. S. C. E..... 32 90
Cambridge, 1st ch..... 145 08
" George Davis... 10 00
Gloucester, 1st ch..... 82 50
Winchester, 1st ch..... 16 00
" 1st B. Y. P. U... 5 00
Revere, 1st ch. 7 04
Fall River, Temple Y. P. S. C. E. tow. sup. Goss at the Bapt. Theo. Seminary at Insein 9 00
Charlestown, 1st ch..... 32 35
Franklin, Ladies' Miss. Circle 2 50
Easton, Mrs. E. D. Howard, 3 00
Arlington S. S..... 20 00
Greenfield, D. C. G. Field .. 25 00
Lynn, 1st ch..... 2 00
" Washington-st. ch..... 7 00
New Bedford, North ch., Miss Annie Montgomery's S. S. class "for the child widows in India," care Rev. J. E. Clough, D.D. 2 17
Salem, Central ch..... 73 03
Montague, Abbie A. Smith.. 10 00
Roslindale, Abner Richardson 50
No. Uxbridge ch. 34 00
No. Tewksbury S. S. 10 00
Dedham, 2d ch. 20 00
West Boylston, Union Y. P. S. C. E. for mission work among the Telugus of India 10 00
Lawrence, 2d ch. 150 00
Somerville, 1st B. Y. P. U... 8 00
Allston, Brighton-ave., Xmas gift of Miss Margaret Jones tow. sup. Rev. Jno. Firth, No. Lakimpur, Assam.... 5 00
Springfield, Highland ch. 10 00
" a friend..... 50 00
Hubbardston, Mrs. Mary W. Howe 5 00
West Fitchburg, Beth Eden ch. tow. sup. Rev. R. R Milne, Congo 34 00
Dighton B. Y. P. U. 3 40
Quincy, Sw. ch. King's Daughters..... 10 00
"W" 10 00
Maplewood Y. P S. C. E. .. 15 00
Grafton, 1st ch..... 13 00
Amherst, 1st S. S. 7 95

RHODE ISLAND, $319.99.

Central Falls, Broad-st ch... 14 84
Pawtucket, Woodlawn B Y. P. U., for the Shoahing station 6 00
Pawtucket, James L. Jenks.. 25 00
Warren ch..... 60 04
Providence, 4th ch. 42 55
" "M. C. C., Jr.," 10 00
" Calvary ch. 34 85
" 1st S. S 12 92
" Miss Mary L. Welch 50 00
Providence, Central S. S., Mrs. T. D. Anderson, one-third class collection..... 2 33
do. Clifford S. Anderson, full class collection 10 79
do. William T. Peck, one-half class collection 6 02
Valley Falls ch..... 4 00
Oak Lawn ch..... 15 00
East Greenwich ch..... 5 65
Newport, Central Y. P. S. C. E. for sup. nat. pr. at Ningpo, China $12 50
Jamestown Y. P. S. C. E. tow. sup. of Modunath Momin, care Rev. E. G. Phillips, Tura, Assam..... 7 50

CONNECTICUT, $163.50.

Hartford, Rev. Thos. G. Wright, wife and daughter, 5 00
Hartford, Memorial ch..... 8 00
" a friend 20 00
Bridgeport, 1st ch..... 10 00
Litchfield, E. B. Brown..... 5 00
Sterling Hill ch..... 3 25
New Haven, E. A. Lithgow, 1 00
Danielson, Mrs. H. N. Clemons 3 00
Rockville ch..... 15 00
New London, Huntington-st. Y. P S. C. E..... 5 00
Tariffville ch. 10 00
So. Windsor ch. 18 25
Stepney ch. 28 00
Stamford, 1st ch. 4 27
Waterford, 1st ch. 27 73

NEW YORK, $4,951.72.

New York, Ralph L. Cutter tow. salary of Rev. G. A. Huntley, M.D..... 200 00
New York, Alexander-ave. S. S. tow. sup. Ko Shwe Min, care Rev. C. L. Davenport, 100 00
New York, Mrs. Robt. Harris in memory of her brother, Rev S. W. Duncan, D.D., and for the Baptist Academy at Tokyo, Japan..... 1,500 00
New York, Judson Memorial Y.P.S.C.E., third subscription tow. salary of Rev. and Mrs. Ernest Griggs, Burma 50 00
New York, Fifth-ave. ch. ... 433 00
" " Rev. Dwight Spencer..... 50 00
Schenectady, Villa Roads ch., 3 00
Sandy Hill S. S. 20 00
New Paltz, Mrs. Mary G. White and Wm. F. White, 10 00
Troy, Juliet C. Penney..... 1 00
" Bertha Rothermel..... 1 00
Alps, Mrs. T. E. Saxby (of wh. $10 is in memory of Mrs. M. Wright)..... 12 00
Fairport, Mrs. C. C. Moore.. 1 50
Buffalo, Parkside ch. 5 00
" Cedar-st. ch. 65 65
" Delaware-ave. ch. for quar. ending with 1898 80 49
Buffalo, Emmanuel ch. 34 61
S. W. Oswego Y. P. S. C. E., 3 21
Women's Miss'y Societies of German ch. of N. Y. and neighborhood for the sup. of Bible woman, Seetamah, Ramapatam 30 00
Rushford, a friend 3 00
Newburgh, People's ch. Chinese class for nat. pr. in China 12 50
Marion, 1st Y. P. S. C. E. .. 10 00
East Durham ch. 6 00
Arcade ch., Rev. E. T. Welles, 5 00
Albany, Emmanuel ch. Y. P. S. C. E. for Ongole Mark, care Rev. John Newcomb, 60 00
Belleville, Mrs. Wellington Martin 5 00
Hamilton, 1st Y. P. S. C. E. tow. sup. Chee Ka 18 00
Ontario ch. 10 00
North Hector Y. P. S. C. E., to apply tow. sup. of A. Koe, care Rev. J. W. Carlin, D.D..... 19 00
Oswego, 1st ch. Y. P. S. C E. for sup. Halvai, care Dr. Bunker..... $10 00
Amsterdam, 1st ch., class No. 26 ($3 of wh. is from N. J. Potter and wife for the general work and $12 for sup. of an evangelist, care Rev. A. V. B. Crumb)..... 15 00
Gloversville ch. Karen Miss'y Soc. for sup. of two native Karen prs..... 100 00
Middlebury S. S. 1 11
Mechanicsvilie, 1st ch. 11 56
Batavia S. S., tow. sup. nat. miss'y in India 50 00
Chittenango ch..... 15 75
Hoosick Falls, 1st ch..... 15 03
Henderson ch..... 3 00
Binghamton, 1st B. Y. P. U., 11 00
Conklin ch..... 9 00
" S. S..... 2 50
" Y. P. S. C. E..... 2 50
Ira ch. 5 25
Jordan B. Y. P. U. 2 00
Chemung Y. P. S. C. E. 1 50
Wellsburg B. Y. P. U..... 4 00
Corning Y. P. S. C. E..... 9 42
Earlville ch..... 9 17
South Otselic ch. 2 25
Freetown ch..... 2 75
Blodgett Mills ch. 10 00
" " S. S. 3 00
" " Y. P. S. C. E., 2 00
Cortland, 1st Y. P. S. C. E. tow. sup. Saya Timothy, care Rev. E. W. Kelly, Rangoon, Burma 12 50
Groton Y. P. S. C. E..... 1 72
West Plattsburg Y. P. S. C. E., 4 00
Cohoes, 1st ch. add'l..... 10 00
Schenectady, Villa Road S. S., 2 69
Hemlock Lake S. S. tow. sup. Bago nat. pr., care Rev. E. G. Phillips, Tura, Assam.. 14 00
Little Falls ch. add'l 5 00
Clifton, Mrs. Spencer Fisher, 5 00
Fairport B. Y. P. U. tow. sup. Rev. Thos. Moody, Congo, Africa..... 25 00
West Somerset ch..... 12 89
Clarence ch. add'l 1 00
Whitesboro ch. 46 11
Fabins Y.P.S.C.E. tow. sup. Anek, care Rev. E. G. Phillips, Tura, Assam..... 10 00
Seneca Falls Woman's Miss. Circle, special offering 5 00
Gaines and Murray ch..... 5 00
Carlton ch..... 15 85
Hannibal B. Y. P. U..... 2 00
Cooperstown ch..... 32 50
Romulus ch..... 30 34
Trumansburg S. S..... 5 00
Bennettsburg ch..... 12 04
" Y. P. S. C. E.. 2 00
Ithaca, 1st ch. additional.... 12 85
Ogdensburg ch., in part 50 00
" S. S..... 10 00
Lakeville, a friend 1 00
" Y. P. S. C E.. 2 40
New York, Memorial ch 141 72
" Mt. Morris ch . 25 00
" Port Richmond (Park) ch..... 30 00
New York, 1st Sw. ch..... 33 35
" Tremont ch. . . 36 00
Brooklyn, a friend 18 00
" Bushwick-ave. Y.P. 10 00
" " ch 32 00
" Greene-ave. ch ... 802 86
" Emmanuel ch 250 00
" Hanson-pl. ch. for nat. pr. Isaacs Onomuras, Japan..... 22 00
Brooklyn, East New York Young Ladies' Miss. Soc. for two nat. prs..... 50 00

Walworth, 2d ch. $10 00
Harpersfield ch. 5 86
Brooklyn, Washington-ave. ch. 10 00
Brooklyn, West End ch. 16 96
Poughkeepsie, 1st ch. 23 18
Pawling, 1st ch. 9 80
Amenia ch 39 75
Jamestown, 1st Sw. ch. 2 60

NEW JERSEY, $1,580.69.

Newark ch. of the United Brethren, for workers in India, care Rev. J. Heinichs 100 00
Jersey City, Bergen ch., Miss Eva Palmer tow. sup. nat. helper, care Rev. A. V. B. Crumb 6 25
Plainfield, 1st ch. Temple Builders' Soc. for sup. of work in chapel at Tetter, India, care Rev. W. L. Ferguson 50 00
Orange, North Orange B. Y. P. U. tow. sup. Kurosana, the Japanese boy at Tokyo Academy, Tokyo, care Prof. E. W. Clement 15 00
Chesterfield, Rev. E. M. Ogden 10 00
Hammonton ch. 15 03
Marlton ch., additional 5 00
Manahawkin ch 2 00
Elizabeth, Central ch. 173 53
Trenton, 1st ch 125 00
Salem, 1st ch. 20 72
Millville, 1st ch. 14 22
Cape May, City ch. 9 14
" B. Y. P. U. for Cah Min, care Rev. L. W. Croukhite 11 12
Dividing Creek ch 5 00
Cape May, 2d ch. 7 17
West Creek ch. 1 00
Bridgeton, Berean ch. 18 52
Cape May, 1st B.Y.P.U. for Ko Hmwa Kalay, care Rev. C. L. Davenport 5 50
North Millville ch. 10 00
Newark, North ch. 29 45
" " S. S. 26 34
" Tabernacle ch. 9 49
South Plainfield ch. 20 00
Paterson 1st ch., friend 10 00
1st S. S 12 50
West Hoboken, 1st ch. 16 00
Bloomfield, 1st ch. 12 33
Morristown ch 792 38
North Orange ch. 10 00
" Dr. and Mrs. Randall for nat. pr. Bunder Luke, Ongole 25 00

PENNSYLVANIA, $6,592.90.

Alleghany, Nixon-st. ch. 48 40
Pittsburgh, Fourth-ave. Baptist ch., special 2,000 00
Pittsburgh, Fourth-ave. Bible School 23 72
Upland, Samuel A. Crozer 1,000 00
Philadelphia, W. Graham Tyler, in memory of Daisy Tyler and for the Telugu mission 50 00
Saltillo ch., for the ship to be built for the Japanese islands 1 00
Mantua ch. 46 42
" S. S. 21 12
" Mission, Mr. Kirby's Class 1 18
Upland ch. in part 97 03
Mrs. Mary S. Crozer 2,000 00
New Tabernacle ch. in part. 187 50
Fifth ch. B.Y.P.U. for Gunriah, care Dr. Downie 18 00
First ch., balance $8 00
First Sw. Y. P. S. C. E. 10 00
Belmont-ave. ch. 33 00
" S. S. 17 00
Miss M. A. Dowling 100 00
Philadelphia, Memorial ch. in part 182 49
Wissahickon B. Y. P. U. and S. S. for their nat. worker, care Dr. Leslie, Congo. 12 50
Narbeth, Church of Evangel, additional 25 00
Germantown, 1st ch. 90 85
Fiftieth ch 14 80
Frankford, 1st ch. 41 09
Bristol, 1st ch. 10 17
South Broad-st. ch. 20 04
Canton, 1st ch. 16 35
Gelatt, Jr. C. E. Soc. 3 00
Gibson and Jackson, Jr C. E. Soc. 5 00
Norristown, 1st ch. 91 75
Parkerford ch. 8 05
Altoona, Memorial ch 23 65
Orbisonia ch. 1 30
Logan's Valley ch. 11 70
Philipsburg ch. 12 91
Bald Eagle ch. in part 7 00
Johnsonburg ch. 6 00
Transfer ch. 17 10
Mt. Moriah ch., Haydentown C. E. Union 2 00
Muncy ch. 18 47
Fork Ridge ch. 3 01
Wolf Run ch. 2 25
McKeesport ch. 14 49
Pittsburg, Union ch. 92 50
" Fifth-ave. S. S. 7 00
" " ch. 10 00
Alleghany, Emmanuel Jr. B. Y. P. U. 1 45
Pittsburg, Oakland ch. tow. sup. Dr. Briton Corlies, China 100 00
Homestead ch. tow. sup. Rev. W. A. Stanton 20 00
Pittsburg, Maple-ave. ch. Rev. W. A. Stanton 10 00
Pittsburg, Wylie-ave. ch. Rev. W. A. Stanton 12 25
Pittsburg, Wylie-ave. ch. 8 25
Blossburg ch. 3 60
Pittsburg, Chatham-st. Welch ch. 10 00
L. Ellis 5 00

DISTRICT COLUMBIA, $50.

Washington, Annie C. Wayland, a New Year's offering in memory of a dear sister 25 00
Washington, Grace ch. add'l. 5 00

WEST VIRGINIA, $206.28.

Black Lick ch. 1 00
Jarvisville ch. 2 30
Mt. Olive ch. 3 08
Salem ch. 12 64
Lenox, C. W. Forman 1 00
Two Run, B. M. League 3 55
Lookout, L. F. Cavendish, Esq. 100 00
Coon's Run ch. 5 00
Davis ch. 1 15
Petroleum, bequest estate of Sarah Carder 76 50

OHIO, $1,238.51.

Coalton S. S. 1 00
Akron, 1st S. S. tow salary of Hemmay S. Klaippo, Toungoo, Burma 25 00
Cleveland, 1st Swedish ch. "King's Army" for nat. teacher, care Rev. Ola Hanson, Burma 20 00
Foster's, the Haseltine heirs, $15 00
Kingsville ch. Mrs. Lura K. Brown 50 00
Columbus, Russell-st ch. Y. P. Union for Japan 40
Columbus, Russell-st. Jr. Y. P. U. for do 21
Bethany ch. 2 00
West Union ch. 1 00
Perry ch. 11 50
Blanchard ch. 2 50
Lima, Mrs. A. Crippen 1 00
Madison ch. 1 50
Sand Fork ch 15 33
Westerville and Central College, C. McLeod and wife, 5 00
Westerville, Rev. J. V. K. Seely and wife 5 00
Bellefontaine ch. 5 50
Dayton, Central ch. 35 00
" 1st ch. 761 85
Sidney B. Y. P. U. 1 12
Providence ch. 2 00
Coalton ch. 1 00
Vigo, Rev. B. L. Neff and wife 12 00
Wellston, J. H. Sellers 1 00
Big Darby ch. 4 00
Harmony ch. 2 15
Bucyrus ch. sale of Rev L. H. Mosier. 3 50
Galion ch. 5 45
Newport ch. 9 25
Cincinnati, Mt. Auburn ch. 175 76
Delhi, George Bascom, Esq. 5 00
Middletown, East End mission, tow. sup. nat. pr., care Rev. E. Grigg, Sandoway. 1 57
Wyoming Y. P. S. C. E. 5 00
Ohio ch. 7 00
Gallipolis ch. 20 00
Pomeroy ch. 10 25
Racine ch 3 23
Morristown ch 1 75
Mount Moriah ch. 6 40
" S. S. 2 15

INDIANA, $337.36.

Indianapolis, Miss Fannie McCarty. 100 00
Indianapolis, Miss Margaret McCarty Day. 50 00
Seymour, Mrs. Marietta C. Carpenter 25 00
Commiskey ch. 70
Lancaster ch. 71
Prairie Creek, 1st ch. 1 50
Baker's Creek ch. 1 86
Evansville Cal. ch. 18 00
" " B.Y.P.U. 3 45
Princeton ch. 14 13
Samaria ch 50
Mt. Pisgah ch 3 00
Madison, Rev. J. O. Burroughs, tow. sup. nat. pr., care Rev. J. W. Carlin 12 50
Campbellsburg ch. 1 30
Liberty ch. 10 00
Livonia ch. 12 15
Lost River ch. 7 00
Mitchell ch 16 80
Aikman's Creek ch. 1 20
Cornettsville ch. 1 00
Maria Creek ch. 13 15
Sullivan ch. 7 00
Veales Creek ch. 1 75
Vincennes ch. 9 76
Washington ch. 21 00
Terre Haute, Tabernacle 4 00

ILLINOIS, $738.97.

Moline, 1st B. Y. P. U. 4 70
Chicago, South Park ch., Miss Gertrude Welles 5 00
Dover, W. L. Dean 1 02
Downer's Grove Y. P. 3 00
Hinckley ch. 7 96

Gibson City, Rev. Geo. Wilson $100 00
Normal S. S. tow. sup nat. student, care Rev. Geo. Campbell, Swatow 5 00
Chandlerville, Jas. Fielding. 3 00
Chicago, Calvary Y. P. sup. Po Sau, care Rev. W. K. McKibben, Swatow, China 20 50
Chicago, 1st Y. P. for China. 1 75
" Grace ch 36 23
" La Salle, P. P. Bilhorn 5 00
Chicago Memorial ch 5 00
Dundee ch 40 50
Englewood Y. P. sup. nat. pr. care Rev. J. S. Adams, China 12 50
Hyde Park ch 104 50
Morgan Park ch 10 00
Oak Park ch 5 30
Ravenswood ch 13 25
East Lynn ch 7 50
Gardner ch 7 65
Buda ch 6 85
Streator ch 21 25
" Y P. sup. nat. pr. care Rev. E. T. Welles, Africa 5 00
Island Grove ch 2 27
Sparland ch 22 35
Steuben ch 3 15
Toulon ch 14 95
" S. S. 6 99
Mounds ch 5 70
Cordova ch 57 68
" Y. P. S 1 50
" Jr. Y. P. S. 1 50
Stillman Valley ch 23 10
Carthage ch 14 75
Raritan, A Friend 5 00
Chicago, 1st Sw. Wom. Soc. tow. sup. Telugu pr. 50 00
Chicago, 1st Sw, A. B. Anderson, of wh. $36 is for sup. of Gopel Chunda Doss care Rev. O. L. Swanson Assam 40 00
Chicago, Mrs. John Berg tow sup. Philip, care Rev O. L. Swanson, Assam. 3 00
Evanston, Sw. ch., of wh. $11 06 is for Spain 20 23
Evanston, Wom. Soc. 9 36
Rockford, 1st Sw. ch tow. sup. of Daniel, care Dr. Clough, Ongole 20 00
Sycamore, Sw. ch. 5 00

IOWA, $467 02.

Waterloo, 1st ch 223 35
Dow City ch 5 35
Mechanicsville, John H. Burleigh 3 00
Afton, Mrs. B. G. Lathrop .. 1 00
Marshalltown, Andrew J. Perrin 10 00
Mrs. A. M. Clark 5 10
Emerson S. S. 5 00
Osage ch 5 00
Charles City ch. 5 50
" B. Y. P. U. 1 50
" Jr. B. Y. P. U., 1 00
Des Moines, Forest-ave ch., 21 83
Corydon ch 3 00
May ch 3 50
Centreville S. S 67
Washington S. S., for M. Kotiah, care Rev. J. S. Timpany, M.D., Hanamaconda 10 00
Wellman ch 12 78
Cedar Falls, Rev. J. S. Lunn, 5 00
Danville ch 17 65
Lowell ch 3 00
Akron ch 17 90
" B. Y. P. U. 4 90
" " Jr. 2 20
Kiron, Mrs. A. Larson $0 37
Jordan's Grove ch 19 50
Eldon S. S 1 16
Grinnell ch., for Bible work, 50 00
" " 15 00
Boone S. S. 3 22
West Union ch 1 00
" S. S. 2 54

MICHIGAN, $236.41.

North-st. ch 2 67
Grand Rapids, Wealthy-ave. B. Y. P. U. tow sup. B. W. in India 3 35
Edmore, Danish ch. 3 00
Greenville B. Y. P. U. 3 80
Portland ch 15 25
Augusta ch. 2 00
Plainwell ch. 35 00
" Mrs. Hicks 25 00
Coldwater ch. 19 13
Reading ch. 2 14
Weston ch. 31 75
Bear Lake ch 2 25
Evart ch 7 00
Benton Harbor ch. 40 00
Niles S. S. 3 00
Manistique ch 4 72
Republic ch. 12 35
Ann Arbor, 1st ch 20 00
Ludington, Danish ch. 4 00

MINNESOTA, $578.93.

Cokato, Sw. "Little Helpers" 10 00
Cokato S. S. 7 94
Fish Lake, Sw. ch. 6 71
Osakis, Sw. branch to Alexandria 6 53
Osakis, E. Wickstrom 5 00
Grantsburg, Mr. Okerstrom, 2 00
Isanti, Sw Y. P. S. 25 00
Dalbo, Sw. Y P. S. 10 00
Upsala, Sw. ch. 2 05
Stanchfield, Sw. ch. 17 30
Cokato, Sw. ch. 2 00
Burchard, Sw. ch. 3 00
Friborg, Sw. ch. for Judda Luxmiah, care Rev. W. R. Manley, Udayagiri, India .. 15 00
C. Erickson, private subs. 25 00
Stromsborg, Sw. ch., for Finland 4 00
Gothenborg, Sw. ch. 1 50
C. A. Johnson 1 00
Eagle Point, Sw. S. S. 10 00
" " Mrs. Erickson, 3 00
Alexandria, Sw Little Helpers 10 00
Gibbon, J. Holmquist 1 00
Red Wing, Sw. S. S. 4 00
Grove City, Sw. 15 00
Stillwater S. S. 5 45
St. Paul, 1st Amer. 70 22
Detroit ch. 14 00
Minneapolis, 1st S. S. for Rungiah, care Rev. A. H. Curtis, Madras 100 00
Minneapolis, 4th ch. 67 76
Brooklyn Centre ch. 7 00
Minneapolis, Calvary ch, Mrs. O. V. Hunt for Kariah Pixley, care Dr Clough . 25 00
Anoka ch. 21 50
Kenneyville B. Y. P. U. 2 18
Minneapolis, Nor. Dan. ch. 15 27
Wevdohl ch. 18 15
Artichoke ch. 37 37

WISCONSIN, $129.72.

Racine, German ch. Wom. Miss. Soc. for Bible woman, 15 00
Raymond ch. for Rev. C. Nelson, Africa 4 00
Merrill ch. 20 00
" S. S. 2 41
Grantsburg, Sw. ch. $8 28
Maiden Rock ch., W. G. 1 04
Sun Prairie ch. 30 15
No. Greenfield ch. 9 85
Racine ch. 3 00
Appleton Y. P. for Rev. W. S. Sweet 8 12
Green Bay ch. 16 59
" S. S. 55
E. Side S. S. 58
Union Grove, Dan. ch. sup. Rev. C. Nelson, Africa 10 15

MISSOURI, $15.

Kansas City, Sw. Y. P. S. tow. sup. nat. pr. 15 00

KANSAS, $281.20.

Marshall Centre ch. 13 00
Grimes ch. 3 85
Elm Creek ch. 1 50
McPherson ch. 24 60
Argonia ch. 4 75
Liberty ch. 6 50
" S. S. 1 13
Auburn ch. 2 20
Kansas City, 3d ch., T. K. Foster 10 00
Kansas City, 1st Y. P. S. tow. sup. nat. pr. 12 50
Lansing ch. 1 49
Garnett ch. 1 50
" S. S. 98
Ninnescah, W. Highswonger 1 00
Big Creek ch. 2 00
Prairie Temple ch. 3 45
Long Island ch. 1 84
Jennings ch. 4 00
Highland ch. 2 88
Thayer ch. 4 20
Bazine ch. 1 25
Dighton, J. B. White, Jr. 5 00
Chanute, Sw. ch. 21 95
Fairport ch. 10 00
Burden, Eva M. Smith 5 00
" Joel Dyer 100 00
Arkansas City ch. 34 58

NEBRASKA, $236.48.

Kearney, 1st ch. Ladies' Missionary Soc. for sup. Maseh, care Mrs A. E. Carson, Thayetmyo 17 00
Butte ch. 2 75
Fairbury ch. 6 75
Lodi ch. 1 50
" Rev. O. A. Buzzell 1 00
Palestine ch. 10 00
Battle Creek ch. 12 00
Pawnee City ch. 17 00
" S. S. 6 80
Talmage ch. 2 61
Tecumseh ch. 10 50
Mt Zion ch. 3 44
Belmont, Mr. and Mrs. A. J. Wright 2 00
Springfield ch 2 50
Omaha, Calvary ch. 5 00
Omaha, Beth Eden ch. 44 72
" " S. S. 2 18
Hooper S. S. 75
Vinton ch. 2 85
Guide Rock ch. 2 80
Holbrook ch. 3 03
Wilsonville W. C. 1 55
Juniata ch. 12 30
York ch 6 90
Omaha, 1st Sw. Y. P. S. tow. sup. nat. pr., care Rev. O. L. Swanson, Assam. 12 50
Mead, Sw. Y. P. S. 5 00
Westerville Sw. ch., J. S. Swanson 5 00
Stromsburg, Sw. ch. 21 15
Weston, Sw. ch. 4 90
" " W. C. 10 00

COLORADO, $136.60.

Denver, Bethany S. S.	$1 00
" Sw. Y. P. S. tow. sup. nat. pr.	25 00
Greely ch	85 50
Leadville ch., S. S. and Y. P. S.	25 10

CALIFORNIA, $155.

Penryn ch.	3 85
Berkeley S. S.	1 05
Oakland, Tenth-ave. ch	10 00
" Twenty-third-ave. B. Y. P. U	11 00
Oakland Sw ch	7 00
San Francisco, 1st Y. P. S. C. E. sup. student, care Rev. D. A W. Smith, Insein	6 25
Los Angeles, Central ch. tow. sup. Bible woman, care Dr Clough	10 00
Los Angeles, Sw. Y. P. S. sup. nat. pr. care Rev. O. L. Swanson, Assam	15 00
Pomona S. S	15 00
" Y P. S. C. E. tow. sup. nat pr. Kondiah, care Rev. S. Hankins, Atmakur	12 50
The Palms ch. (of wh. $5.00 is for sup. of Rev. A. W. Rider)	10 00
Redding S. S.	2 45
San Diego, 1st S. S.	15 00
Corona S. S	5 00
Linne, Sw. ch. for sup. nat. pr. Moung Tha Aung, care Rev. C. L. Davenport, Sandoway	25 00
Santa Clara ch.	90
Fresno, Rev. Carroll Ghent.	5 00

OREGON, $115.09.

Portland, a friend	10 00
Albany ch	5 50
Carlton ch.	2 05
West Chehalem, C. G M. S.	5 00
Corvallis ch.	2 24
Harrisburg, Dr. Markey	1 00
Holly ch.	6 00
Independence ch.	2 07
Oakland ch	1 06
" S. S.	3 83
Roseburg ch.	50
Springfield S. S.	93
La Grand ch.	13 86
Central Point ch	1 30
Grant's Pass ch	4 50
Medford ch	5 00
" S. L. Bennett	5 00
Grass Valley ch	3 25
Friendship ch	7 00
Dayton S. S.	3 00
Portland 1st ch., Rev. F. L. Sullivan	2 50
Portland, B. B Jacques	2 00
" Sw. ch. (of wh. $17 is for China)	26 50
Astoria, Rev. C. O. Halberg	1 00

SOUTH DAKOTA, $335.28.

Hot Springs ch.	13 00
" B. Y. P. U.	2 50
" Jr. B. Y. P. U.	5 54
do. for Tokyo Academy	1 50
Rapid City ch.	10 25
" Juniors	75
Aberdeen S. S.	2 91
Ipswich ch.	11 00
" S. S.	3 00
Sioux Falls Sw. ch	5 00
Lake Norden, Sw. ch.	10 00
Wakonda, C. Schandorf	5 00
Big Springs, Sw. ch.	231 70
Dell Rapids, S. Nelson	3 00
Elk Point B. Y. P. U.	$5 95
Watertown ch.	8 20
Zion ch.	3 50
Aberdeen, 1st ch.	12 46

NORTH DAKOTA, $16.70.

Edenburg, L. Nelson	1 50
Fargo, Nor. ch.	10 00
Beaulieu ch. for Rev. C. Nelson	5 20

WASHINGTON, $140.32.

La Conner ch.	56 70
" Miss. Band	12 50
" Farther Lights	12 50
" Mrs. A. G. Tillinghart	20 00
Vashon ch.	8 00
Palouse ch	6 50
Burton ch.	12 12
Medical Lake, Sewing Circle	12 00

IDAHO, $25

Cœur d'Alene, V. W. Sanders	15 00
Salubria ch.	8 00
Middle Valley ch.	2 00

MONTANA, $29.20.

Great Falls, Amer. ch.	11 00
" Sw. Y. P. S.	10 00
Anaconda, Sw. ch.	2 20
Helena, Immanuel S. S. for nat. girl, care Mrs. Bliss Beaman, China	6 00

ARKANSAS, $52.50.

Eureka Springs, Mrs. M A. Swan	52 50

ARIZONA, $1.60.

Prescott S. S.	1 60

ALABAMA, $15.

Rosedale, Max J. Schimmel,	15 00

MISSISSIPPI, $5.00.

Vicksburg, Maggie Scott	5 00

INDIAN TERRITORY, $13.

A-to-ka, Rev J. S Murrow and wife	5 00
No-wa-ta, Rev. I. C. Atchley,	2 00
Delaware, 3d ch.	1 00
Ft. Sill, E. C. Deyo	5 00

OKLAHOMA, $26.

Oakdale, Rev. H. H. Clouse,	5 00
Anadarko, Rev. D. Noble Crane	10 00
Anadarko, Bertha Crane	1 00
Blackwell ch.	9 00
Sheridan S. S.	1 00

CHINA, $815.65.

Yachau missionaries and friends	815 65
Total	$24,042 42

LEGACIES.

Nashua, N. H., Mary A. Randall, $100 00	
Newport, N. H., Mrs. Lurenda H. Redington in part,	150 00
Fairfax, Vt., J. M. Hotchkiss	16 00
Danversport, Mass., Benjamin Porter	48 94
East Lyme, Conn., Amanda E. Clark, $734 65	
Elizabethtown, N.Y. Est O J. Durand,	10 39
Manchester, N. Y., Polly Mitchell	19 00
Manlius, N. Y., Horatio Chapman,	5 00
Dundee, Ill., Betsey W. Clark	10 00
St. Paul, Minn., Est. Caroline M. Drake	300 00
	$1,391 08
	$25 436 40
Donations and legacies from April 1, 1898, to Jan. 1, 1899	$159,545 28
Donations and legacies from April 1, 1898, to Feb. 1, 1899	$184,981 68

Donations received to Feb. 1, 1899:

Maine	$1,790 11
New Hampshire	1,011 79
Vermont	950 41
Massachusetts	14,318 54
Rhode Island	1,643 31
Connecticut	2,035 58
New York	23,191 94
New Jersey	5,544 28
Pennsylvania	14,806 78
Delaware	17 60
District Columbia	408 91
Maryland	9 87
Virginia	19 50
West Virginia	1,781 82
Ohio	8,115 79
Indiana	1,678 36
Illinois	5,189 87
Iowa	3,111 04
Michigan	1,920 62
Minnesota	2,364 23
Wisconsin	1,007 69
Missouri	644 52
Kansas	1,538 65
Nebraska	1,143 69
Colorado	520 33
California	60,322 16
Oregon	366 14
North Dakota	194 11
South Dakota	824 97
Washington	571 85
Idaho	78 00
Utah	9 00
Wyoming	40 29
Montana	178 40
Arkansas	53 50
Arizona	12 60
South Carolina	4 00
North Carolina	2 30
Kentucky	2 55
Tennessee	30 00
Louisiana	80 00
Georgia	30 00
Alabama	55 00
Mississippi	10 00
Indian Territory	77 30
Oklahoma	70 78
New Mexico	14 10
Canada	5 00
Nova Scotia	20 00
Norway	74 73
Denmark	150 00
Germany	19 00
Russia	2,200 00
Assam	97 00
India	31 27
China	976 52
Japan	1,101 18
Africa	50 00
Siam	100 00
Finland	28 57
Miscellaneous	2,205 38
	$164,850 93

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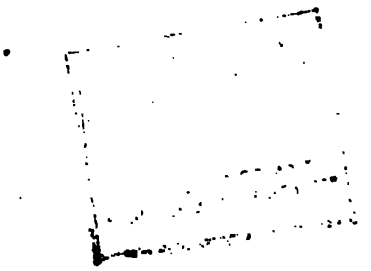
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GRAVE OF ANN H. JUDSON AT AMHERST, BURMA, AS IT IS NOW

The Baptist Missionary Magazine

Vol. LXXIX. No. 4 APRIL, 1899

A SCENE OF HISTORIC INTEREST



OUR frontispiece this month is a fine picture of the grave of Ann Hasseltine Judson at Amherst, Burma, as it now appears. It will be remembered that when Mrs. Judson died, Oct. 24, 1826, at the early age of thirty-seven, she was alone, having no friends of her own race with her, but only native attendants, and was buried at Amherst under the historic "hopia tree," not a long distance from the shore of the ocean. In the years that have passed, the sea has gradually encroached upon the shore until there was imminent danger that it would invade the sacred resting-place of the pioneer missionary of American Baptist women. Arrangements were accordingly made, and under the superintendence of Miss Susie E. Haswell the remains were removed a distance from the shore and re-interred in the spot of which a picture is here given. Much credit is due to Miss Haswell for the care and taste she has exercised in this task, undertaken on behalf of all the friends of missions. In the picture Miss Haswell is standing at the right of the enclosure, surrounded by her Bible women, while on the other side are two of her native preachers. Miss Haswell is the only American missionary in Amherst, and carries on her work among several different races and in a variety of forms. She is the friend of all the natives, deeply revered by them, ministering to them in their sickness, and having under her care several orphan children. It must be an inspiration to labor amid the scenes which witnessed the closing days, and so near to the spot which holds all that was earthly of the "Heroine of Ava."

Education in the Philippine Islands is decidedly in advance of education in Spain. In the latter country only seventeen per cent of the people can read and write; in the former only seventeen per cent can not. Filipinos who have studied abroad have taken high rank. The chief hindrance to the advancement of the people has been the all powerful influence of a corrupt priesthood.

RESIGNATION OF REV. O. O. FLETCHER, D.D.

REV. O. O. FLETCHER, D.D., has resigned his office as District Secretary of the Missionary Union for the New York Central District, and enters upon his duties as pastor of the well-known Baptist Church of Suffield, Conn., on April 1.

Dr. Fletcher began his services with the Missionary Union as special assistant to the Home Secretary in 1892 in the preparation for the great work of the Missionary Centenary. After the labors connected with that effort were concluded he was chosen District Secretary for the New York Central District, from which position he now retires. In all his work for the missions, both in the rooms in Boston and on the field, he has discharged his duties with eminent intelligence and untiring faithfulness, and has won the confidence, esteem and love of all his associates as well as of the churches. The Executive Committee have caused to be inscribed on their records the following minute in token of their regard, and Dr. Fletcher reënters upon pastoral work, to which his heart has always been drawn, with the hearty and sincere wishes of all for his great happiness and prosperity:



REV. O. O. FLETCHER, D.D.

In the proposed retirement of Dr. Fletcher from the service of the Missionary Union, a relation which has existed since 1892 — for one year as assistant to the Home Secretary in working out the plans of the Carey Centenary and for five years as District Secretary — the committee hereby places on record its warm appreciation of the intelligence, tact and devotion which have characterized Dr. Fletcher's work and cherishes the hope that, although the official relations terminate, there may continue to be between the Union and Dr. Fletcher the most cordial sentiments of mutual sympathy and helpfulness. The committee also expresses to Mrs. Fletcher appreciation and thanks for efficient assistance rendered to the Union in connection with Dr. Fletcher through all this period.

The Declination by Dr. King of his election as Corresponding Secretary of the the Missionary Union left the correspondence of the foreign department still unprovided for. Since the death of Dr. Duncan — in fact, since his departure last August for his proposed visit to the missions, this work has been cared for by Dr. Mabie, with some assistance from others in the rooms, pending a more definite provision. In the circumstances the Executive Committee has not exercised its constitutional powers by the election of a Corresponding Secretary to fill the vacancy caused by the death of Dr. Duncan and the declination of Dr. King, but have the satisfaction of having been able to secure the services of Rev. Thomas S. Barbour, D.D., to assist Dr. Mabie in the work of the Corresponding Secretary's Department until more definite arrangements are made. Dr. Barbour as a member of the Executive Committee has intimate acquaintance with the work of the Union, and is able to render valuable aid.

RESIGNATION OF REV. J. S. BOYDEN

WE have to announce that Rev. J. S. Boyden has resigned the office of District Secretary of the Missionary Union for the Lake District, terminating his labors on April 30, one month after the close of the present fiscal year of the Union.

Mr. Boyden was chosen to this position by the Executive Committee of the Union, May 12, 1893, and has performed the duties of his office for these six years with rare devotion and an industry and fidelity worthy of the warmest encomiums, and as free as possible from anything of a perfunctory character. A daughter he freely gave a sacrifice to the cause of missions, and with her beloved form reposing in heathen soil, the word and work of missions have for him a vividness and thrill of personal touch, unknown to many of those most earnest in their love for this great cause. As a mark of their regard for Mr. Boyden, the Executive Committee have inscribed on their records the following minute:



REV. J. S. BOYDEN

In connection with the contemplated termination of the official labors of Brother Boyden the Executive Committee cheerfully puts on record its appreciation of the painstaking devotion, the good judgment and self sacrificing spirit with which he has served this cause. Having given his life in a large and sympathetic way to foreign missions, having devoted a daughter to personal service as a missionary of the Union in Japan until the Lord called her home, the official service of Brother Boyden has been a labor of love, and fraught with blessing to the churches everywere among which he has moved.

After this Magazine comes to the hands of its readers there will still be an opportunity to send a contribution to the Missionary Union before the close of the year, March 31. At the date of this writing it is impossible to say what is to be the outcome of the year. Unless the receipts in the month of March are unusally large there will be a deficit, but there are some indications which lead us to hope that the offerings in March will be of exceptional proportions. May it be so. But whatever the outcome of the year, let us face the future with a cheerful courage and an uplifting faith. God is blessing our missions with continued success and our people with returning prosperity. Let us pray and believe that the coming year at home and abroad will be one of the best in all the work of the Lord.

The Noon-day Prayer-meeting at the Mission Rooms, Tremont Temple, Boston, has received a new helper in an organ sent by The Estey Organ Company of Brattleboro, Vt., to lead in the sacred song. It is of their well-known "acclimatized" style, suited for use in tropical countries. No glue is used, but all the parts are securely fastened by dovetail work or screws, so that it is not affected by the moist and hot climate of the tropics. The name is well chosen.

CHANGES IN COLLECTION DISTRICTS

ON the retirement of Dr. Fletcher from the secretaryship of the New York Central District, that will be united with the New York Southern District, thus bringing the whole state of New York into one field, to be known as the New York District. Rev. Charles L. Rhoades will care for the interests of the Missionary Union throughout the Empire State, and the northern counties of New Jersey will also remain under the care of Mr. Rhoades as at present. The special attention of the Baptist pastors and churches in Central, Western and Northern New York is called to this change, and we heartily commend Mr. Rhoades to their sympathy and coöperation. He will be found ready to respond to all calls for service on behalf of the Missionary Union. Address, Rev. Charles L. Rhoades, 182 Fifth avenue, New York, N. Y.

The retirement of Mr. Boyden also marks an important change in the work of the Missionary Union on the home field. The Lake District has hitherto included the states of Michigan and Indiana. Michigan will, after May 1, be added to the Middle District, which is under the care of Rev. T. G. Field, 14 East avenue, Elyria, Ohio. Pastors and churches in Michigan will find Mr. Field ready to aid them in every possible way in their work for foreign missions. Write to him and call upon him freely.

The state of Indiana, will after May 1, be classed with the district until now known as the Western, or sometimes the Chicago District. This field will now include the great states of Illinois, Wisconsin and Indiana, and will be most appropriately known as the Lake District. The representative of the Missionary Union for this district is Rev. E. W. Lounsbury, D.D., 69 Dearborn street, Chicago, Ill., who is already so well known throughout the field that he needs no introduction.

By these changes the collection districts of the Union are reduced to eight, several of the districts become more homogeneous and a considerable saving in expense is effected.

The Advance of China is most strikingly shown in the increased demand for books on western science and learning. To supply the calls for this sort of literature the old printing houses have been overtaxed, and many new ones started. Bookbinders have advanced their prices, and the price of paper has risen. Nineteen books on western learning have been published in Szchuan, the most western province of China, and the number of native newspapers has quadrupled in three years! The Society for the Diffusion of Christian and General Literature among the Chinese, last year printed more than 37,000,000 pages, and the Presbyterian Mission Press in Shanghai printed 45,000,000 pages.

Copies of the January Number are needed to supply calls. Any subscribers who do not wish to preserve their copies will confer a favor by mailing them to THE BAPTIST MISSIONARY MAGAZINE, TREMONT TEMPLE, BOSTON, MASS.

Burma as a Field for Christian Missions is unique among the nations of the earth. Geographically and ethnologically it is the key of Eastern Asia. Like a wedge between the great countries of India and China, it partakes of the characteristics and includes the peoples of both. With the developments of Asiatic commerce the great land routes from Southern and Western Asia to all the countries of Eastern Asia must pass through Upper Burma. The races represented among its eight million people are estimated to number nearly fifty; and within its limits are found representatives of every Asiatic as well as many European peoples and those from the islands of the sea. From the increase of converts to Christianity in Burma evangelists may be drawn to carry the gospel throughout Eastern and Southern Asia among all its peoples of every tribe and tongue. It is this mingling of the peoples of the earth within its borders which has given to Burma an importance as a field for Christian missions beyond that due to the number of its people or the extent of its territory. Even in the past it has been a fountain of missionary effort. From the Baptist mission in Burma has sprung the mission in Siam and also that in Assam, and it has long been recognized as the back door of China. Recent political and commercial developments have emphasized the importance of Upper Burma as the gateway to Southwestern China. Two or more railways are already projected from Burma into Yunnan province of Western China, and the commerce of this great region will undoubtedly find its outlet to Europe through Burma. Always recognized as the special field of American Baptists, it offers to us openings of the largest promise for the future, not only for the people of Burma but of all of Southeastern Asia. May we be worthy of our inheritance, of the favor of God and of the splendid opportunities before us.

Superstition in Rangoon.— Rangoon is a large city of nearly two hundred thousand population, with an extensive foreign commerce, fine buildings and several educational institutions of high class. It seems strange to read of practices in that city which show that some of the people are yet on a level with the fetich worshippers of Africa in religious matters, as appears from the following extract from the *Indian Witness:*

> Not being able to trace anything in connection with the loss of the 2,000 rupees from the cash safe of the Surati Bazar Company, the directors, says the *Rangoon Gazette*, have resorted to astrology and finally sorcery. Every employe of the bazar was given a mouthful of rice to eat which had been previously put through some magic preparation, the belief being that if the person who had taken the money ate the rice some very great misfortune would befall him. It is not recorded that any of the employes have yet met with a disaster.

There is still need for the labors of the missionary in Rangoon.

A Cablegram from Rev. J. E. Clough, D.D., of Ongole, India, reports 450 baptisms in the month of February. After the famine of 1877, 9,147 were baptized on the Ongole field in two months. May the Lord grant that something like that great ingathering may be seen to follow the famine from which our Telugu mission field is just now recovering.

A GRAND AND INSPIRING SERVICE

A UNION service of seven Baptist churches was held in Rangoon, Burma, on New Year's morning. Mr. F. D. Phinney, Superintendent of the Baptist Mission Press, sends to the editor a program of the exercises, with hymns in four languages: English, Burman, Karen and Tamil. The scripture was read in five languages: English, Burman, Karen, Telugu and Chinese. The invocation was by the veteran Pwo Karen missionary, Rev. D. L. Brayton, who has just celebrated his ninetieth birthday, and has spent nearly sixty-two years in the missionary service. Prayer was offered in English by Rev. W. F. Gray, and the addresses were by Rev. W. F. Armstrong in English, Saya Lu Din in Burmese, Rev. A. E. Seagrave in Karen and Mr. S. J. Duncan in Tamil. Of this inspiring meeting Mr. Phinney writes:

We had more than one thousand four hundred present, including the school children who attended, and a unanimity in the singing of the grand old hymns that would have done your heart good to see and hear. The program is printed with hymns in four languages, and all sang together, each in his own tongue, making the room ring as it has seldom or never rang before. This was especially noticeable on the second hymn, "How Firm a Foundation," and on the doxology. The services lasted a little less than an hour and a half, and were enjoyed by all. It was impossible to seat all the audience, and many had to stand through it all. In the addresses mention was made of the sainted dead of the year: Dr. Duncan, Mrs. Stevens and Mrs. Packer, and lessons drawn for encouragement and emulation. The benediction was pronounced by the Methodist pastor, Rev. C. B. Hill.

There are but few localities in the world where a service of this unique character could be successfully carried out. Burma is a meeting-point of the races of Southern and Eastern Asia, having representatives of nearly fifty different peoples and dialects, and Baptist missions have made so much progress in Burma that representatives of every race in this polyglot country can be summoned to participate with one heart, but varying voices in a grand gathering of praise to the name of him in whom all the nations of the earth are made one.

The Difficulty of Obtaining Presidents for our educational institutions will not, we trust, be ascribed to the large number of able men who have entered the foreign missionary service. Some have seemed to fear that, if so many ministers went abroad, there might be a dearth of pastors for the churches at home, but we have not learned that serious trouble in this direction has been encountered. A few years ago a professor in one of our institutions of learning deprecated the devotion of young men of great ability to work abroad on the ground that their services are needed at home. Is it possible that his fears were well founded, and that so much talent has been drawn off for foreign service as to cause a deficiency in presidential material? We cannot believe it.

The List of Chinese Reforms in the last number of THE MAGAZINE should have been credited to *The Independent.*

The Buddhists of Burma recently presented a magnificent golden casket to the shrine of Buddha at Colombo, Ceylon. It is intended to contain a tooth of Buddha, and is valued at a lac of rupees (100,000 rupees or about $33,000.) When it was shipped to Colombo on the steamer "Derbyshire," more than one thousand Burmans accompanied it as an escort. This is an indication of the strength and power which Buddhism still retains in Burma, and of the need of vigorous and effective labors on the part of Christian missions in that province.

Death of Rev. Charles B. Glenesk. With sorrow we record the death of this member of our mission on the Congo, in Aberdeen, Scotland, about Feb. 25, as we learn from a letter from his pastor, Rev. S. G. Woodrow. Mr. Glenesk went out to the Congo in 1884 and was a member of the Livingstone Inland Mission when that work was assumed by the Missionary Union in September of that year. His special work on the Congo has been in the conduct and care of the missionary steamer, the "Henry Reed," in conjunction with Rev. A. Billington. These two brethren put the steamer together at Stanley Pool, and have most ably, efficiently and faithfully carried on the important work of the steamer in connection with the missions of the Upper Congo for nearly all the time from that date to this, interrupted only by occasional visits to England for rest and the restoration of health. The nature of this work was by no means merely mechanical, but in conjunction with the work of the steamer Mr. Glenesk did a large amount of missionary work, especially at Bwemba, which was his home and the headquarters of the steamer when not engaged in its voyages. His death will bring great sorrow to the missionaries on the Congo. He leaves a widow with four children, to whom we extend the most sincere sympathy, as well as to the circle of friends in Scotland and on the Congo. Mr. Glenesk's death was due to a sudden and severe attack of pneumonia, in connection with the weakness incident to the fevers which had obliged him to seek restoration of health in Scotland. Although the Congo climate is considered unfavorable for the residence of white men, fifteen years have passed since the adoption of the Congo Mission by the Missionary Union without a break in the ranks of the nine men who came to the Union in 1884. Mr. Glenesk is the first to be called away.

The Religious Condition of Japan is something remarkable if an examination of three schools is any indication. Of the 400 students examined, 282 claimed to be Agnostics, 60 Atheists, 15 Buddhists, 4 Christians and only one was an adherent of Shintoism. Japan's objection to being called a heathen nation would, according to this, seem to be well founded. In a catalogue of religions it is difficult to say where Japan should be placed, but this examination may serve to show some of the difficulties which Christian missionary laborers in that country will be called upon to meet.





AMERICAN BAPTIST MISSION PRESS, RANGOON, BURMA — PRESS ROOM

THE AMERICAN BAPTIST MISSION PRESS, RANGOON, BURMA

REV. EDWARD O. STEVENS

MR. FELIX CAREY, son of William Carey, D.D., of Serampore began work in Rangoon on behalf of Burmans before the arrival of any American missionaries. By the time he had acquired the Burmese language, however, he went up to the capital at the command of Mendaragyi, the King of Burma. It was during his absence that Mr. and Mrs. Judson landed from the old brig "Georgiana" on the 13th of July, 1813; so they occupied the vacant house of the English Baptist Mission. Mr. Felix Carey entered the service of the king, and the property was transferred to the American Baptist Board of Foreign Missions.

In 1816 Mr. George Hough was sent out as mission printer, coming by way of Calcutta. The English missionaries at Serampore gave him a hand-press and the types with which Mr. Felix Carey had already done a little printing in the Burmese language. When Mr. and Mrs. Hough reached their destination, this press was placed at one end of the veranda of the mission-house. That was the beginning of the American Baptist Mission Press at Rangoon.

The war of 1824–26 broke up missionary operations for two years. Mr. Judson was imprisoned at Ava and Aungbinle as a spy, and Mr. and Mrs. Hough and Rev. and Mrs. Wade fled to Serampore, taking the mission press along with them. Mr. Hough printed at Serampore the edition of Judson's Burmese and English dictionary, which was edited by Mr. Wade.

After the close of the war Messrs. R. B. Hancock, O. T. Cutter and Cephas Bennett were appointed as missionary printers. Mr. Cutter answered the summons of the King of Burma by taking a press to the capital for royal inspection. While he was at Amarapura he struck off one edition of Boardman's tract, entitled "The Ship of Grace." Soon after his return from Upper Burma, Mr. and Mrs. Cutter were transferred to Assam. When Mr. and Mrs. Hancock went back to America his place was filled by Mr. S. M. Osgood, who printed in Moulmein the first and second editions of Dr. Judson's Burmese Bible. Meanwhile Mr. Bennett had charge of a mission printing office at Tavoy. When Rev. S. M. Osgood, with his family, went home in 1847, Mr. T. S. Ranney assumed charge of the Moulmein Mission Press.

The annexation of Pegu was proclaimed in 1853, at the close of the second Burmese war. That event was speedily followed by the removal of the mission presses from Tavoy and Moulmein to Rangoon, with Rev. Cephas Bennett for superintendent. To assist him Mr. Haws came out in 1863 and Mr. Hancock in 1866, but neither of them was long connected with the press. In 1871 Rev. I. D. Colburn assumed charge. In 1874 Mr. W. H. S. Hascall was assistant superintendent. He was relieved by Rev. C. Bennett. Mr. Bennett was followed by Rev. W. H. Sloan, who was mission treasurer and press superintendent from 1875 to 1877. When Mr. Sloan took his family to America, the superintendence reverted to Mr. Bennett. He was succeeded by F. D. Phinney, Esq., who, twice temporarily relieved by Professor Roach and once by Mr. Miller, is at present the efficient superintendent.

It would be difficult to overestimate the amount of good which has been accomplished by means of the Mission Press in Burma. Not only has the third edition of the Burmese Bible been published, but also several editions of the New Testament, including two with references carefully prepared by the late E. A. Stevens, D.D. The Sgaw-Karen Bible was translated by the late Francis Mason, D.D., and the Pwo Karen by the venerable octogenarian, Rev. D. L. Brayton. J. N. Cushing, D.D., now President of the Baptist College, Rangoon, translated the Bible into the Shan language. The Peguan New Testament, translated by the late J. M. Haswell, D.D., was printed in 1847.

Millions of pages of tracts, in different languages and dialects, have been printed, sometimes at private expense, sometimes with funds furnished by the American Baptist Missionary Union and sometimes with grants from the Burma Bible and Tract Society. Most of the tracts have been distributed *gratis*, but the standard Burmese and Karen hymn-books have been in such demand that they can be sold at a profit. Last year the "Peguan Hymnal" was issued from the press by Rev. E. O. Stevens, who has recently edited the Talaing spelling-book, and compiled the "English and Peguan Vocabulary."

Conspicuous in the list of those who have done much by way of preparing Christian books for the Sgaw-Karens are the names of Dr. and Mrs. Binney, Rev. Elisha L. Abbott, Mrs. H. M. Mason, Mrs. Vinton and Mrs. Thomas, among the dead, and Dr. Cross and son and Rev. D. A. W. Smith, D.D., among the living.

Moreover, beginnings have been made by reducing to writing languages of wild tribes, such as the Chins, Kachins, Kh'mis and the Salōngs of the Mergui Archipelago. Large numbers of dictionaries, vocabularies and school-books have been made in English as well as Asiatic tongues. "Stilson's Arithmetic," Part I, revised by the late Rev. J. R. Haswell, is still recognized by the Government Education Department as the standard for vernacular schools throughout Burma. Honorable mention should be made of the first and second Mrs. Judson, and Mrs. Bennett, Mrs. Comstock and Mrs. Stilson,

among the dead, and Misses Evans, Phinney and Ranney and Mrs. E. O. Stevens, among the living, who have done their part in the translation of books for children of Burmese Christians. To be used in the Burmese Theological Seminary, Rev. F. H. Eveleth, D.D., has quite recently brought out a "Theology" and the "Preparation and Delivery of Sermons." It should be added that, as time goes on, educated natives, by means of the pen of the ready writer, are doing more and more for the upbuilding of the cause of Christ in Burma.

From time to time the Rangoon Baptist Mission Press has been aided by funds appropriated from America for the purpose of circulating the Holy Scriptures; but frequently it becomes necessary to resort to job work, for it has been a matter of distinct understanding for many years that by some means or other the press must manage to pay for itself.

The Rangoon Baptist Mission Press is doing for the Baptist missions in Burma a work similar to that the American Baptist Publication Society is doing for the Baptists of the United States, with this difference: that whereas the Publication Society has beautiful buildings and offices and the best facilities, the Rangoon Baptist Mission Press is in sore need of better accommodations. Just at present Mr. Phinney is agitating the subject of tearing down the old, inconvenient buildings, and putting upon their site a new structure, in order to meet the demands of the ever-expanding work. An opportunity is now offered for such as desire to contribute to this object. May there be a hearty and generous response in both hemispheres. Let the friends to the Baptist mission in Burma earnestly pray that the Rangoon Baptist Mission Press may no longer be hampered and cramped for lack of suitable quarters. And as true prayer and giving to the cause go together, let us hope that the future of that press may be even more blessed and glorious than its past.— From *The Commonwealth.*

MOVEMENTS IN CHINA

THE only things certainly known are that the emperor projected very sweeping measures of reform, was sustained in his purpose by the best sentiment of the educated classes and by the great body of the people, was thwarted by the *coup d' etat* of the empress dowager, and practically deposed. The empress inaugurated a strong reactionary movement, had many of the emperor's advisers beheaded and others degraded and exiled, but has evidently been checked in her course, and in some of her decrees gives intimation that reform must go on. How far it can go, she does not say. In truth, it cannot now be stopped. The steady pressure from foreign powers re-enforcing the unmistakable demand of the people, is not to be finally resisted.

Of course these are matters with which we have to do only as they affect our mission interests and work. From this point of view the immediate effect of them is to bring us into close living relations with all classes of people. They know our purpose and work; they know that reform (that is the great word in China now, from Peking to Hong Kong) must and will come soon; and they know that our teaching and training alone can prepare them for it and make it a blessing when it does come. Hence the field is practically ours. Christian literature is circulated as never before through almost the whole empire and through Chinese agencies. Christian schools are patronized by the best families. — BISHOP A. W. WILSON in *The Review of Missions.*



SCENE ON THE ROYAL LAKES, RANGOON, BURMA

THE POINT IS SUPPOSED TO BE THE PLACE WHERE THE FIRST BURMAN CONVERT, MOUNG NAU, WAS BAPTIZED BY DR. JUDSON IN 1819.

A NEW PRESS BUILDING

SELECTIONS FROM ARTICLES IN "THE NEWS" BY MR. F. D. PHINNEY, SUPERINTENDENT

THE present Press buildings are old and sadly deteriorated; they are a discredit to the Baptist denomination; and the duties of Mission Treasurer and Superintendent of the Mission Press are carried on in an office so cramped, and with surroundings so noisy, that economy of effort and comfort are alike impossible.

As to the condition of the present buildings there is but little good to say. There is hardly a wall which is not badly cracked, and an earthquake (we do have them here occasionally) is much to be dreaded. When there were more missionary printers in Moulmein than were needed, about a half century ago, Mr. Ranney resigned and removed to Rangoon, immediately after the annexation of Pegu, and began business as a printer, building first the four walls which enclose the present office-room. There are windows in each wall, and there was probably a veranda front and back. Then in process of time one veranda was enclosed, the roof extended, another veranda added, then this and the front verandas were enclosed, an ell added, warehouses built, room by room, and added to from time to time, till now the Press has its machinery and stock in four disconnected buildings. This building piecemeal, this altering over and patching up, the doing of it in many small attempts to meet present needs of a growing work, with but little money to do it with, has resulted in badly designed rooms and very faulty construction. Some of the outer and later walls are tied to the older walls by long iron stay bolts, and even so it is unsafe to carry any loads upon some upper floors.

Some of the walls were well built of good brick, and it is to these walls that others, far too light for their loads, poorly laid up of bad brick and worse mortar, are tied to keep the whole standing. The whole exterior receives a coat of distemper wash each year and cracked plaster is replaced; a ceaseless round of expense to maintain a semblance of decency before an admiring (?) public.

New buildings are imperatively needed to replace old buildings, which are no longer fit in any sense for the purpose for which used, and which are rapidly passing into irreparable decay.

The present rooms are so small and are so arranged as to forbid the economical manufacture of books.

The buildings are far too small to permit extension of work to meet the growing demands of our growing denomination in Burma.

The question has been asked: "Why

cannot the Press pay for new buildings from its income?"

The reply is that all its income has been and is being used to build up a publishing and book-selling business which should meet the demands of the denomination in Burma.

The business of the Press has increased fourfold, and it has required the addition of about eighty thousand dollars' worth of American machinery and the accumulation of large stocks of our own and purchased books to make this increase of business possible. The reply, in its shortest terms, is: "All profits are and must be absorbed in expansion." We cannot divert profits to building without falling further behind in meeting the demands of our people.

The office typewriter, with the work around it, has been washed out a few times the past month by downpours from a leaky roof, once even after all the leaks were supposed to have been repaired. The next burst of rain will do it again, unless the leak can be found and effectively stopped.

But for better things we are glad to report the very first and a very prompt donation towards this fund from America; and it comes from a firm that is always *first* in whatever it undertakes. "We lead, others follow," is its motto. This is the Pope Manufacturing Company of Hartford, Conn., makers of the "Columbia" bicycles, and their donation reached Rangoon June 9.

We have set forth something of the immediate needs of new buildings in which to carry on the work of the Mission Press, and ask for gifts outright for this object, or for gifts subject to annuities to be paid to the givers during their life-time. These gifts should be entirely outside of and in addition to gifts for the current work of the Missionary Union.

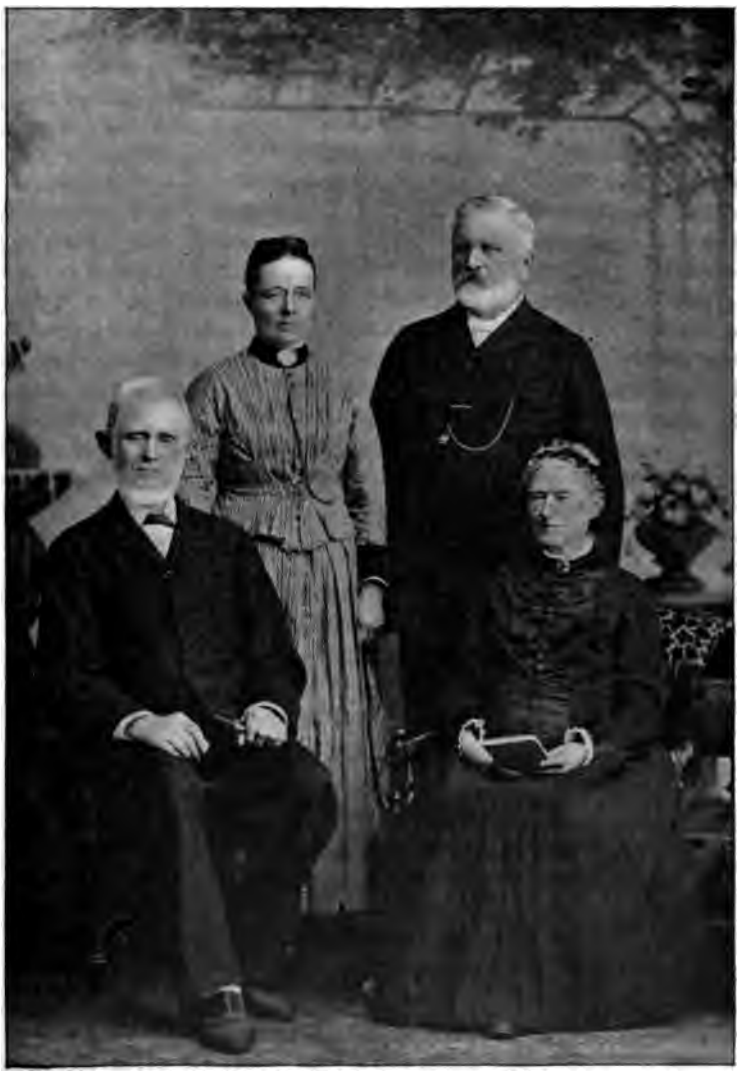
In Dr. Duncan's masterful "Survey of the Asiastic Missions," presented at the anniversaries, he speaks as follows about the Mission Press in Rangoon: "Nor should we forget the place which the printing-house at Rangoon holds in the evangelization of Burma. From its presses issue every year the scriptures or parts thereof, and a carefully selected Christian literature in eight different languages, including the English. Except for its beneficent agency there are peoples to whom the printed page would never come, for the means for furnishing it do not elsewhere exist. The mission annals of Burma abound with illustrations of the quickening influence of the society's press. There are many, not only from the living, but from those now in glory, to whom its tracts or leaflets first brought the message of salvation. Its usefulness was never more manifest than at the present time, and never was it more needed when printing presses in Rangoon, owned and conducted by natives, are devoted to the printing of a Buddhist literature, which in attractive forms is exposed for sale on pagoda platforms, at steamer landings and wherever people are likely to congregate in all parts of Burma; and yet the dilapidated building in which its operations are conducted has become wholly inadequate for the increased service required. How shall a home be secured for the Mission Press which may enable it to multiply its agencies for diffusing the gospel, and that shall be worthy of the honorable position which the society holds among the institutions of Burma? Your committee has been criticised for incurring debt; but if the constituency of the Union could but realize what painful restraint has been exercised in this and a score of similar cases, where timely assistance granted would have greatly advanced the work, this criticism would have changed to sympathy and liberal coöperation."

Pledges and subscriptions are now being made, and may be sent either to the Treasurer of the Union, E. P. Coleman, Esq., Tremont Temple, Boston, or to F. D. Phinney, Supt., Rangoon, Burma.

GAH TOO

REV. D. L. BRAYTON, RANGOON, BURMA

Brayton, the author of the following interesting sketch of Gah Too, is the veteran of the whole missionary the Missionary Union as well as Nestor of the Missions in Burma. With Mrs. Brayton, and in company with A. Stevens and Rev. Lyman Stillton and their wives, he arrived at Moulmein, Feb. 16, 1837, and began his th the famous circle of Moulmein missionaries. For many years he has been the leader, adviser and friend of Karen Christians of the Rangoon District. "Father Brayton" celebrated his ninetieth birthday, Oct. 27, 1898, s heartily and appropriately observed by the large circle of missionaries at Rangoon. On this occasion Mr. F. D. the enterprising Superintendent of the Baptist Mission Press, Rangoon, made an excellent engraving of Mr. to adorn the program of the services. We hope to present this portrait to the readers of THE MAGAZINE as it ecial interest, e first photo- g ever made in We are glad nt herewith a of Mr. and rayton, Mrs. heir daughter, husband, Dr. ose. The pho- was kindly fur- y Mrs. Wilson dence, wife of G. Wilson o University, and ghter of Mr. Other grand- are Col. Henry , Secretary of ool Board of ice, Mrs. H. per of Provi- d Mr. Lincoln Phenix, R. I. yton died Dec. and Dr. Rose, 96. Mrs. Rose her father's years in the Rangoon, and me time con- training-school e women, an of which by ill be found on age.— ED.]



MR. D. L. BRAYTON MRS. ROSE REV. A. T. ROSE, D.D. MRS. BRAYTON

first inter- view with oo was in ew, near se of 1853. on an listic tour itting in an yat by the e, and on a company wo-Karen

women on their way home from the bazar, and according to our usual custom, I called out:

"Come and hear the White Book (Bible)."

All but one of the company were frightened and started to run. The exception was Gah Too, who said:

"Hark! There is a white foreigner speaking in our own language. Who ever heard such a thing? Come along, let us go and hear what he has to say."

She leading the way, they all came and sat down at a respectful distance. For nearly an hour I read and talked to them from the New Testament, and they then went on their way home. I had prepared a bamboo shelter for the rains, and in a few weeks had my wife and daughter with me in Donabew.

Gah Too soon heard of their arrival, and at once came to see the mama and hear more about the White Book. On meeting the mama, she expressed unbounded pleasure, and said:

"When I heard the teacher read the White Book and talk about Jesus in the old zayat yonder, I believed all I heard, and went home and told my family what I had seen and heard. I said to them: 'I have seen the teacher and heard him read the White Book in our own language. Now, we must give up all this nonsense, (her husband was a conjurer), and we must enter this White Book path.' I could not sleep all night long; but had to keep repeating and talking about what I had seen and heard. And now, mama, I want to hear more about Jesus."

She then had a family of ten living children for whom to provide. But she was so much in earnest to know more of the White Book, that she determined to learn to read for herself. So amid the cares of domestic life in such a large family, she yet found a little time daily for study until, in a few months' time, she was able to read not only her own language, but Sgaw Karen also. Then she would take the little books in both languages and go from village to village and house to house to read and talk about Jesus.

All her own family came out on the Lord's side and many others also, through her earnest and untiring efforts in their behalf. She was an active, exemplary Christian, living and working for the salvation of souls. And, after stemming the tide of ridicule and opposition from a wicked world for more than forty years, has now gone "where the wicked cease from troubling and the weary are at rest."

LESSONS FROM THE CHINESE

REV. JAMES S. DENNIS, D.D.

THE Chinese could teach a considerable portion of the Occidental world profitable lessons in filial piety, respect for law, reverence for superiors, economy, industry, patience, perseverance, contentment, cheerfulness, kindliness, politeness, skill in the use of opportunities, and energy in the conquering of an adverse environment. The merchants of China, in contradistinction to the officials and small traders, are held in high esteem as men of probity and business honor. The capabilities of the Chinese people, under favorable auspices, will surely secure to them an unexpectedly high and honorable place in the world's future. There is a staying power in their natural qualities and a possibility of development under helpful conditions which deserve more recognition than the world seems ready at present to accord.



LITTLE CHAPEL WHERE THE KAREN WOMAN'S BIBLE SCHOOL MEETS
DR. ROSE AND BURMAN PREACHERS' CLASS IN FRONT

KAREN WOMAN'S BIBLE SCHOOL

MRS. MARY M. ROSE, RANGOON, BURMA

'EW years ago a Karen pastor wrote to Rev. D. A. W. Smith, D.D., of the logical Seminary asking him to have a l where their young women could be t the Bible as well as their young The Bible has always been taught in ission schools, but he desired a real school for women similar to the theo- l seminary for men. A number of ago Mrs. J. G. Binney had a class for l instruction in the Bible. After about ears of good work it had to be given ecause Mrs. Binney's health failed. Miss Lawrence had a Woman's Bible ol in Thaton, near Moulmein, which ood work for a few years. Then Miss ence needed rest and the work stopped. : classes were supported by mission .

January, 1895, at the jubilee celebra- f the Theological Seminary at Insein, nber of the leading Karens discussed eds of a Bible school for their young n. It was suggested that "S'rah on's compound at Rangoon would be d place for it, and Mama Rose might take charge of the school." The idea met with my hearty approval, as also that of my dear father and husband. Other missionaries also expressed their cordial sympathy and hearty approval. Circulars were written and sent around among the people. Just at that time my dear husband was stricken down by disease, and was a great sufferer for nearly sixteen long months. After my dear one was released and there was no longer anything I could do for him, my heart turned anew to the work for the Karens, among whom I have literally spent my life.

The plan for the Bible school came in for its share of thought. After a certain amount of thinking, talking and writing, the way seemed to open up in an unmistakable manner. We had felt and said from the beginning that this work must be taken up, supported and carried on by the Karens themselves and not by money from America, except the support of the one lady or more that might be needed.

In March, 1897, a Karen brother sent in 1,000 rupees to put up a dormitory.

This was absolutely necessary before a beginning could be made. We had on the place a small chapel which could be used for class-room work at least for a time. A little later a Karen sister sent 400 rupees as a nest-egg for an endowment fund. This came as a delightful surprise and a token of God's favor. The dormitory was built, finished in contract time early in May, 1897. On May 17 the school was opened with seven pupils enrolled the first morning. New ones kept coming till in less than two weeks we had twenty; two others came later. Gradually, however, one after another were obliged to leave, until at the end of September, when we closed for a month's vacation, there were fifteen young women who had seemed thoroughly interested.

When the school opened in May we had only about one hundred rupees in hand for the running expenses. It is of necessity a boarding-school — the pupils come from a distance. When our money was nearly used up, we waited upon God in special prayer and made our wants known by letter and through the pages of the monthly Karen paper, *The Morning Star*. Soon small sums began to come in. These continued, from time to time, until we received enough to carry us through to the end of January, 1898, free from debt and with a small balance in hand.

We feel that God has manifested his approval in thus leading us on and us his blessing in so marked a degr last three months we have numbe twelve. These, however, have app be earnest, sincere girls, interested studies, and have done good wo have studied the Pentateuch and l of the gospels.

If this school goes on and prosp hope it may, we shall very soon nee commodious building, a larger a room for general worship and othe tion rooms. Now if any friend, been blessed with the means, shal clined and feel it a privilege to h obtain such a building by sending means, we shall be very grateful. W not wish any one to divert his or he from the Missionary Union and i But there may be some one who wc sider it a privilege to erect a model for this new enterprise in modern r

To think that less than a cent these Karens were slaves and in darkness, and have all their lives t rounded by those who have look education for females as worse than that now these people have so far a in their ideas as to start an instit this kind, is a proof indeed of the power of the gospel and the ennol fluence on the hearts of those whc themselves to Christ.

CHRISTIAN SCHOOLS FOR CHINA

REV. JOSEPH S. ADAMS, HANYANG, CHINA

TWO kinds of schools are suggested: (1) A secular school taught by a Christian staff, at native expense, preparing boys for all kinds of public work; and (2) a Christian school, assisted by mission funds when necessary, for converts' children and heathen lads whose parents do not object to the "Doctrine"— with a view to supply mission and secular schools with teachers, and missions with workers of every grade.

Industrial schools are not view favor by many of us (excepting for th Chinese manage such things bett we do. By discarding native and a Western methods of reading and Chinese, a boy may get a fair ec before apprenticeship. Then let hi a trade in the usual way, his parents a small sum to exempt from Sunday



WORSHIPPING BUDDHA IN RANGOON

LIFE AT RANGOON COLLEGE

PROF. L. E. HICKS, RANGOON, BURMA

[Professor Hicks is a native of Ohio and a graduate of Denison University at Granville. Before going to Burma he had a large experience as an educator in this country, having been Professor of the Natural Sciences in Denison University for fourteen years, from 1870 to 1884, and Professor of Geology in the University of Nebraska from 1884 to 1891. His description of the daily life at Rangoon Baptist College will be read with interest. The likeness and the contrast to student life in America are striking. We are especially impressed with the greater prominence given to religion as compared with college life in America. This is, as it should be, in a school supported partly by mission funds. Mrs. Hicks is also a valued teacher in the college. An endowment of $50,000 for this college is an urgent need. Who will perpetuate his name and good influence in this grand opening? — EDITOR.]

BY the blessing of God our work prospers. There is a steady improvement from year to year in the scholarship, the intellectual tone, the cleaniness, neatness and respectful demeanor of our pupils. But especially in the religious work of the college is there hope and inspiration. Let me give you the ordinary weekly program of religious services:

On Sunday morning, before seven o'clock, I see groups of boys on the compound. They are quiet, orderly, neatly dressed. No football or gymnastic feats are in the wind now, though at the proper time they are as keen for sport as any boys in the world. They are waiting for the morning prayer-meeting. Now one of them goes up into the chapel and, promptly at five minutes before seven, he rings the bell. Again at seven the bell sends its melody out upon the sweet morning air. Between the two bells the compound is cleared as if by magic, — not a boy left in sight. But another melody now floats out upon the morning air:

Now a song of grateful praise,
Blessed Lord, we sing to Thee.

They sing well; instruction in music is a recognized part of their work, and there are always enough trained voices to raise and carry familiar tunes. They have Burmese and Karen hymn-books, but the tunes are the best standard music of the church, and we hear continually the sweet songs of Zion in a strange land. They use the English words, too, very frequently in their own meetings. This seven o'clock prayer-meeting on Sunday morning is a students' meeting. Some of the native teachers attend and have a general oversight, but the work is carried on spontaneously by the Christian students. The Burmans and Karens meet in separate rooms. At half-past ten o'clock comes the regular preaching service, which is conducted by the missionary teachers in turn and attended by all the pupils and many visitors.

The sermons are brief, pointed and practical. One of the native teachers gives the Burmese interpretation, and he does it with a degree of accuracy and force, such that the discourse gains rather than loses in beauty and effectiveness. Our handsome chapel, "Ruggles Hall" (see THE MAGAZINE for September, 1898), is always well filled at this service, and the congregation is very attentive and devout. Every head is bowed during prayer; all voices join in the scripture readings in concert, and after the benediction all sit down and bow their heads reverently until the first notes of the postlude are softly struck on the organ. Then they go out quietly, in order, the higher classes first. I have seen congregations in America which might take lessons in reverence and propriety of deportment in the house of God from the boys of this heathen land.

At two o'clock is the Sunday-school. We use the International Lessons. A hymn, the reading in concert of the lesson of the day, a prayer and a second hymn, constitute the opening service, after which the classes go to their rooms. We have twenty-two classes, some in Burmese, some in Karen and some in English. About half an hour is given to the lesson, and then the bell calls them all together for the closing exercises. We have no regular supply of Sunday-school books and papers. Some of our friends in America gather up the papers that have been used in their schools and send them here. We are thankful for such gifts, and the boys who can read English, as all can in the upper classes, enjoy them immensely. If any one who may chance to see this has books or papers to contribute, send them to the writer at the Baptist College, Rangoon, and they will be duly acknowledged and highly appreciated.

At six o'clock in the evening the Burmans and Karens again meet separately for a sermon or lecture by some native teacher or a student of the Theological Seminary at Insein. A prayer-meeting usually follows, and thus the sacred day closes, as it began, with prayer.

The services for the college boys I want specially to tell you about. On Wednesday afternoon at five o'clock the societies of Christian Endeavor meet. Of these there are three: the Burmese, Karen and English. Mrs. Hicks and myself have taken especial interest in the latter. Seven of these boys were converted last year, and I had the privilege of baptizing six of them. Once a quarter the Bands of Hope take the place of the Endeavor meetings. There are three of these temperance organizations: The Neal Dow Band (English), the Father Brayton Band (Karen) and the Burmese Band. Once a year all the bands meet together to sing temperance songs and listen to an address, usually by some one outside of the college.

On Friday evening, at half-past six, is the general college prayer-meeting for professors, native teachers and students. The leader reads the scriptures and speaks in Burmese, the hymns are in English, but every body speaks or prays in his own tongue. The Pentecostal season, at least

›eaking with tongues" is renewed latter days of the nineteenth cen- ıd often the Pentecostal spirit is ›o. It would do you good to see :y faces gleaming with the spiritual ł hope.

a month comes the church covenant on Friday evening and the Lord's ›n the Sabbath. The week of prayer lly observed by a daily morning ser- ›ne hour in the chapel. From nine clock, the first and best hour of the lay, every day of the school year, ses meet for Bible study. I have ys in my daily Bible class, which the ninth standard and the Junior ıior Art classes (corresponding to hman and Sophomores of an Ameri- ege). At present we are studying pel of Matthew. I write on the ard a plain commentary on each ıd the boys copy it in their exer- ›ks; they will have a commentary ›wn for future reference. The latter he hour is given to questions on the lready studied, and the boys give ıd answers.

ıve an annual "Judson Memorial" service and various other occasional services. The Burma Baptist Convention meets here nearly every second year. Special revival meetings are held when the indications are hopeful, but the conversions reported are not limited to times of special interest. The number of conversions last year was more than forty, and more than half these have been received into the college church by baptism. Others still await baptism until such time as the genuineness of their conversion shall be fully established.

Year by year the greatness of this work grows upon me. I look into the faces of these boys every morning, nearly five hundred of them, and think, here are the future teachers and preachers of Burma and the trained, intelligent laymen too — the men who will be the strong pillars in the native churches. Great is the privilege of the missionary in the jungle doing direct evangelistic work; but that privilege I will not covet, for God has given me another not less important. To be a leader is good; to train the future leaders is also a good and grand work. I thank God that he sent me to Rangoon.

A CALL FROM ASSAM

nds Hear! Three New Churches!!

– SWANSON, Golaghat

niddle of last January I came here work among this vast population of an three hundred thousand souls. r with my workers, who were only held evangelistic meetings in the :ns, in villages, and market-places. : of salvation was made known to ls who heard it for the first time. as a savor of life to many, and we ł the pleasure of baptizing thirty- verts.

ame again in the beginning of March. Three churches were organized, each choosing its own leader, and thirty-eight more happy souls were baptized. The work simply opened before us. We could not stay away. We had to come, and so we floated a bungalow down the Brahmaputra, leaving our dear Firths to till the North Lakhimpur field, and here we are with our ninety-two members gathered in nine months and the wide fields before us, trusting in your prayers and for your generous offering that no hindrances may arise on our part in extending the invitation to these thousands to come and be saved.



KAREN MISSION STEAM-LAUNCH, BASSEIN, BURMA

BUILT BY THE SGAW-KAREN CHRISTIANS AND USED IN THE MISSION WORK

SELF-SUPPORT IN BASSEIN

REV. C. A. NICHOLS, BASSEIN, BURMA

WITH all the widening opportunities throughout the world at the present time for evangelization, calling for a corresponding increase in expenditure on the part of the church in those countries which have had the gospel for centuries, the question of how to meet this increase is constantly pressing for solution. As converts are being gathered in by tens of thousands, as they have been in India and elsewhere, mostly coming, as they have thus far, from the lowest strata of society, they must be provided with the educational facilities for rising to the plane for which the Creator undoubtedly intended them, and thus for the highest efficiency as instruments for further building up the kingdom of God. At the same time funds must be forthcoming to carry on direct evangelization in the regions constantly opening up. Hence there confronts us on every hand the problem of how to secure the money for these purposes. This question, therefore, enters so largely into every discussion in the great missionary gatherings, and especially in the conferences of executive officers of the different missionary bodies. At nearly every turn in these discussions it is being recognized that any permanent and effective solution must place the greatest emphasis on self-support on the field itself, up to the farthest limit of possibility. Much theorizing, therefore, is being done, and wisdom coming from actual experience, gathered and systemized as a guide to effort in this line, is anxiously being sought.

Although Mr. Carpenter in his exhaustive history of self-support among the Karens, particularly in his own field in Bassein, covers the whole ground thor-



CHOIR OF THE BASSEIN SGAW-KAREN NORMAL AND INDUSTRIAL INSTITUTE WHICH SANG BEFORE THE VICEROY OF INDIA

oughly up to the date of writing it, about twenty years ago, yet what that has to offer may not be available or quite sufficient for all who would welcome more light from experience as an aid to them in their own efforts in this line in their own fields today. I will, accordingly, note a few facts as to methods and results in this field, especially during the last nineteen years, during which I have for the most time been responsible for the conduct of the work here.

In the first place, I think it to be true that there is "no royal road" to the development of self-support, any more than there is to learning, not even among the Karen Christians, deservedly praised in respect to their achievements in this line. In other words, they are most decidedly part and parcel of the great family to which we all belong, and which does not take kindly and naturally nor without a deal of grace to the practice of the principle involved in the precept that "it is more blessed to give than to receive." While it is no doubt true that they, like most other rude mountaineer races, are more independent by nature than some others, and thus are better materials for the development of self-reliance and self-support, yet the practical development of those graces had entailed much discouraging work upon those who started them off on that line, as well as upon those who have had to carry forward the excellent work the pioneers began. While among a people a habit like that of self-support, when once established, and yet which is directly counter to the love of ease and selfishness inherent in human nature, may be a very efficient ally in this cause, still the constant tendency is towards a "reversion to the original type."

From first to last there has been the need of unremitting pressure — pressure exerted through constant urging the highest Christian motives and a constant presentation of higher ideals to be achieved through giving as a means. This, of course, has had to be exerted by the successive missionary brethren in charge, fortified by the example and effects of their predecessor's labors on the part of all who followed the far-seeing and wise founder of the mission, Mr. Abbott. The same is equally true of a few most noble men among our native brethren, whose courage and tenacity of purpose I admire the more I know them and about them. This constant pressure has been especially necessary from a tendency among the people, more marked certainly than at home, where habits of stability have had time to crystalize, to tire of any given line of effort after pursuing it for a short time. "Ye did run well," and then the slowing down or ceasing further effort altogether.

Not only has there been this necessity all the way along of pressure from without

being brought to bear upon the body of people who do the bulk of the giving; but, as far as I understand and have seen, there has been presented to them all the way along worthy examples in giving on the part of their leaders, both missionary and native. In fact, almost all that can be predicated of their missionary leaders has been reproduced, and perhaps inspired, by the same qualities in their native co-laborers. Mr. Carpenter, especially, spent very freely of his own salary for the work while here, at his death left towards the endowment of our town school a generous sum, and this is to be supplemented by another large sum in the future as an annuity, the interest of which is at present used in the support of Mrs. Carpenter in her work in Japan. Many of our pastors have always, to a large extent, labored with their own hands in their rice-fields to aid in the support of their families. By this means alone could they be able to serve the small bodies of Christians settled in groups of only a few houses in their fields, often far distant from other Christians. At the same time the pastors are always the foremost givers for all the different objects outside of their own congregations. The general evangelist for our field, who nearly corresponds to a Secretary of one of our State Conventions in America, and who is most invaluable to the work, is, and from his first appointment some ten years ago, has been supported by a fixed yearly sum assessed by the pastors upon themselves and cheerfully given by them in addition to their ordinary contributions to the general home mission funds.

It has also been a feature, not necessarily entirely peculiar to us, however, as may be said in regard to other features of work herein noted, to exercise the utmost care in our business method in receiving and accounting for funds passing through our hands. The missionary cannot be too careful in regard to this. We live in a country of suspicion, where inaccuracy and its next door neighbor, dishonesty, are the rule; and hence, widely speaking, every man disbelieves every other. This is the atmosphere which our people breathe and by which they are more or less effected, usually more. Any doubt as to our absolute and transparent faithfulness and accuracy is not only fatal to their proper giving, but also to our usefulness to them in any respect as Christian teachers. Every contribution, however small, is receipted for, its duplicate being retained in book form. These amounts are transferred into a book containing a separate account with each of the 106 churches. This account with the individual churches is published in detail each year and corrections invited. Then the whole, with accounts for school, home and foreign missions and for all objects whose funds pass through our hands, are audited in detail by a committee of four of our most intelligent and trusted men, one of whom has been for years the cashier of one of the largest European firms in the province. Then a summary of accounts is read before the association and questions encouraged. Finally this summary is printed in the minutes, as is also a statement, showing the contributions of each church, for all objects. This, of course, consumes a large amount of time and strength, but anything less can hardly be satisfactory, considering the ends desired to be achieved.

Again the matter of church-giving is not complete, either when adequate motives have been urged and accounts carefully rendered out when the money has been paid in. There is still lacking the element of definiteness in plan. The simplest plan is, of course, the best. We have always found the most effective one to be, after thorough discussion of the question of the need, self-assessment for a given amount for the total membership of each church; *e. g.*, for the town school, an amount equal to one rupee and one basket of paddy for each member: for home missions, eight annas; a thousand rupees in lump sum per year for

the theological seminary, etc. Then each church knows definitely how much is expected from it; and, taking into due account lazy members, indifferent ones and other classes of non-paying ones, we can calculate very nearly the income actually forthcoming. With us this varies from fifty per cent to seventy per cent from the amount assessed at the given rate. Thus the rupee per member plan from our ten thousand communicants for the town school usually brings from 5,500 rupees to 7,000 rupees, according to crops and prices for the year and the urgency of solicitation. The plan leaves also abundant room for the giving by different members, according to their several abilities, and has the great advantage of the church's knowing when their work is done in any given line for the year in question. The carrying out of this ultimately depends, as anywhere else in the world, upon the faithfulness and tact of the individual pastor; and, not less, on the previous training and benevolent habit or otherwise of the individual church.

A word farther as to the motive made prominent in giving. Education and evangelization are the chief objects for which money is solicited, and these are considered only as different branches of the one great object to be kept in mind; *i. e.*, "Upbuilding the kingdom of God." I think that I hear this explicitly urged as a motive for our efforts in this direction far oftener than in the home land. No doubt many give out of emulation, many because of the urgency of the one soliciting, and many more from other inferior motives; but I believe that by far the most of our givers have it honestly and fully in mind that they by thus doing are actually adding to the efficient forces being used by God for the building up of his kingdom on earth. In giving for the maintenance of their village schools, for the town school and for its endowment, as well as for home and foreign missions, or for the support of their pastors, they do not consider the expenditure irrelevant or unworthy of this highest end. And now, after about fifty years of effort along these lines, what is there to show as the results of labor under these methods?

There is a present membership of more than ten thousand in 106 churches, mostly supplied with their own pastors; as well as their own village schools; a foreign mission, with three steady workers in Bahmo among the wild Chins, under the direction of Rev. Mr. Roberts; a boarding-school in town with about three hundred pupils, all of whom are Christian or the children of Christian parents, studying up to the Matriculation Standard. All the teaching in this school is now practically being done by Karen instructors, all board and tuition being free to all, and with an endowment of more than one hundred thousand rupees, raised from among themselves. For all the buildings connected with the school and their furniture, as well as for the Memorial Hospital,— in all worth about eighty thousand, they have never asked for a grant from the government or from America, with the exception of a small sum donated by the Ladies' Society in America towards two buildings occupied in part by American lady teachers at different times. All the expense to American churches for the entire work above noted has been the salary of the missionary in charge, a small appropriation for jungle travel and incidental expenses and the salary of one American lady matron in the school. The rest is provided for on the spot, chiefly by the annual contribution of the churches. The contributors are almost all paddy cultivators, and very few of them have more than enough to meet their daily necessities. From the 1st of March to the end of June of this year they have paid into my hands for Home Missions, Woman's Society, Town School, for the Karen Theological Seminary and endowment fund, a total of 18,163 rupees. All amounts given for pastors' salaries and other local church and village school expenses is not included in this and does not pass through my hands.— *The Baptist Missionary Review.*



BURMAN MISSION HOUSE, TOUNGOO

HOUSE OF MR. AND MRS. COCHRANE WHILE IN BURMA

U PO HLINE

REV. H. P. COCHRANE, TOUNGOO, BURMA

U PO HLINE, pastor of the church at Pyinmana, is well known in the Burma mission. A conspicuous figure at conventions and associations, his massive form, intelligent face and dignified bearing marking him "a Saul among his brethren" physically, intellectually and spiritually. But U Po Hline's interesting history is not so well known.

His early life was spent in the yellow robes of the Buddhist priesthood. There he learned the real inwardness and emptiness of the ancestral religion or philosophy. In it he could not find that which could satisfy his spiritual sense, nor was he satisfied to lead the indolent, selfish life of the Buddhist priest. But familiarity with their arguments and contents of their sacred books, gained in the years of monastic life, was yet to be turned to good account. Casting off the yellow robe he became a tiller of the soil. By industry and good management, not common to his race, he possessed himself of rice fields, bullocks and buffaloes and money at interest among the villagers where he lived.

Loyalty to the British Government never has been and is not today true of the mass of Burmans. U Po Hline's broader intelligence led him not only to accept the inevitable, but also to see that benefits would accrue to his race from English rule. He

s influence to restrain his people
ts of violence and in various ways
aid to the progress of law and order.
troublous times he had one adven-
which he never speaks unless ques-
on the subject. Returning from
n, where he had marketed his
of paddy, he and his boatmen were
l by dacoits. The boatmen, terri-
ew down their paddles and would
led to es-
taking to
ter. Not
Po Hline.
his life
s rupees
be taken
y. Crawl-
nder the
he seized
e and, to
is own
"Two of
coits sank
water, and
reappear."
eemed to
closed the
nt," but
Hline still
bers the
ture with
d feeling
hough act-
elf-defence
two souls
ernity un-
ed.
conversion
cially inter-



REV. U PO HLINE, PYINMANA, BURMA.

A copy of the Gospel of John, given
a native preacher, was the means
king his faith in Buddhism, and of
ning a desire to know more about the
Christ religion." This desire was
d by the missionary and his helpers.
Kline took his own time, carefully
rnestly feeling his way. Finally he offered himself for baptism. He told his heathen wife of his resolve. Then his troubles began. He had nothing to fear from his heathen neighbors, for "nearly all of them were in his power," financially, as he significently expressed it. But his wife, frantic with rage, declared: "If you are baptized I never, never will live with you any more." True to her word, she prepared to take her departure. U Po Hline bore it all patiently until finding that she would not relent he said: "Never mind. Do not go away. Just give me the few rupees there are in that box, and *I* will go away." This voluntary sacrifice meant much to U Po Hline. Nearly all he had was invested in house, paddy-land, oxen and buffaloes, yet he would leave all rather than have his heathen wife go out into the world alone because of his changed belief. His example, so unlike his former self, soon softened his wife's heart and she now said: "Never mind. Do as you like, we will live together."

Wherever he went he fearlessly preached Christ. But it was in his own village that his influence was especially fruitful.

His ordination, at the Pegu Burman Association held in Toungoo, in 1894, will long be remembered by the missionaries present.

TWO BURMAN ORDINATIONS

PROF. W. F. THOMAS, INSEIN

IN missions numbering tens of thousands, like those to the Karens and Telugus, ordinations may be nc unusual occurrences. But when a call comes to the seminary to leave our classes in theology and New Testament Greek to attend two Burman ordinations within as many days, it is something that deserves more than a passing notice.

Passing by Mrs. Ingalls and Miss Evans at Thongze and Miss Higby at Tharrawaddy, Brother Eveleth and the writer proceeded up the Prome Railway to Zigôn, where Miss Bunn has bravely held alone for years a station in an association "manned" entirely by women, whom we of the seminary are glad to help from time to time, agreeably with the apostolic injunction. The writer was particularly glad to visit this station again after so many years, as he took over charge of it after the death of its founder, the lamented Mr. George, about twelve years ago.

Ko Myat San, whom we were called here to ordain as an evangelist, has been specially successful as a pioneer worker among the heathen of this field. Although a man of middle age, and converted too late in life to profit by the technical training of our mission-school system, we found Miss Bunn's man "mighty in the Scriptures," as was Apollos under the tutelage of Priscilla, who is mentioned before her husband in the Revised Version. Instructing the candidate as best we could with regard to the duties and privileges of an ordained minister of the gospel, we commended him to the God of Missions, nothing doubting that he will double Miss Bunn's efficiency in the evangelistic labors which she so enjoys over and above the educational work in which she so excels.

The second ordination on the following day in Paungdeh, a large city of the Prome field, which Brother Mosier had so well in hand, also had special attractions for us from the seminary. This was because the young pastor-elect of the Paungdeh church, Maung Tha Din, was a recent graduate of the seminary, passing out of the institution three years ago in the first class ever graduated from the Burman Department and being the first graduate of that department to receive ordination. Our interest in this young brother, whom the writer had the privilege of welcoming to the ranks of the Christian ministry, was still farther enhanced by our having him in mind as a possible addition to our Burmese faculty, which must be increased before long if we are to have a four years' course and offer advantages equal to the Karen Department.

Not only did Maung Tha Din acquit himself nobly and reflect honor on the institution which he represented by the exceptional examination which he passed, but the narration of his religious experience and his whole spirit and bearing were also most satisfactory and commendable. Having been at one time almost inveigled as a novitiate in a Buddhist monastery into "persecuting the church of God," like the great apostle, he was convicted of sin as few Burmans have been, while yet in the yellow robes of the Buddist priesthood, by Dr. Judson's graphic version of "straining out the gnat and swallowing the camel" (Matt. xxiii. 24, Bible Union Version), a terrible text for the Buddhist priesthood, who literally do that very thing for fear of unwittingly taking animal life. Distressed with his weight of sin, like Martin Luther, he approached his father confessor in the Buddhist monastery, waking him up in the dead of night to inquire how he might obtain the forgiveness of his sins. Dissatisfied, however, with the flippant manner in which his spiritual advisor attempted to

'heal slightly his hurt," he found no rest till he fled for refuge not only to the God of the Christians, but to the Christ of God, whom he was at first inclined to esteem as less than God, but whom he soon came to know by blessed experience to be "very God of very God" in the manifestation of his saving power in his behalf.

Equally satisfactory was his call to the ministry. No man-made minister was this. For although he first learned the blessedness of Christian service in connection with slum work in Rangoon, which we did as a Burman Seminary with "Daniel's Band," an off-shoot of the Salvation Army, he did not finally make up his mind to give up all his earthly prospects for the self-denying labors of a minister of the gospel in a heathen country till he was on his way to Insein for his last year of study in the seminary. The sight of so many heathen villages between his native city and this station on the railway, and his sense of the sore need of a native agency to reach them with the gospel, broke his heart and caused him then and there to devote his life to the work of saving the lost. His tender, earnest efforts to win heathen and backsliding Christians to the fold within the last three years have not been without the seal of the divine approval, and constitute the best evidence of his superhuman call to the ministry. May we not all unite in the prayer that his passion for souls may prove contagious in the institution to which he is so soon to return, no longer as a student but as a consecrated leader?

THE CHINESE NEW YEAR

REV. S. B. PARTRIDGE, D.D., POTSDAM, N. Y.

IN China the sun regulates the year so far as its first day is concerned, but the moon takes charge of it from that time on. The new year falls on the day of the first new moon after the sun enters the constellation Aquarius, and therefore may come as early as the 21st of January, or as late as Feb. 19. This year the Chinese New Year's day fell on the 10th of February. With the Chinese this is the greatest festival day in all the year. Old and young, rich and poor dress in their best, and all give themselves up to the festivities belonging to that day. In the early morning the household gods and the deceased ancestors are worshipped, after which the male members of the families go out to make New Year's calls, in accordance with a custom centuries old. Very little work of any kind is performed, but gambling, which is forbidden by law on other days, may be indulged in by all.

There are twelve months in the year, and each month contains either twenty-nine or thirty days, but no one knows which months will have twenty-nine and which will have thirty days until he consults the calendar for the year which is annually prepared at Peking under the direction of a special bureau connected with the Board of Rites. A month is inserted every two or three years, or, to be more exact, seven times in nineteen years, and is called an Intercalary month. The months are known by their numbers, as first month, second month, etc. If the additional month is inserted after the third month, it is called the "Intercalary third month," so that the last month of the year is always called the twelfth month, although there would be thirteen months in that year. It is a rule with the Chinese that all accounts should be settled at the close of the year, so as to begin the new year with a clean balance sheet, but as this is a custom of a "heathen" nation; it is not probable that it will be adopted in nominally Christian lands.



THE RICE FIELDS OF BURMA

LETTERS

REVIVAL AT TAVOY

I HAD the privilege today of baptizing fourteen of our pupils (there would have been sixteen but or sickness), after a careful examination and mature deliberation. Six of the pupils baptized today were, I have no doubt, converted during the revival with which we were blessed last December, as a result of which thirteen of our pupils were baptized on the 2d of January. At that time there were nine others who asked for baptism, but were advised to wait. Six of these were baptized today.

When school reassembled last May, we did not look for any immediate manifestations of especial religious interest, but such manifestations occurred nevertheless. Those whose request for baptism had been refused in January cheered us by expressing in our meetings their unchanged love for Christ and determination to follow Him. At the same time we heard new voices expressing a desire to be Christians. This state of things has continued all the term. Beyond trying to preach Christ truly, I have done little or nothing to induce expressions of interest. This makes me the more confident that the expressions which have come have been prompted by the Holy Ghost. I may say that all those baptized today have been professing conversion several months, and have been under scrutiny.

Besides those mentioned there are eight or nine others who have asked baptism, but whose cases are postponed for further consideration. There are a number of inquirers. In fact, hardly an unconverted pupil above our lowest class but has been touched by the spirit of religious interest that has been with us.

REV. D. C. GILMORE.

TAVOY, BURMA.

AT THE END OF THREE YEARS

OUR work has not been in vain as to results. We have had 134 baptisms and 35 Christian marriages in the three years we have been here. At this time there are at least twenty candidates awaiting baptism in the different parts of this great district that is my field of labor.

Our medical work has been crowned with great success and has given us a strong hold on the people. Last week a man living in a village several miles distant came to us for some quinine. The same man had been to us on a similar errand last year. We had not only given him the medicine but also a tract. This time after getting the medicine he said: "Why don't you come and preach to us? We have given up our idol worship and want to serve your God." Since that time I have been to his village and he has been here twice. There are three men and two women in the village who are ready to break away from their heathen customs and follow Christ. When I asked the man above referred to why he forsook Buddhism for Christianity, he answered: "Buddhism is such a long way to the place of eternal rest and is full of trouble; but your way is the near way and full of peace."

The little band of native workers who are scattered over the district are doing faithful, earnest work. They are meeting with much to encourage them, and find less opposition and more attention to their message than ever before. There has been a steady advance in the amount contributed by the native Christians for the spread of the gospel, showing a growth in grace. The sale of Bibles and Christian literature was nearly double that of the previous year.

Rev. C. L. DAVENPORT, Sandoway, Burma.

NZA MANTEKE TRAINING-SCHOOL

tudents in the training-school now num-
lve, and they are making good progress.
jects we are teaching comprise New Tes-
Old Testament, elementary theology,
: exegesis, reading, arithmetic, music and
topics. The class in New Testament
ne over the Interbiblical History and are
rking on the Life of Christ. The Old
:nt class have gone through the book of
and the history of the wanderings of
nd will begin the conquest of Canaan
:ek. In other subjects good work is
one.

our desire and purpose as soon as prac-
to establish another school or depart-
nd make the course two years. This
:partment will comprise all that part of
ient course that is properly elementary,
aps include geography, physiology and a
the natural sciences, etc., and thus we
'e a year to devote to solid Bible work.
without saying that we must then have
e to work with. We have at present in
ve tongue Genesis 1-22, Exodus 1-20,
·41 (in the press), Matthew 1-11, Mark
: translation), Luke, John (Dr. Leslie's
on will be printed after the first book
ns), Romans, I. Corinthians, Galatians,
I. Timothy, the latter in the press, nearly
:d. There are many copies of the Swed-
ion translation of the New Testament
he people, but it is only partly intel-
o the people here, and is a poor trans-
Mr. Richards' translations are of a high
f excellence, being the result not only of
acquaintance with the language, but also
:ding carefulness and pains in the ren-
f difficult passages. After ten years of
ice he would scarce alter his first transla-
Luke, except in a few minor details. I
to bear tribute to the substantial char-
all his work.

ive printed about five thousand pages per
or the last eight months past. Our native
as well as ourselves are much more pro-
ian when we first began. If you know
one who wants to invest in special work
Lord at about the rate of $100 a year,
about our printing-work. Each dollar
ndred will put out about one thousand
one hundred fifty or more words each.

Rev. E. T. Welles.

A NEW ASSOCIATION

The third annual meeting of the Ao Naga churches was held with the Church at Impur, Nov. 5–8, 1898. There were over one hundred delegates from six churches, besides representatives from four places where churches are not yet organized, but in which they probably soon will be. These latter representatives with friends of the delegates made up another 50 of the 150 persons who came to attend the meetings. Since the churches number but 177 members, this was considered a very good percentage of representatives. A permanent associational organization was effected, to meet annually with the various churches in rotation. The work among the Aos is very encouraging, there having been 105 baptisms during the past year. The missionaries are especially encouraged by the spirit which is being manifested by the Christians in the matters of evangelization, self-support, school work, etc. All the schools and churches are self-supporting. The churches are also now straight on the questions of the liquor and opium habit, and are readily following the teachings of the missionaries with reference to dress, burial of the dead, marriage, divorce, etc. Some few questions seem to be a little more difficult of solution, but are being considered (a part of them by associational committees, to report next year) and we have no doubt that the people will, by the Spirit's help, straighten themselves out on those points. It may be interesting to know that one of these latter is, what to do with the universal custom of charging one hundred per cent compound interest on loans. They are readily willing to make it fifty per cent, but do not see how they can drop lower.

We are just about to establish our best Assamese preacher at Wokha to work among the Lotas, and are now considering the question of sending another to the Semos.

F. H. Haggard.

"AS DOVES TO THE WINDOWS"

The previous Sunday at So Lai, 18 applicants, 12 received. Yesterday at Ungkung, from city and nearer stations, 83 applicants, 37 baptisms. Next Sunday we will be at Cieh-Ko-Sua, 30 applicants; the number to be baptized, of course, is yet to be determined. I was greatly pleased to be able to follow the examination of candidates in Chinese in some degree.

Rev. A. F. Groesbeck, Ungkung, China.



ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF FEB. 13, 1899. FIVE MEMBERS PRESENT

ON account of the great storm which blocked all the railroads no quorum was present, and no business was transacted beyond recommending a few matters for action at the adjourned meeting.

THE MEETING OF FEB. 15, 1899. NINE MEMBERS PRESENT

On recommendation of the members present at the meeting on Monday, Rev. W. O. Valentine of the Rangoon Baptist College was transferred to the Burman Boys' School, Mandalay, and Rev. W. A. Sharp of Toungoo to the Normal Department of the Rangoon College.

Rev. P. B. Guernesy, formerly of Madras, was reappointed as a missionary of the Union, and Rev. J. McLaurin, D.D., of the Telugu mission, was granted a furlough to return to the United States.

The remainder of the meeting was spent principally in executive session, considering the matter of rearrangement of work in the home office.

THE MEETING OF FEB. 27, 1899. THIRTEEN MEMBERS PRESENT

At the request of the Woman's Society, Miss E. F. McAllister was transferred to Zigon, to be associated with Miss S. B. Barrows in charge of that work, and Miss Alice L. Ford was placed in charge of the Tamil and Telugu school in Moulmein, Burma.

After a time spent in executive session, and on resuming the open session, the sub-committee on work in the home field reported, recommending that Rev. Thomas S. Barbour, D.D., be secured to render temporary aid in the Corresponding Secretary's Deparment, and the report was adopted.

Rev. W. S. Apsey, D.D., on behalf of the Committee to report the name of some one to fill the vacancy in the membership of the Committee caused by the resignation of Rev. George E. Merrill, D.D., recommended Rev. Edgar Y. Mullins, D.D., of Newton Centre, Mass., and Dr. Mullins was unanimously elected by ballot.

A communication was received from the Presbyterian Board of Foreign Missions in New York, stating that they have in contemplation opening a mission at Kaingtung, in the Shan States, Northern Siam, and suggesting the appointment of a committee of conference from the missionaries of that Board and of the Missionary Union in regard to work in that field, which was agreed to.

Rev. T. P. Dudley, Jr., of Madras, was granted a furlough, on account of the failure of health of himself and family; and the resignation of Rev. David Downie, D.D., of Nellore, as Secretary of the Telugu mission was received and accepted.

A request was received from the English Baptist Church at Moulmein, Burma, asking the Committee to secure and send out a pastor, as Rev. Mr. Crawley is returning to America.

It was voted that all missionaries appointed be requested to furnish photographs of themselves, and if married, of their wives.

PROGRAM FOR MONTHLY MISSIONARY MEETING

[The references are to this number of THE MAGAZINE.]

1. Service of Song.
2. Scripture and Prayer.
3. Singing.
4. A Cablegram from Rev. J. E. Clough, D.D., p. 127.
5. A Call from Assam, p. 141.
6. Singing: "Joy to the World."
7. Burma as a Field for Christian Missions, p. 127.
8. Superstition in Rangoon, p. 127.
9. The Buddhists of Burma, p. 129.
10. A Grand and Inspiring Service, p. 128.
11. Revival at Tavoy, p. 150.
12. Singing.
13. Prayers for the Outpouring of the Holy Spirit in Burma.
14. Singing.
15. Lessons from the Chinese, p. 136.
16. Movements in China, p. 132.
17. The Advance of China, p. 126.
18. Prayer for the Conversion of the Vast Multitudes of China.
19. Offering for the Work of the American Baptist Missionary Union.
20. Singing: "The Whole Wide World for Jesus."
21. Benediction.

PERSONAL

REV. D. A. W. SMITH, D.D., and Mrs. Smith reached Rangoon, Burma, Dec. 24.

MISS S. B. BARROWS has arrived safely at Zigon, Burma, and Miss Emily M. Hanna at Rangoon.

REV. D. H. DRAKE, formerly missionary at Madras, India, has recently settled as pastor at Petersburg, Ill.

MRS. GEORGE CAMPBELL and children of Kayin, China, have returned to America, and will make their home at Burton, Wash.

REV. W. F. BEAMAN and wife (nee Miss F. C. Bliss) of Kiating, West China, have returned to America for the recovery of Mr. Beaman's health.

REV. J. M. CARVELL was married at Nowgong, Assam, 1898, to Miss Alice Maud Parker of London, Eng., by Rev. P. H. Moore, assisted by Rev. A. J. Parker, brother of the bride. Mrs. Carvell after special training in London spent one year in missionary labor in Spain, until compelled to leave on account of the disturbed condition of affairs in that country. We welcome her to our Baptist missions in Assam, and extend to Mr. and Mrs. Carvell our best wishes for their happiness and usefulness.

BOOK NOTES

THE TRANSFORMATION OF HAWAII, by Belle M. Brain, is the clearest, most condensed, most interesting and helpful account of Hawaii and its development under the labors of the missionaries of the American Board which we have seen. It is just the book for the time, and will give to the average American citizen all he will need to know in regard to this newly acquired territory of the United States. Published by the Fleming H. Revell Company at $1.00.

THE ever interesting subject of HYMNS AND HYMN MAKERS receives a valuable contribution in a book under that title by Rev. Duncan Campbell, published by A. & C. Black of London, the MacMillan Company, 66 Fifth Avenue, N. Y., being the agents in America. Those who are interested in this subject will desire to avail themselves of this new help for its study.

FOR SHINE AND SHADE, by Rev. Wayland Hoyt, D.D., published by the American Baptist Publication Society, price 90 cents. In this volume Dr. Hoyt has republished thirty-four of his short essays on practical religion which have made his name so familiar and dear to Christians of every faith. They are recognized as among the most helpful writings for the development of a higher and truer Christian life.

DONATIONS

RECEIVED IN FEBRUARY, 1899

MAINE, $345.66.

Bangor, 1st ch., Moses Giddings, special offering	$50 00
Kennebunkport ch.	30 00
North Vassalboro ch.	6 00
Hancock Point, Mrs. Mariah L. Crabtree	2 00
Sargentville, Wyer G. Sargent, special offering	10 00
Portland, 1st ch., Woman's Burman Circle, designated for Burman work	27 50
Buckfield ch.	4 22
Brunswick, W. W. Nearing, tow. sup Sah Wei Kah, care Rev. C. H. Hepstonstall	20 00
Castine, Mrs. Lillian R. Sargent, special offering	5 00
Nobleboro, 1st ch., mission class (of which $6.00 is tow. sup. of Pa Ha and $13.00 for As aw)	19 00
Piscataquis Asso., per John Pullen, Treas.: Dexter ch. $7.86; Milo ch. 4.78; Cambridge ch. $3.48; Monson ch, $2.61; Hartland ch. $2.10; South Dover ch. 83c.	21 66
Charleston ch.	1 00
" Free Temple ch., Rev. W. H. Clark for sup. nat. pr., care Dr. Bunker	25 00
Charleston, Mrs. Ellen McCully Higgins for nat. pr. in India	25 00
Bangor, 2d B. Y. P. U. for sup. nat. pr.	15 00
Milo, quarterly meeting	4 88
Cape Neddick ch.	2 58
" " Y. P. S.	1 82
Rockland, Geo. M. Brainerd.	75 00

NEW HAMPSHIRE, $99.62.

New London ch. tow. sup. of Rev. E. N. Fletcher	30 62
Chesham ch.	13 00
Bow ch.	2 00
Andover, Mrs. Lois S. Messer	5 00
North Londonderry, Rev. Arthur Locke	4 00
Warner, Rev. E. Lewis Gates,	5 00
Somersworth ch.	25 00
No. Woodstock, C. L. Parker, a special offering	5 00
Bradford, 1st ch.	10 00

VERMONT, $145.45.

West Rutland B. Y. P. U. fyr missions in Burma	82
Brattleboro, Mrs. Hatch for the Duncan Memorial Fund	10
East Dover ch. in part	4 57
Montgomery Center ch.	6 50
" Jr. Y. P. S. C. E.	2 50
St. Johnsbury ch.	10 71
Andover ch.	2 00
Bennington, Mrs. Emma W. Yale	10 00
Shaftsbury ch. tow. sup. Miss C. A. Converse	15 00
Essex, W. E. Huntley	20 00
West Rupert, Lucy A. Sherman	12 00
Middletown ch. (of which $7.50 is tow salary of Miss C. A. Converse)	15 00
North Troy S. S.	2 00
Saxton's River ch, a member	12 00
" " S. S. for the Forward Movement	10 65
Mount Holly B. Y. P. U.	5 23
" " North ch.	2 68
East Charlotte ch.	2 08
Johnson Y. P. S. C. E.	11 61

MASSACHUSETTS, $2,755.74.

Medford, 1st ch.	$88 10
Charlestown, 1st Y. P. S. C. for Nalgonda	6 60
Foxboro ch.	33 88
West Fitchburg, Beth Eden Jr. Y. P. S. C. E.	10 50
Woburn Y. P. S. C. E.	2 50
" Elvira C. Butters	35
Wakefield S. S. for sup. Ko Nee, care Rev. B. A. Baldwin	25 00
Wakefield, Mrs. Thomas Martin	25 00
Wakefield, Thomas Martin, special offering	25 00
Waverly, Lillian Young	3 00
North Abington ch.	10 80
Roslindale ch., a member	5 00
E. L. M.	30 00
Boston Tabernacle ch. Joseph Story	100 00
Boston, Dudley-st. ch., Rev. H. C. Mabie	100 00
Boston, Dorchester Temple ch.	120 00
Boston, Rev. H. C. Mabie, D.D.	100 00
Boston, Daniel S. Ford special offering	500 00
Vineyard Haven ch, D. F. Chessman	10 00
Lynn, Mrs. Geo. A. Bodwell, special offering	10 00
Lynn, Washington-st. Y. P. S. C. E.	2 60
Athol, Mrs. Julia M. Shepardson	1 00
Worcester, 1st Sw. ch.	13 50
" 1st ch.	30 00
Blackinton, Mary B. Palmer	5 00
Westfield, Central, B. Y. P. U.	2 50
Somerville, 1st ch.	25 00
" Mrs. A. Tower	5 00
Friends	4 00
Gardner, 1st ch.	7 53
Fairfield Y. P. S. C. E.	1 00
North Attleboro S. S. and Y. P. S. C. E. for sup. Moung Ouet and Ma Cha, care Rev. C. L. Davenport	12 50
Newton, Immanuel ch.	313 60
" Mrs. G. S. Harwood	150 00
Lowell, Worthen-st.	40 86
" Geo. H. Taylor	5 00
" 1st ch. for the year 1898	150 00
Lowell, Immanuel S. S.	4 22
North Bellingham ch.	3 35
Fitchburg, 1st S. S.	10 00
Winchendon, 1st ch.	20 00
Brewster S. S.	3 00
North Billerica Y. P. S. C. E.	4 25
Wenham ch., Geo. F. Dodge.	10 00
North Adams, 1st ch., Systematic Benevolence Com.	300 00
North Adams, Miss Burlingame and Mrs. Dumville, special offering	25 00
East Boston, Central-sq. Y. P. S. C. E.	2 40
Dedham, 2d ch.	10 04
Brookline, Mrs. E. C. Wilson, special	100 00
Brookline, Lily M. Wilson, special	50 00
Chelsea, 1st ch.	92 18
Tyringham ch.	1 50
Montville ch.	1 50
Cheshire, 1st ch.	8 12
Shelburne Falls, Master John Hawks	5 00
Springfield, Highland ch.	10 00
" " Y. P. S.	25 00
Marshfield, 1st ch.	7 50
Cummington, E. Ruth Ellis, special offering	$5
Hingham ch.	1
Newton Centre, A. W. Benton, special offering	5
Clinton ch. for sup. nat pr., Rev. Solomon Vencutiah, care Rev. J. E. Clough, India	21

RHODE ISLAND, $204.99.

Richmond, 2d ch.	1
" " Y.P.S.C.E.	1
Providence, 1st ch.	5
" J. V. Osterhout for sup. Sau Lee, a nat. pr. care Rev. C. H. Hepstonstall, Toungoo	4
Providence, Cranston-st. Y. P. S. C. E. for sup. of Sau Koo Keh, care Rev. C. H. Hepstonstall	1
Providence, Fourth ch.	1
" Miss Elizabeth B. Welch	5
Pawtucket, Woodlawn S. S.	2

CONNECTICUT, $422.27.

Hartford, South ch. (of which $5.00 is a special gift from Mrs. Elvira Smith)	3
Hartford Y. P. S. C. E.	
" Olivet ch.	
Groton, Groton Heights S. S.	
" " " ch.	
Norwich, Lucius Brown	
Suffield, 2d Y. P. S. C. E.	1
New Haven, Mrs. May L. Mirick and to constitute Appleton Dadmun Mirick H. L. M.	10
New Haven, Hope ch., per Thos. D. Jenkins	
New London, Huntington-st. Y. P. S. C. E.	2
do. ch.	3
New London Y. M. C. A.	
Rockville, Mr. and Mrs. Wm. Butler	15
Rockville, E. G. Butler	3
Waterbury, 2d ch. and S. S.	
South Woodstock ch.	

NEW YORK, $4,605.46.

Albany, Calvary ch.	18
" " S. S.	3
Little Falls B. Y. P. U. tow. sal. of Rev. A. Bunker, D.D.	2
White Plains, 1st Y. P.S.C.E.	
New York, John D. Rockefeller, Jr.	20
New York, Judson Memorial ch., Mr. and Mrs. E. A. Dibbell	
New Paltz, Mrs. Mary G. White and Prof. Wm. F. White	1
Troy, 2d ch.	4
" Fifth-ave. ch.	9
Schenectady, Emmanuel ch.	2
Baldwinsville Y. P. S. C. E. tow. the education of student, care Rev. F. H. Eveleth	2
Jasper, Mrs. C. Wyckoff	1
Rochester, Mr. and Mrs. J. H. Lauer	1
Erieville B. Y. P. U.	
Syracuse, Mrs. E. L. Seaman.	
Kingston, 1st ch. of Rondout	17
Russell ch.	
Hamilton ch.	23
Norwich, 1st ch., a member	

1st ch.	$10 89
" S. S.	4 59
" B. Y. P. U.	1 04
1, Miss M. E. Chap-	
of which $100 is a spe-	
fering)	350 00
infield, 1st ch.	11 00
lip ch. in part	18 85
S. S.	10 00
anby Y. P. S. C. E.	1 00
apton, Conklin-ave.	
S. C. E.	14 50
P. S. C. E.	3 00
Int. Y. P. S. C. E. for	
School, Tokyo	5 00
e ch.	9 53
ch.	17 30
y Y. P. S. C. E.	3 00
ch., additional	1 00
ng ch.	5 00
New Berlin ch.	24 55
atus ch.	8 30
alesville Y. P. S. C. E.	1 50
le ch.	12 85
Center S. S.	1 50
ge ch.	42 50
S. S.	7 00
Y. P. S. C. E. tow.	
ev. E. T. Welles	9 00
ch.	11 36
ge ch., additional	9 65
P. S. C. E.	3 00
the-Hudson ch.	3 89
Station, a friend tow.	
nat. pr., care Rev. T.	
olmes, Kinwha	50 00
ston S. S.	10 00
Brookfield S. S.	3 00
ch.	3 65
Y. P. S. C. E.	2 75
S. S.	1 25
n Y. P. S. C. E.	1 00
2d ch.	2 50
Y. P. S. C. E.	1 00
Jr., C. E tow. work	
ev. Thomas Moody,	
o	1 00
burg and Florida ch.	7 00
town ch.	8 12
ille ch. tow. sal. Rev.	
. Cronkhite, Bassein,	
a	1 00
ville ch. in part	160 00
er, 1st S. S. tow. sal.	
L. W. Cronkhite, Bas-	
	2 50
er Y. P. S. C. E. for	
	2 50
, Rev. C. Brooks	10 00
burg ch. additional	15 00
Y. P. Mision Cir-	
	5 00
burg Y. P. S. C. E.,	
Day offering	2 48
e S. S.	1 00
Y. P.	1 00
Y. P. S. C. E.	1 25
iller S. S. tow. sal. of	
L. W. Cronkhite	1 00
Creek ch.	25 70
Y. P. S. C. E. for	
of Rev. A. V. B.	
b	2 85
ille S. S.	2 00
Milo ch.	26 30
ide S. S.	1 26
seo. friends	85 00
h	7 27
rk, Madison-ave. ch.	464 47
" Second German ch.	
for sup. nat. pr., care	
G. J. Geis, Burma	50 00
rk, Sixteenth ch.	10 00
" Second-ave. ch.	172 57
" Alexander-ave. ch.	75 03
chelle, Salem ch.	70 32
n, Emmanuel ch.	250 00
Fourth-ave. ch.	33 24
Central Williams-	
h	33 00
Brooklyn, Bedford Heights ch.	$20 70
" illustrated lecture	
for Y. P. S. C. E.	10 00
Brooklyn, a friend	27 00
Woodside ch.	16 98
" Y. P.	3 03
Newburg, Memorial ch.	5 61
Saugertis ch	23 52
Brewster ch.	20 00
Carmel, Mt. Carmel ch.	64 00
" " " S. S.	5 00
" " " Y. P.	5 00
Cassadaga ch.	3 10

NEW JERSEY, $816.82.

Haddonfield, J. D. Lynde	50 00
New Brunswick, Livingston-ave. ch. (of which $25 is for Lah Thoon, care Miss S. E. Haswell)	42 48
Princeton, E. H. Loomis	20 00
Paterson, Alex W. Rogers	100 00
Milburn, M. S. Whiting	1 00
Camden Asso., a friend for nat. pr., care C. L. Davenport, Sandoway	16 25
Montclair, Frank L. Dyer	5 00
Marlton ch., additional	1 70
Camden, Linden ch.	72 01
Mt. Holly ch.	67 91
Haddonfield S. S. for sup. of Moung Pyee So, care Rev. C. L. Davenport	65 00
Trenton Central ch.	25 00
Port Norris ch.	19 30
Vineland, 1st ch.	8 70
Sewell ch.	8 77
Red Bank ch.	15 29
Bayonne, Bergen-point ch.	25 00
Jersey City, Parmly Memorial ch.	90 98
Rutherford ch.	53 31
Morristown S. S. for nat pr. among the Telugus	23 83
Orange, Washington-street ch.	5 29
Jersey City, C. F. Mueller	100 00

PENNSYLVANIA, $2,108.07.

Lewistown, Amanda J Green,	9 00
Philadelphia, W. W. Keen, M. D.	19 00
Philadelphia, Jno. C. McCurdy tow. sup. Dr. A. H. Henderson and wife, Moné, Burma	600 00
Titusville, Miss Emma Beekman	3 00
Erie, Yale Missionary Band	36 00
Lewisburg Y. P. S. C. E. tow. sup. Jacobi, a nat. worker, care Rev. H. Richards, Africa	41 42
Mosiertown, Mrs. Keziah Erwin	5 00
New Tabernacle S. S., Class 6, for nat. pr., care Rev. L. W. Cronkhite	12 50
Immanuel Mission	21 54
" " S. S.	8 12
Chestnut Hill ch., additional.	2 00
Members in Bethlehem ch., Philadelphia for nat. pr., care Rev. Geo. Warner, Ningpo	15 00
A member of Bethlehem ch. (of which $100 is tow. salary of Rev. Geo. Warner and $150 to be added to appropriation to Mr. Warner for his work)	250 00
Conshohocken ch.	8 20
Lower Dublin ch.	27 00
Mrs. Emma C. Knowles	300 00
Mrs. B. Griffith	250 00
Gethsemane ch King's Daughters quar. payment for nat. pr., care Rev. L. W. Cronkhite	15 00
New Tabernacle ch, add'l	60 31
Upland ch, E. H. T.	$20 00
Germantown, 2d ch., Miss Scott	3 00
Frankford ch., additional	1 00
Doylstown ch.	15 26
A friend	5 00
New Brighton ch. (of which $10 is on acct. of H. L. M. for Mrs. Wm. Thomas)	51 80
Norristown, 1st S. S.	22 81
Pottstown, 1st ch.	47 81
Bald Eagle ch	76 69
Kaylor Y. P. S. C. E.	5 00
Great Bethel ch.	22 46
Lewisburg ch.	81 50
Newburg ch.	10 36
Watsontown ch.	8 00
Elizabeth ch. acct. salary, Rev. W. A. Stanton	10 00
Homestead ch., quar. offering.	18 75
West Newton ch.	30 10
Mars Hill ch.	2 25
Duquesne ch.	14 00
Potterbrook ch.	2 00
Wilmington, Bethany ch.	179 20
" " S. S.	20 00
" " B. Y. P. U. for nat. pr., care Rev. L. W. Cronkhite	25 00
Wilmington, 1st ch, Sw.	7 26

DISTRICT COLUMBIA, $6.61.

Washington, Gay-st. ch. Miss. Soc.	6 61

WEST VIRGINIA, $182.01.

Broad Run ch.	6 00
Salem, M. B Newlon	1 00
Lick Creek ch.	55
Sink's Grove, W. M. C.	1 52
Harrisville ch.	8 50
J. Q. Barker	5 00
Parkersburg ch	133 90
" S. S.	2 75
" B. Y. P. U.	5 00
Fairmount ch.	17 79

OHIO, $883.07.

Harpster B. Y. P. U.	4 00
Dayton, W. D. Chamberlin, tow. salary of Rev. I. E. Munger for 1898–99	400 00
Dayton, 1st ch. S. S.	140 00
" " " for the Congo work	41 82
Lima, Mrs. A. Crippen	1 00
Riley Creek ch.	6 60
Cleveland Euclid-ave. ch.	83 06
Royalton ch.	6 40
Piqua, 1st ch.	7 00
Attica, Jacob Wise for Kachin mission	1 00
Norwalk B. Y. P. U. tow. sup. Rev. W. K. McKibben, Swatow, China	6 27
Sandusky, Jennie Prentiss, tow. sup. of Mr. Marsden	1 00
Lorain, E. E. Hopkins	5 00
Spring Dale ch.	24 35
Perrysville, C. C. Glasgo	4 00
" W. A. McDowell.	1 00
Cincinnati, Ninth-st. ch.	137 91
Norwood ch.	5 00
Owl Creek B. Y. P. U.	76
Fostoria ch.	3 65
Evergreen ch.	3 25

INDIANA, $106.18.

Madison, Rev. J. O. Burroughs	3 50
Bloomfield ch.	1 00
Boggs Creek ch.	1 06
New Hope ch.	1 80
Pleasant Ridge ch.	1 00
Friendly Grove ch.	2 00
Mt. Zion ch.	2 04
Second Prairie Creek ch.	2 26
Terre Haute, 1st ch.	40 75

New Salem ch. $1 40
Providence ch. 4 00
Mt. Pleasant ch. 1 57
Bicknell ch. 4 00
Maria Creek ch. 3 80
Otwell ch. 1 00
Terre Haute, 1st S. S. 35 00

ILLINOIS, $557.60.

Morgan Park, Anton Taranger, to apply on sub. to Ko Soung, care Rev. C. L. Davenport 10 00
Chicago, C. W. Meacham 5 00
Aurora, 1st Y. P. 7 00
Wilton Centre ch. 4 50
Delavan ch. 16 35
Hudson S. S. 5 68
Pontiac ch. 32 20
Kane ch. 7 00
Austin ch. for school work, care Rev. J. E. Cummings, Henzada 53 00
Chicago, La Salle-ave. ch. 64 80
" Memorial S. S. 27 61
Englewood ch. 82 31
Ravenswood ch. bal. 5 00
Dixon ch. 35 00
Marseilles S. S., sup. Ongole student, care Rev. J. E. Clough 12 50
Streator S. S. Class, sup. nat. pr., care Rev. J. S. Adams, Hang-yang, China. 18 00
Galva ch. 15 00
Bethel Y. P. 2 50
Roseville S. S., sup. Utloori Ramiah, care Dr. Clough, Ongole 12 50
Mt. Vernon Y. P. 5 00
Zenobia ch. 6 05
Chicago, 1st Sw. ch., Mrs. Berg tow. sup. Philip, care Rev. O. L. Swanson, Assam 3 00
Chicago, Pilgrim Scand. Wom. Circle 5 00
Bay Creek Asso. 2 60
Aurora, Park pl., J. O. Mason, special 10 00
Joliet, 1st ch., H. T. Keltie, special 10 00
Englewood, Dr. E. T. Allen, special 100 00

IOWA, $219.38.

Afton, Emanuel Star S. S. 1 63
Aurora, Mrs. E. C. Shepard 1 00
" Edith C. Shepard 1 00
" E. C. Shepard 2 00
Centreville, Rev. G. F. Reinking 75
Tama ch. 2 00
Oskaloosa ch. 6 32
Ottumwa, 2d ch. 3 05
" 1st ch. 5 25
Burlington, Walnut Hill ch. 3 61
" " " S. S. 2 06
" " " J. M. Mercer 1 50
Red Oak, 1st ch. 28 05
Paullina, J. E. Bloodgood 1 00
Centreville ch. 22 03
" Jr 75
" a friend 6 00
Lone Tree ch. 2 00
South English ch. 2 85
Ainsworth ch. 13 40
Prairie Flower ch. 8 73
" " Y. P. S. 4 00
" " S. S. 2 84
" " W. S. 5 00
Council Bluffs ch. 5 50
Kiron, Nils Miller 10 00
Cedar Falls ch. 26 50
Competine ch. 2 90
Beulah ch. 2 52
Mt. Union ch. 5 22
Sheffield ch. 6 00
Rolph ch. 4 00
Cascade ch. 27 00

MICHIGAN, $212.43.

Rochester ch. $8 20
Grand Rapids, Fountain-st. ch. 55 24
Hastings ch. 4 03
Belding ch. 4 90
Bronson ch. 1 00
Hillsdale ch. 4 75
Reading ch. 1 00
Danville ch. 7 00
Bloomingdale ch. 9 35
Galesburg ch. 8 00
Dundee ch. 1 00
Hancock ch. 5 00
Ishpeming ch. 15 00
Midland ch. 10 50
West Bay City ch. 18 00
Corunwa ch. 6 71
Webberville, A. D. Townsend 6 00
Ludington, Danish ch. 2 50
Bronson S. S. 3 00
Centerville S. S. 2 90
Pontiac B. Y. P. U. tow. sup. Po Yait, Burma 35 00
Grand Rapids, Wealthy-ave. B. Y. P. U. tow. sup. B. W. in India 3 35

MINNESOTA, $760.54.

Faribault, A. Cliff 20 00
Springvale ch. 6 00
Leenthrop Y. P. S. 5 00
Brainard ch. 5 56
Cambridge ch. 23 00
Minneapolis, Miss Bergman 5 00
St. Paul, 1st Sw. ch. for Sanka Daw, care Dr. Bunker 20 00
Minneapolis, Fourth ch. for W. China 23 00
Estate of Mrs. J. W. Barker. 310 50
St. Paul, 1st ch. for W. China 13 83
Carman ch. 3 00
Lake Crystal ch. 12 80
Garden City 6 35
Osco (Neb.) ch. for Rev. C. Nelson, Africa 8 00
Saxville, W. for do 20 00
Clark's Grove, Dan. ch. for do. 278 50

WISCONSIN, $156.59.

Monroe, Mrs H. A. Kemp 5 00
Merrimack, Mrs. E. S. Martin, deceased 2 50
Merrimack, M. T. Martin, M. D. 2 50
Stoughton ch. 15 50
Woodriver, Sw. ch. 6 50
Buena Vista S. S. 3 00
Evansville S. S. 3 75
Juda ch. 9 26
" Y. P. 2 00
Mt. Hope ch. 57 75
Sheboygan Falls ch. 10 65
Ripon ch. 25 50
Eureka, Dan. Wom. Soc. for Rev. C. Nelson, Africa 10 00
Prentice, Sw. ch. 2 68

KANSAS, $418.62.

Galena, Mrs. Mary L Haltemman 5 00
St. John Church 5 80
Stafford ch. 9 55
Alden ch. 6 40
Larned ch. 50
Harmony ch. 1 00
" a friend 5 00
Victory S. S. 2 50
Elk Falls S.S. 50
Pleasant Hill, Clark Teft 20 00
Kansas City, 1st ch. 12 00
Reading Y. P. S. 1 00
" S. S. 90
Ninnescah ch. 7 20
Bethel ch. 13 45
" Y. P. S. 3 00
Hiawatha, G. Kinzie 10 00
Oberlin, H. A. Griffith 5 00
Vallonia ch. 3 00
Colby S. S. 1 50
Uniondale ch. 11 00
Clyde ch. 10 15
Republic ch. 4 40
Ada ch. 13 16
Simpson ch. 13 55
Asherville ch. 10 30
Beloit ch. 8 10
Caney ch. 9 33
Mound Valley, Wm. Wilson. 100 00
" " in memory of Isabel Wilson. 100 00
Kansas City Y. P. S. tow. sup. nat. pr. 12 50
Clay Center ch. 3 00
Lucas, Mrs. Mattie Bayne. 1 00
Downs ch. 4 20
" S. S. 2 63
Burden S. S. 2 00

NEBRASKA, $86.53.

Fairburg ch. 1 00
Cortland S. S. 1 50
Syracuse S. S. 1 50
Palmyra ch. 7 34
Manley S. S. 1 00
Norfolk S. S. 2 10
Plainview ch. 2 00
Brock ch. 6 50
" S. S. 2 70
Omaha, Beth Eden ch. 5 28
Nelson ch. 10 00
Valley, Sw. W. C. 10 00
Oakland Sw. ch., a friend tow. sup. nat. pr. 25 00
Mead Sw. ch. 7 61
Valley, 2d Sw. ch. 3 00

COLORADO, $251.35.

Denver, Calvary ch. 42 05
" a member of Capitol Hill ch. 100 00
Delta S. S. 10 00
Fountain, Rev. J. A. Haycraft, wife and daughter 3 00
Denver, North Side. 16 20
Greeley ch. 30 10
Althea ch. 10 00
" S. S. 2 20
Canon City, C. F. Williamson's S. S. class 6 25
Trinidad ch. 25 25
" S. S. 6 30

CALIFORNIA, $548.79.

Penryn ch., R. B. Sherman 8 00
Oakland, Tenth-ave. ch. 160 00
" " S. S. 3 70
" Sw. ch. for nat. work of Rev. J. Firth, North Lakhimpur 12 50
Oakland, A. W. Backlund and W. Werner, tow. sup. nat. pr., care Rev. C. L. Davenport, Sandoway 12 50
Oakland, a friend, for nat. wk. of Rev O. L. Swanson, Assam 12 50
San Francisco, Emmanuel ch. 15 55
" " Juniors and Intermediate Society 2 89
San Francisco, Sw. ch. 23 00
Stockton, 1st ch. 17 50
Caspan ch. 16 01
" Rev. J. S. Ross 5 00
Los Angeles, Memorial ch. Chas. A. Barkerville tow. sup. Rev. A. W. Rider 10 00
Pomona ch. 13 05
South Pasadena ch 2 18
Ono, Woman's Circle. 5 00
Escondido ch. 8 25
Oceanside ch. 10 00
" S. S. 3 15
Fresno S. S. 7 46
Ventura, Mr. and Mrs. Frank Griffin 2 50

Riverside S. S..... $15 00
" " class No. 8.... 15 00
Santa Ana, 1st ch..... 17 55
" Emmanuel ch ... 27 03
" " B.Y.P.U. 16 00
" " S. S..... 15 27
Banning Y. P. S..... 2 25
Santa Ana, a mother's gift on behalf of a glorified son 50 00
Sawana, Rev. S. K. Dexter for sup. of Rev. A. W. Rider 5 00
Los Angeles, for sup. of do... 25 00
O'Neals, Elder B. Atherton for sup. nat. work of Rev. Henry Richards, Banza Manteke 10 00

OREGON, $32 47.

Baker City ch..... 15 50
Helix S. S..... 4 47
Forest Grove ch..... 7 00
Gervais, W. H. Ringo..... 2 50
Astoria Sw. ch..... 3 00

NORTH DAKOTA, $4.00.

Preston, Edwin L. Cressey... 4 00

SOUTH DAKOTA, $53.04.

Huron ch..... 18 70
" S. S..... 7 00
" B. Y. P. U... 1 34
Brookings ch 25 00
Sioux Falls, E. R. Tornberg. 1 00

WASHINGTON, $39.36.

Mt. Vernon ch..... 1 09
" S. S..... 2 57
Port Townsend ch..... 2 00
Seattle, North ch..... 10 00
Shelton ch..... 7 00
Tacoma, 1st ch..... 3 50
" Emmanuel ch..... 75
Maple Grove S. S..... 5 00
Seattle, Sw. ch..... 3 45
Ballard, Nor. Dan. ch..... 4 00

UTAH, $2 60.

Springville S. S., Xmas offering..... 2 60

ARIZONA, $30.

Phoenix ch. 30 00

TENNESSEE, $10.

Nashville, Joanna P Moore, a thank offering 10 00

FLORIDA, $33.

Alva, Esther A. Hovey..... 5 00
De Land, Rev. H. Morrow and wife 25 20
Tampa, Ebenezer S. S..... 1 00
" Lydia P. Lawrence... 2 00

INDIAN TERRITORY, $97.75.

A-to ka..... 35
Muscogee ch..... 2 10
" Rev. D. Rogers 5 00
" Colored ch..... 2 00
Eufaula, T. J. Crane 2 50
Davis ch. 5 05
Wynnewood ch. 7 25
Claremore ch..... 3 00
Lone Grove, W. R. Chandler 2 50
Emakaka, Rev. W. P. Blake and wife 15 00
Emakaka, Mary Blake. 25
" Elsie Blake..... 25
" James Blake 25
" Mrs. N. M. Worthington 4 00
Emakaka, Miss C. M. Holmes 5 00
" Miss Florence Talkington 5 00
Emakaka, Miss A. E. Steele. $5 00
" Miss Leah Johnson 4 00
" Miss Maud Davis.. 25
" Miss Sarah Prickett 10 00
" Miss Maggie Brendel..... 1 00
Emakaka, Miss Della Rankin 5 00
" Miss Jennie M. Kesting 10 00
Emakaka, Miss Maud Bishop 2 00
" Miss Nellie Bishop 1 00

OKLAHOMA, $15.73.

Guthrie ch..... 12 35
Hennessey ch..... 1 88
Marshall S. S..... 1 50

DENMARK, $300.

Denmark, from the children in the Baptist Sunday-schools for the support of Rev. C. Nelson of the Congo mission..... 100 00
From the Baptist churches (of which $50 is for the support of Rev. C. Nelson and wife of Congo mission)..... 200 00

BURMA, $8,210.14.

Henzada, Rev. J. E. Cummings, local receipts...Rs. 908-5-6.$293.06,
Henzada, Rev. B. P. Cross, local receipts.....Rs. 5,215-0-6$1,680.75, 1,973 81
Toungoo, Rev. A. V. B. Crumb local receipts.....Rs. 200..... $64.52,
Toungoo, Rev. W. Ai Sharp, local receipts.....Rs. 295-14-9..... $95.43
Toungoo, C. H. Heptonstall, local receipts... Rs. 592-13-3..... $193.03
Toungoo, Rev. E. B. Cross, local receipts.....Rs. 1,659-11-9.....$535.40, 888 38
Pegu, Rev. H. H. Tilbe, local receipts... Rs. 828..... .$267.12
Pegu, Miss E. H. Payne, local receipts.....Rs. 93 $30, 297 12
Thongze, Mrs. M. B. Ingalls, from English friends and personal gift..... Rs. 341..... $110,
Thongze, Miss K. F. Evans, personal gift..... Rs. 52-4-6..... $16 87, 126 87
Insein, Rev. F. H. Eveleth, local receipts... Rs. 602-14-3...$191.49,
Insein, Rev. W. F. Thomas, local receipts from churches and individuals..... Rs. 3,027-2-6.....$976.50, 1,170 99
Rangoon, Miss E. L. Chapman, local receipts.... Rs. 28 $9.05,
Rangoon, Miss H. Phinney, local receipts..... . Rs. 392-14-0$126.72,
Rangoon, Rev. J. N. Cushing, D.D.. local receipts for new dormitory . .Rs. 1,000 $322 58, 458 35
Bassein, Rev. L. W. Cronkhite, receipts from United States.....Rs. 31.....$10,
Bassein, Miss L. E. Tschirch, local receipts Rs. 2,083-7-7.....$672 07
Bassein, Rev. B. P. Cross, local receipts..... Rs. 91-7-0..... $29.47 711 54
Tavoy, Rev. D. Gilmore, local receipts.....Rs. 1,136-6-9 $366.50
Tavoy, Rev. H. Morrow, local receipts, ('96-7)...Rs. 1,911-3-3 $616.52 $983 02
Mandalay, Mrs. H. W. Hancock, local receipts....Rs. 291-3-6 $93.92
Mandalay, Rev. J. McGuire, local receipts Rs. 80..... $25.76, 119 68
Thayetmyo, Rev. B. A. Baldwin, local receipts and from the United States Rs. 386-10-4 124 73
Sandoway, Miss A. Lemon, local receipts.. Rs. 158-9-6..... ...$51.17,
Sandoway, Rev. C. L. Davenport, local receipts..Rs. 323-9-6.....$106.42, 157 59
Bhamo, W. C. Griggs, M.D., local receipts...Rs.128-0-9, 41 32
Thibaw, Rev. W. M. Young, local receipts..... Rs. 110-5-8.....$37 11,
Thibaw, Rev. W. W. Cochrane, local receipts Rs. 861-14-1.....$277.69, 314 80
Myitkyina, Rev. Geo. J. Geis, local receipts. Rs. 200-10-0, 62 72
Moulmein, Miss Elizabeth Carr, local receipts ('96-7) Rs. 120-10-0....$38.91
Moulmein, Rev. W. Bushell, local receipts.....Rs. 1,964-5-6 $633.66, 672 57
Zigon, Miss Z. A. Bunn, local receipts...Rs. 81-8-0, 26 25
Myingyan, Rev. J. E. Case, local receipts ..Rs. 149-4-0, 48 14
Moné, A. H. Henderson, M. D., local receipts..Rs. 100, 32 26

ASSAM, $907.09.

Nowgong, Rev. J. M. Carvell for outfit and passage of Miss Alice M. Parker..... 420 00
Tura, Rev. E. G. Phillips, rec'd on the field Rs. 10$3 22
Tura, Rev. Wm. Dring, rec'd on the field.....Rs. 138-9-8..... ..$44.72,
Tura, Rev. M. C. Mason, rec'd on the field Rs. 139..... $44 85,
Tura, Miss A. J. Rood, rec'd on the field..Rs. 17..$5 48, 98 27
North Lakhimpur, Rev. J. Firth, personal donation, Rs. 387-7-9 $124.96,
North Lakhimpur, Rev. O. L. Swanson, rec'd on field Rs. 149 7-9.....$48.20, 173 16
Gauhati, Rev. C. D. King, personal donation Rs. 68-5-1 22 04
Impur, Rev. S. A. Perrine, rec'd on the field Rs. 240-1-0 77 42
Kohima, Rev. S. W. Rivenburg, rec'd on field. Rs 352, 113 54
Halwa ch. from Garo Christians..... ..Rs. 8-3-0 2 66

INDIA, $5,027.10.

Kavali, Rev. E. Bullard, personal donation . .Rs. 600, 193 55
Nalgonda, Mrs. L. M Breed, M.D., from Mennonites... Rs. 613-13-7, 198 04
Sattanapalli, Mr. W. E. Boggs, rec'd on the field Rs. 38-0-9, 12 29
Palmer, Rev. E. Chute, rec'd on field.....Rs. 167-7-6, 54 01

Ongole, Rev. J. E. Clough, D.D., rec'd from America, Germany, and on the field .. Rs. 11,317-2-6..$4,295.95
Prof. L. E. Martin, rec'd on the field...Rs. 70..$22.56, $4,318 51
Gurzalla, Rev. J. Dussman, personal gift....Rs. 96 6-2, 31 10
Ramapatam, Rev. J. Heinrichs, rec'd on the field.... Rs. 604-8-9, 195 34
Nursaravapetta, Rev. W. Powell, rec'd on the field Rs. 75-4-5, 24 26

CHINA, $170.30.

Swatow, Rev. H. A. Kemp, 25 00
Hang Yang, Rev. S. Adams, rec'd on field..Mex. 240.60, 120 30
Ningpo, S. P. Barchet, M.D., rec'd on the field..Mex. 50, 25 00

MISCELLANEOUS, $810.74.

German Missionary Society of German churches in North America 810 74

Total.....$31,868 56

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Boston, Mass., E. C. Fitz, bal.....5,000 00
Gardner, Mass., Susanna Stone.. 5 00
Pawtucket, R. I., Mrs. Bathsheba A. Benedict 9,533 33
Raritan, Ill., est., Wm. Caldwell.. $20 00
Anamosa, Ia., Maria Alden..... 2,000 00
Wheeling, W. Va., Miss Evalina Warner..... 97 50
—$17,155 83

$49,024 39

Donations and legacies from April 1, 1898, to Feb. 1, 1899 $184,981 68

Donations and legacies from April 1, 1898, to March 1, 1899.....$234,006 07

Donations received to March 1, 1899:

Maine.....	$2,135 77
New Hampshire.....	1,111 41
Vermont	1,095 86
Massachusetts	17,074 28
Rhode Island	1,848 30
Connecticut	2,457 85
New York.....	27,797 40
New Jersey	6,361 10
Pennsylvania	16,914 85
Delaware	249 06
District Columbia	415 52
Maryland	9 87
Virginia.....	19 50
West Virginia.....	1,963 83
Ohio	8,998 86
Indiana	1,784 54
Illinois.....	5,747 47
Iowa.....	3,330 42
Michigan.....	2,133 05
Minnesota	3,124 77
Wisconsin.....	1,164 28
Missouri	644 52
Kansas	1,957 27
Nebraska	$4,290 22
Colorado.....	771 68
California	60,892 95
Oregon.....	398 61
North Dakota	298 11
South Dakota	878 01
Washington	621 20
Idaho.....	76 01
Utah.....	11 60
Wyoming	40 29
Montana	178 40
Arkansas.....	53 50
Arizona	42 60
South Carolina.....	4 00
North Carolina.....	2 30
Kentucky	2 55
Tennessee	40 00
Louisiana	80 00
Georgia	30 00
Florida.....	33 00
Alabama	55 00
Mississippi	10 00
Indian Territory.....	175 05
Oklahoma	86 51
New Mexico	14 10
Canada	5 00
Nova Scotia.....	20 00
Norway.....	74 73
Denmark	450 00
Germany	19 00
Russia	2,800 00
Burma	8,210 14
Assam	1,004 09
India	5,058 37
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Take Up the Christian's Burden

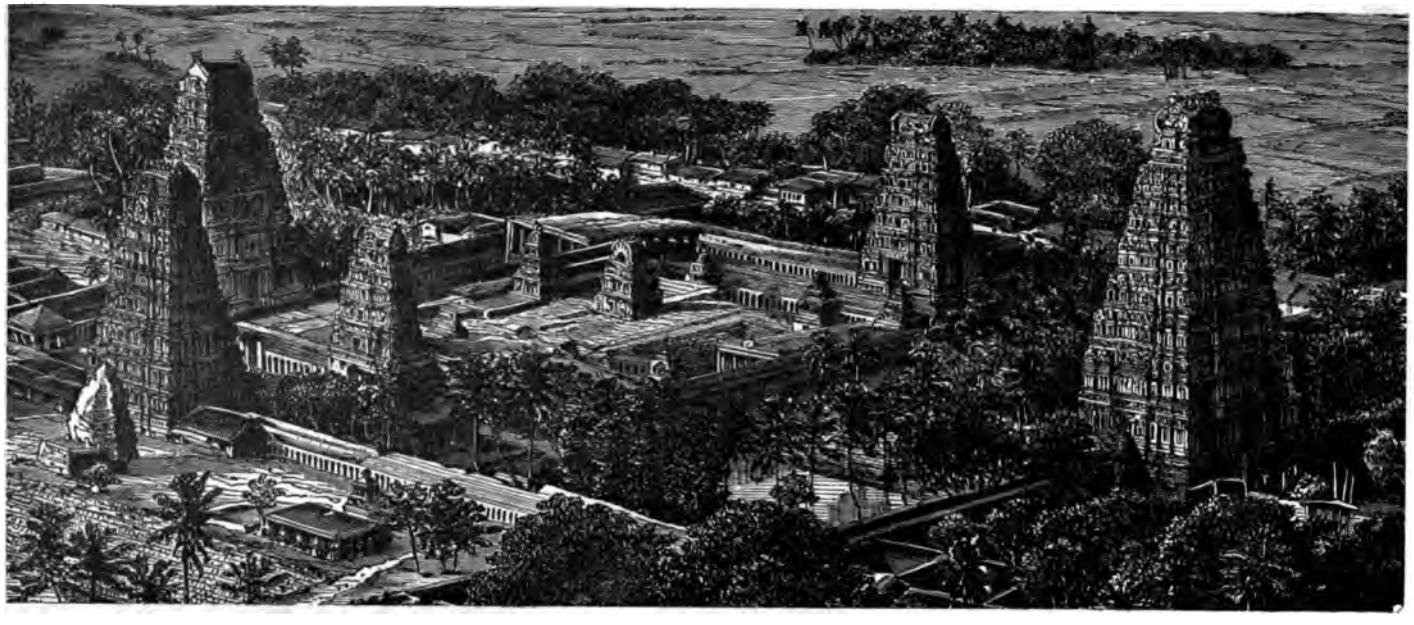
REV. F. S. BICKFORD, SO. NEWFANE, VT.

TAKE up the Christian's burden!
On stalwart Simon laid,
When from the smitten Master
The faithful shrank dismayed;
A freight of chilling censure,
Of angry people's breath,
Of plaudits changed to curses,
Of fellowship with death.

Take up the Christian's burden!
Ye bravest of our land,
Who go to darkest exile
By Jesus' last command.
No frowning guns point eastward
To open you a path,
No armored ship your escort
To waken fear and wrath.

Take up the Christian's burden!
And to the altar bring
The Isaac of your pride and hope;
Your Jephthah offering.
O father, white and bending,
O mother, in whose eyes
Thy son or daughter precious
Prepare the sacrifice!

Take up the Christian's burden!
"Go forth!" our Christ commands:
Take it, ye poor, upon your hearts,
Ye rich upon your hands.
Demand of Satan's kingdom
An entrance for the Light;
Partition his domains,
And plant the flag of Right.



A TYPICAL TEMPLE OF INDIA

SEE DR. CUSHING'S ARTICLE, PAGE 183

The Baptist Missionary Magazine

Vol. LXXIX. No. 5 MAY, 1899

THE PIVOTAL POINT IN MISSIONS

WHAT is the great need of Christian missions? is a question frequently asked and variously answered. Some say, "More money," others, "More men," and some, "More self-support on the part of the native Christians." Our answer is: "The raising up of native evangelists endued with mighty power." There is no lack in the missionary work which may not be overcome by this means. The great successes of Christian missions in the past have nearly all been due to native evangelists filled with the Holy Ghost and power, preaching the gospel to their own people in their own tongues. The early successes of the Karen mission in Burma are chiefly due to Ko Thahbyu and other Karen evangelists of the same spirit. Christianity owes much of its prevalence in Hawaii to the indomitable and heroic Queen Kapiolani; and so with missions everywhere. What is needed today is a Ko Thahbyu among the Burmans, a score of Finneys in India, of Moodys in China, that the mantle of Neesima should fall upon some successor in Japan, and many Pauls in Africa. The discouraging thing about many Christian missions is the want of initial energy and power on the part of the native Christians. Self-support is good, but self-direction and self-propagation are far better. The development of high spiritual leadership in some of the converts in all missionary lands is the pressing, the important need in all Christian missions. The most encouraging element of missions in the Congo Free State in Africa is the frequent reports of evangelistic journeys undertaken by the native Christians, self prompted and self sustaining, often even without the knowledge of the missionary. A mission having this as one of its conspicuous features may be small at present, but is far more promising than one which can number many thousands of converts who are supinely relying upon American or European missionaries, not only for support, but for leadership and that initial energy and enthusiasm which is the essential of all successful evangelistic work. That the Lord will pour out his Holy Spirit upon the native converts and raise up among them everywhere men of power and leadership is the great need of modern missions.

THE OUTCOME OF THE YEAR



THE treasurer of the Missionary Union did not close his books for the financial year until April 7, and as several days after that are required to post up the accounts, we are not able to give a full statement of the finances at the close of the year. The deficit, however, amounted to about $56,000. Without doubt this sum was increased by many thousand dollars by the constant succession of stormy Sundays during the months of February and March. In New England every Sunday in March was stormy, and all but one in February; and as many of our churches take their contributions for foreign missions during one or the other of these months it is easily seen that these storms, while, perhaps, not affecting the contributions of single churches to a large degree, yet in the aggregate must have made a very large difference in the receipts of the Missionary Union. The fact is to be noted also that during the larger part of the financial year the commercial depression continued and that the revival of business came so late in the year that it did not very largely affect the receipts. After a long season of business depression and hard times like that which has been experienced in this country during the past four years, it requires many months or a year after business improves before the profits and enlarged receipts begin to flow into the pockets of our people so that they can fully realize returning prosperity, and with this realization only comes their renewed and enlarged giving to benevolent interests.

Whatever may the cause of the situation, the friends and supporters of our foreign missionary interests have this question before them: What is to be done in the face of the deficit above named still resting upon the Missionary Union? Retrenchments during the past four years, as has been frequently announced, have gone to the very verge of the danger line. The Executive Committee and officers of the Union have striven hard to make the reductions at points where long-established and precious interests in the missions should not be entirely destroyed, although temporarily crippled. Only in the Congo mission, where the expenditures have been cut down one half and two stations have been abandoned or transferred, has the retrenchment gone to the extent of permanent crippling of the work. The other reductions have been made with the expectation and intention that with the revival of business and the increase of receipts the work might be easily and quickly restored to its former footing. At the present time there are actually twenty-one vacancies in the work of the Missionary Union urgently calling for men to fill them. The work is suffering on many fields where missionaries are located for want of funds for evangelistic traveling, for native helpers and other departments of missionary work. With the revival of business, will the churches see to it that the income of the Missionary Union is correspondingly increased, that the vacancies may be filled, that the evangelistic work may be reinforced and re-established, and that great openings for advanced work, like the Phillipines, the pressing demands of the new condition of affairs in China, and the remarkable opportunities of Central Africa may be entered?

The Doshisha University in Kyoto, Japan, was founded by Joseph Neesima under the auspices of the American Board of Commissioners for Foreign Missions, and its history has been followed with special interest by Christians in America. It was established on a positive Christian basis and has been sustained in all its course largely by Christian money, one gentleman from America giving as much as $60,000 for the establishment of a science hall. In all, between two and three hundred thousand dollars have been paid into this school through the treasury of the American Board. A few years ago, as many of our readers remember, the Board of Trustees repudiated the original constitution of the University, which was declared at the time it was founded to be unchangeable, and on the basis of which all the gifts have been received, and the trustees declared that the University had no organic association with Christianity. This action was universally deplored by Christians all over the world as well as in Japan, and it was condemned by many of the non-Christian journals and leaders in Japan itself. So strong has been the public sentiment in Japan that the Board of Trustees has resigned and a new Board has been elected, at least in part, by the alumni of the institution, and the gratifying intelligence is just received from Japan that this new Board of Trustees has voted to readopt the original constitution and bring the Doshisha University again into line with Christianity and with its original purposes. This action is regarded with great joy by Christians in America and Japan and will have a very positive influence on the future of Christianity in the latter country.

A Forward Movement in Missions for China is proposed by Rev. J. Hudson Taylor, Director of the China Inland Mission. He calls for twenty "able, earnest and healthy" young men to form an itinerant evangelistic band, who will devote themselves for five years to preaching the gospel in China without marrying or settling at a fixed station. It is proposed to divide each province into several districts in each of which an experienced missionary and his wife will have charge of a central station to serve as a radiating point for a band of these young evangelists, who are to be accompanied by a similar band of native helpers. After a few months' study these workers will go out, two by two, as the Lord sent his disciples throughout Galilee, to preach the gospel and sell scripture portions and Christian tracts, returning occasionally to the central station for rest and spiritual refreshment. The funds for this work are provided from the bequest of $750,000 by the late J. T. Morton, to be devoted exclusively to advanced evangelistic work in China.

A CITY IN CHINA.





VIEW OF CALCUTTA

CHRISTIAN MISSIONS IN INDIA

INDIA is the first and the fairest field of Christian missions, and there they have blossomed into fullest flower. As William Carey at Serampore was the first to inaugurate the modern missionary movement, so, although laboring under some disabilities by the restrictions of the East Indian Company for several years, yet on the whole, and especially since the full establishment of the British empire in India in 1858, missionary work has there enjoyed the fullest liberty and the fairest opportunities that have been found in any heathen land. The noble declaration of Queen Victoria on assuming control of India, that Christianity should have free and full opportunity for development, has been the *magna charta* of Christian missions in that broad, fair land, and today, more than any other land commonly known as heathen, India shows the ripe fruit of Protestant Christian missionary work.

The diverse and manifold peoples of India should be kept more fully in mind than is ordinarily the case. India is one term, but the fields and the peoples which it covers are multitudinous in varieties and characters, as well as in numbers. In ordinary comprehension India means the peninsular of Hindustan, but the British empire in India includes as well Burma and Assam. In Burma alone there are said to be as many as forty-seven different races and peoples represented. Probably Assam furnishes half as many more, and the variations in race, dialect, and characteristics of the peoples of India proper are almost innumerable. But such has been the growth of modern missionary work in the land of its birth that very few of these peoples are still unreached by the gospel. In Burma, for instance, such has been the extent of the American Baptist missionary work that there is not one of its forty-seven races which has not, in some measure at least, received the

message of salvation through Jesus Christ. A few small tribes among the foothills of the Himalayas in North India and Assam may still be beyond the sound of the gospel, but the exceptions to the statement that all the peoples of India are receiving the gospel in their own tongues or dialects are small and unimportant.

The successes, as well as the extent of Christian missionary work in India, also entitles that to the first place in the table of missionary advance. While numerical results do not by any means constitute the whole, and sometimes are really the least important element of missionary progress, yet in India they furnish some results which encourage and cheer the hearts of all those who are looking for the advancement of the kingdom of our Redeemer. Including Burma, Assam and the Telugu mission, the American Baptist Missionary Union is permitted, by the grace of God, to report 95,561 communicants connected with its mission churches. Following this would come the communicants connected with the Church Missionary Society, representing the evangelical element of the Church of England, which is able to report 36,643 communicants. If those in fellowship with the Society for the Propagation of the Gospel, representing the high-church element of the Church of England should be included, the Church of England would probably stand first in the number of its adherents in India. The remarkable successes of Gossner's Missionary Society of Germany among the Santals of Bengal and the Central Provinces have enabled it to report in the neighborhood of forty thousand converts, and the Leipsic mission, also of Germany, has been greatly prospered in its work, principally among the aboriginal tribes, having about twenty thousand converts on its lists. One of the most remarkable of the recent missionary movements in India is that of the American Methodist Episcopal Church in the northern provinces, where thousands of baptisms have been reported every year for the last few years, and the number of communicants in their missions in India has rapidly grown until it has reached the noble figure of 31,281. The splendid missions of the American Board of Commissioners for Foreign Missions among the former warrior tribes of the Marathi and in Madura are doing good work, extending their influence far beyond the numbers reported in their churches, which, however, have reached the gratifying total of 9,791. The fine work of the English Baptist Mission in the northern provinces and of the London Missionary Society are also to be numbered among the most effective and useful of the missions reporting among the people of India. In all there are more than forty different societies and bodies engaged in missionary work in British India and the total number of natives in connection with Christian churches has now risen to above two hundred thousand.

While other and newer fields are attracting the attention of the Christian world and calling loudly for contributions of men and money to enter the providential openings which God is placing before his people, it is well to pause for a moment to remember the abundant blessings which have been granted in India, the oldest field of modern missions. The results briefly outlined above are such as to call forth songs of praise from the hearts of those who love our Lord and are looking for his appearing, and to encourage the followers of Jesus to redoubled efforts and giving for the spread of his gospel throughout all the nations of the earth.



THE GOLDEN GATE

ENTRANCE TO SAN FRANCISCO HARBOR

The First Annual Meeting on the Pacific Coast is a noteworthy event in the history of the American Baptist Missionary Union. More and more its interests are tending that way. Already one-third of its missionary sailings and arrivals occur at Pacific ports, and it is evident that passages of missionaries by the west will soon equal, if not exceed, those by the east. Very significant is the announcement of a Chicago paper of the departure of a citizen for the Philippines: "He has gone to the far west." The people of this country, in speaking of Asia as the "far east," have only adopted the language of Europe. Asia is west from us. China, Japan and all Eastern Asia are nearer to us by the west than by the east. If we are to go to the great mission fields of Asia by the easiest and quickest route, with the possible exception of India, we must go by the Pacific. So more and more every year will our missionary interests come into touch with our people on the Pacific coast.

The Energy of the Mission in Uganda is remarkable. Some of the missionaries are now located on the borders of the dark forest of Central Africa, made famous by Mr. Stanley's journey through it. They are nearer to the English Baptist station at Stanley Falls, on the Congo, than they are to their own central station at Mengo, on Lake Victoria. One of the Uganda missionaries recently returned to England by way of the Congo, which will probably become the shortest and cheapest way from England to Uganda. The line of railway from Cape Town to Cairo will be met in Uganda by the line now building from Mombasa on the east coast, and the route from the west coast *via* the Congo will also effect a junction with the north and south line somewhere in this same territory. Uganda will be at the meeting of the ways.

Another Myth Exploded.— Rev. Amos Sutton, missionary to Orissa, India, who first suggested to American Baptists the now famous Telugu mission, has been the subject of a story which has pointed many a moral and adorned many a tale and Sunday-school address. The story is that he was a wild and wicked street Arab in London, playing pitch and toss on Sunday, invited to Sunday-school, hired to go for a shilling, converted and educated by the teacher and finally becoming a missionary. This is a good story, and was printed in THE MISSIONARY MAGAZINE for December, 1897, but it is not true. Rev. W. Hill, Secretary of the Bible Translation Society of London, kindly sends us the true story of Amos Sutton's youth. He was a native of Kent. His mother was a Methodist and a woman of unusual piety. She took her boy to meeting with her, and her godly life, with her death when he was fourteen years old, made a deep and lasting impression on him, and was the chief means in his conversion. On the whole, we like the true story best. We have lost the Sunday-school story, but we have another to cheer the hearts of Christian mothers. We thank Mr. Hill for his courtesy and kindness. Sunday-school teachers have a work of vast importance and promise, but no one can have influence with a boy like a devoted Christian mother. Oh, mothers, be faithful with your boys; be hopeful of their conversion. No one can do for them what you can. By the help of the Holy Spirit you, more than any other, can mold them for God.

The Plague in India continues to scourge the land, and in some places appears with greater virulence. There have been a few cases in Calcutta, but prompt attention and stringent measures have kept it under control. The chief seat of its strength continues to be the Bombay Presidency. For the week ending Jan. 29, 2,061 deaths were reported, and during the last week in February there were 972 in Bombay city alone. The most careful and active efforts of the government are ineffectual to stay the progress of the plague. This is largely due to the superstition of the people who secrete those attacked with the dread disease, even at the peril of their own lives, and thus render the efforts of the health officials abortive. To this time the plague has not entered the territories occupied by our American Baptist missionaries. We sincerely hope it may not, and that its ravages elsewhere may speedily be brought to an end.

The Gordon University at Khartum is a fact of the near future. Five hundred thousand dollars for its endowment was raised in a few weeks in England in response to an appeal, and measures are in progress for its actual establishment. For reasons of policy, Lord Kitchener forbids the medical mission at Khartum, proposed by the Church Missionary Society, but will allow missionaries to be sent farther up the Nile. By the agreement between France and England, defining the territory and rights of each in the regions between Lake Chad and the Nile, the partition of Africa is practically completed. Every foot of the territory of the vast continent is now assigned by agreement to some European or African power, except a few oases in the Desert of Sahara. This is land-grabbing on a magnificent scale. Now let the Church of Christ advance to take Africa for the kingdom of our Lord.



VILLAGE OF ZONNADA, INDIA, NEAR NELLORE

The Village of Zonnada, India, is chiefly noted in our missionary history as the place where Dr. Lyman Jewett was assaulted for his boldness in preaching the good news of salvation through faith in Jesus Christ. Zonnada is near Nellore, and one day, many years ago, when Dr. Jewett was preaching to the people, a man struck him in the face! In the years that have passed, the bigoted Hindu has gone, and the good missionary has gone, but the gospel which so enraged the heathen has won many triumphs. It is strongly established in churches, and school and medical work in Nellore near by, and has many hundreds of converts in the regions round about. No one would strike a missionary for preaching the gospel in Zonnada today.

Principal Fairbairn of Scotland, the eminent scholar, who has just returned from a lecturing tour in India, writes: "Of the achievements of missionaries and their work, of their noble service to India, of the remarkable variety of their activities and the astonishing efficiency of most of their agencies, I will not trust myself to speak lest I be suspected of falling into extravagance. But I may simply state that the sight of their achievements sends me home a happier and more hopeful man than I was when I came."

Industrial Work in Our Missions will be the special topic of the August number of this MAGAZINE, and it is expected that a full presentation of the work of that character on all our fields will be made. Missionaries of the Union are also requested to note that the September number will be devoted to Burma, and the October number to Japan.

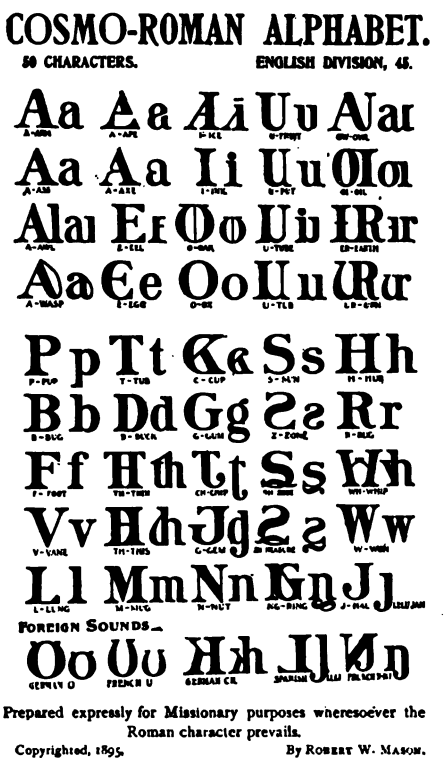
A Fire in the Mailing Office of THE MAGAZINE occurred in March. It is supposed that all the copies of THE MAGAZINE were properly mailed before the fire; but if any of our subscribers failed to receive the April number, kindly drop us a card and we will supply it.

The Sixteenth Annual Meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 14–20, 1899. All foreign missionaries of any evangelical denomination are eligible to membership, and entitled to free entertainment. Additional information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

The Foreign Missions of American Methodists present the following totals: Missionaries, 666; native helpers, 6,119; church members, 101,223; adult baptisms, 12,161; Sunday-schools, 4,286; scholars, 186,597; churches and chapels, 1,030; schools, 1,213; pupils, 36,818; contributions in the missions, $490,589.

No Donations are reported in this number of THE MAGAZINE as the Treasurer's accounts for March were not closed until April 7, and were made up too late for insertion in the present issue. Our friends have an extra large amount of reading matter this month, and will be prepared for a corresponding reduction next month, when the donations for both March and April will be reported.

An Universal Alphabet.—We present a cut of an alphabet designed for all languages and prepared by Mr. Robert W. Mason, whose address is at 651 Boylston street, Boston, Mass., U. S. A. This alphabet is worthy of careful study by those interested in the subject, and it has been commended by many whose judgment in such matters is of high value. We present it here for the special purpose of bringing it before the missionaries among our readers who may be interested in preparing translations in the Roman character. The "Cosmo-Roman Alphabet" follows the pure Roman alphabet so closely that matter printed in the former is easily read by any one acquainted with the latter, and those who have learned the Cosmo-Roman alphabet can at once pronounce words in any language printed in this universal alphabet. While not an expert, this alphabet strikes the writer as a most ingenious effort in this direction.





SPECIAL DISPATCHES TO THE CHURCHES

FROM THEIR MISSIONARIES AT THE FRONT

FROM INDIA

Blood of the Martyrs! Suffering for Christ!!

REV. W. B. BOGGS, D.D., Secunderabad

How goes the battle with us! Ah, with some it has been going very hard "for Jesus' sake." Cholera has been sweeping all over this part of the country, and the people of one village, in their miserable superstition, thought that the Christians were the cause. They bound one of the women to a wooden cross and beat her and her husband severely. She was bound with her back to the stake and her arms over the crosspiece, and then told to repeat the incantations by which she had brought the cholera among them. Her answer was: "I know no incantations, but I know that the Lord Jesus Christ is the Savior of the world." Upon this blows were dealt upon her without mercy. All day she was fastened to that cross. In the evening they released her, but the following day she and her husband were fastened in stocks, their hands held by wedges driven around the wrists. All day they sat there in the scorching sun. The persecution was continued through ten weary days. But they remained firm in spite of promised favors if they would renounce their Lord, and worse things if they persisted in their acknowledgments of him. But this persecution has opened new doors before us. Already we have baptized four converts from that village. "The blood of the martyrs is the seed of the church." These poor Christians did literally give their blood, for many of the stripes laid upon them drew blood. Shall we keep on laboring for such? Oh, sustain us, brethren, in a work like this.

Millions of Heathen! Wanted — Fuel and Light!!

Rev. H. A. CURTIS, MADRAS

How I wish I could convey to the people at home some idea of the condition of the work out here. If they truly realized the lost condition of these people, how dense the darkness of heathenism, and could then see how the darkness gives way to light when Jesus enters in, I do believe they would make a mighty effort to bring the Light of Life here immediately. Sometimes the darkness almost overpowers us. But it is into the darkness that we ought to go.

Some are saying, "Whatever is of God's building will stand," and if our work is of God it will suffer no loss, even if all financial aid is withdrawn. I do not, I can not believe it. A steamship may remain at anchor in the harbor for a long time, even if there is no coal on board, and no particular harm will come to her. But she must have full bunkers if she is to make an extensive cruise. Money is the fuel that missions have to burn if they advance, and their extensiveness of advance is largely determined by the amount of fuel they have on board.

On account of insufficient appropriations for our schools, we are obliged to cut them down in a terrible manner. And, oh, the millions of heathen about us! How can they hear unless some one goes to them? How can the native preachers go unless we send them? The heathen will not give them food or receive them into their houses. How can we send them, then, unless we furnish money for their expenses? The problem is a simple one. The God of missions will hold responsible for this work those who are not giving what they ought for its support.

FROM ASSAM

Wild Mountain Work!

Rev. F. P. HAGGARD, Impur

ONE of the most delightful experiences was an evangelistic tour throughout these rough mountains, where ready listeners gave zest to every step. The most precious of all has been the opportunity to talk with, and lead into the church, eight promising young

people. I hope I should not have been one whit less happy had not my son Roy been one of the eight; but that gave me a special feeling of gratitude to the Lord for permitting me to do this little for him. I baptized three on Sunday afternoon. Very impressive was the sight of the people sitting or standing upon the grassy slopes of the natural ampitheatre of which the pool was the center.

FROM CHINA

One Missionary to 6,000,000 People! An Opening for Investment!!

GEORGE A. HUNTLEY, M.D., Hanyang

WE are at the very heart of this great empire, close to the border of Hunan, that mighty province just opening its doors to the missionary and the merchant. Just think of it, only three resident missionaries and not one trained physician for its twenty millions of people. We are persuaded that pioneering work and hard things are in store for us there, but that our God will give us grace to "endure hardness as good soldiers of Jesus Christ." In the meanwhile we wait here on the border, pointing many to the Great Physician.

We occupy a native house, damp and unhealthy, awaiting sufficient funds for the building of a suitable dwelling. Under our suite of rooms there is a commodious street preaching chapel, where large heathen audiences listen to the gospel five afternoons per week. Attached to this chapel is a room which we have fitted up as a dispensary. In our cottage hospital are twenty beds, and we are confident that He whose we are and whom we serve will supply all our needs in accordance with Phil. iv. 19. The amounts kindly sent us have been spent principally in instruments, drugs and hospital appliances, which have already relieved many hundreds of poor suffering ones.

We are in the midst of perils. We often wonder, what next? But the Lord reigneth, and we are safe in his keeping. Remember us and our little hospital continually in prayer. We are praying for twenty individual interests in our twenty beds at $25 per annum. This will be sufficient to cover all expenses. The Life Line Mission of Brooklyn, N. Y., has already provided for the first bed. The name of society or church contributing will be written over the beds, and we will eagerly watch for spiritual results in the patients occupying the beds in which you are specially interested.

Vast Fields! Great Openings!!

H. J. OPENSHAW, Yachau

YACHAU is the point farthest west in China occupied by the Missionary Union, and is over twenty-two hundred miles from the coast — Shanghai. About three months travel by steam and native house-boat bring us to our Western China home. Szchuan is the largest of the eighteen provinces of China, and is rich in agricultural products and very populous. On every hand there are wide openings for workers, and from many quarters comes the word that there are breaks in the enemies' lines and numbers are entering the ranks and service of our Captain King. Within one day's travel of Yachau there are five walled cities, each with a population of not less than thirty thousand, and each a center for reaching probably double that number. So that we have a parish within easy reach of about three hundred thousand.

To evangelize, Christianize this mass, your two missionaries, with their wives, have the field entirely to themselves. And beyond this circle there are regions beyond where the voice of the Christian teacher has yet to be heard. Should the Board cry retrenchment, forced on them by the apathy of the members of our home churches toward the grandest of all modern enterprises,— "God's enterprise," the dire need, the great opportunity, and the divine command would rivet us to our post and cause us to seek in new channels that which the Baptist churches of America refuse for the carrying forward of God's great work.

In our own field there is abundant oppor-

tunity for thanksgiving and every incentive to move forward. The station was opened four years ago on virgin soil. Barring the cessation caused by the riots of 1895, the work has gone steadily forward. Today our church numbers twelve native members, all but one received by baptism, and ten of whom came into fellowship Sunday, July 31, last year. The members have proven themselves of good worth.

The Roman Catholics are strong in our district and number their converts by thousands. Other societies, seeing the grand opportunities in Szchuan, are steadily moving forward, and shall our Society's work alone go limping, crippled by the withholding of gifts to God's cause, from those who profess to be his children? "There is that scattereth, and yet increaseth. And there is that withholdeth more than is meet, but it tendeth to poverty." May God help and keep us from dishonoring him, and give us to rejoice with him in the accomplishment of all his plans for a lost world.

CHINA OPENED

ROBERT E. SPEER

IT is, therefore, not solely a matter of regret that China does not leap spryly into the ways and opinions of the West as did Japan. It may be best for China and best for the whole world that she should come slowly, without "losing her face" — *i.e.*, without such a violent rupture with the past as would too harshly condemn the sages and the ways of the ancestors. Perhaps, from this point of view, the collapse of the revolutionary programme of reform, which had apparently met the approval of the emperor and included the abolition of the "wen chang," or Confucian essay, in the competitive examinations, and the substitution therefor of Western sciences and mathematics, the encouragement of a free-speaking vernacular press, and other progressive movements, was not unfortunate. China may come more soberly and safely into the new ways if brought there by conservative leaders, whether they lead willingly or overcome by the power of the irresistible forces which are driving China out from her seclusion and conceit.

For China can never go back any more. She will try to do so. When once she is set in the way of progress she will still keep turning back for another look at the days when she calmly considered herself the middle, the Celestial Kingdom, and the rest of the world was in her eyes as a petty and despicable thing. But the mills of God grind inexorably, and national monasticism is as doomed as mediæval monasticism is dead. The junks of China are bound for the open sea.

It would be unwise, accordingly, for the friends of missions to look for catastrophic conditions in China. It is undesirable that such should come. It will be better for missions that China shall move slowly, and that the spiritual motives drawing men into the church shall not be confused, as they were in Japan, with political or economic.

The outlook for missionary effort was never so bright as now. The demand for education in the mission schools was never so great. The call for books — religious, scientific, general — prepared by missionaries and issued from mission presses, was never so loud. The reception of the preacher and the evangelist was never so cordial. And whatever may in the future cloud this outlook, it can never be obscured, for the whole situation in China is but the voice of God speaking to his church: "Beloved, I have set before thee a door opened, which none can shut."— *The Review of Missions.*



STREET SCENE IN A VILLAGE OF INDIA

DAILY LIFE IN A MISSION FIELD

REV. I. S. HANKINS, ATMAKUR, INDIA

INTERESTING experiences vary the monotony of jungle life and make up for much of one's isolation. They also illustrate the real life of the people. Some are humorous, some are serious, some are suggestive, some make us glad, some arouse pity and some rightous indignation.

A HOPELESS CASE

There was a leper who, having heard in some way that I had helped a man whom native doctors could not cure, came to me hoping that I might cure his incurable disease. His fingers and toes had, many of them, already fallen off. His flesh was getting numb so that he could not feel the pricking of a pin nor even the burning of his flesh. He prostrated himself before me upon the ground, and said:

"Kuranin, sir." "Have mercy upon me." The look upon his face I shall never forget. He evidently had come with great expectation.

How sad to say to him: "I cannot help you." He was so disappointed he would not take my word for it. He had, I suppose, an idea if only I would condescend to have mercy upon him that I could really cure him. So he hung around and would not leave.

It is not at all difficult for me to imagine many of the scenes of the New Testament. Many such cases as this have made me wish for that power that the apostles had.

I have helped many people with sore eyes and have quite a reputation in this line. One day I heard a strange noise on my veranda and, to my surprise, there was a man with a cow that had a sore eye, and this man wanted me to doctor it. I told him that my medical knowledge was limited and that veterinary work was not in my line.

IN A HARD PLACE

What the educated heathen now believe concerning the true God is shown by the following: As is our custom, when touring, we went to the most central place in a certain village. There was a very large temple. I made some illusion to the many different gods and temples of India.

"But," said an educated Hindu to me, "what you see is only different names for the same, the only one God."

This man was an educated man and could not himself believe his own religion that distinctly teaches a plurality of gods. Christianity had in some way affected his belief.

I said to him: "You personally may believe what you have just said, but this is not according to your own religions."

I asked him about the god of their temple which was Siva, and the god of a near-by village, Vishna. If they are one god why should they fight and one kill the other, and the devotees of the one be threatened with eternal death if they worship the other god? This is what their religious books say concerning these two gods.

His argument is that which educated Hindus are compelled to adopt, and I meet it very often. They are trying to make their religion fit in with reason and the truth of Christianity, but their own books are against them.

THE STORY OF JESUS

It is wonderful what an impression the story of the life and work of Christ will make upon a crowd of heathen. At one place we were getting into quite a discussion over philosophy, caste and Hindu customs, but when the story of Christ's life, work, sacrifice, resurrection and ascension was being told I could hear expressions of wonder, surprise and admiration softly whispered among the crowd. The atonement of Jesus, the sacrifice for sin, is easily understood and appreciated. The resurrection, in early days with the apostles, is the climax of all our messages. How the preachers do enforce this doctrine and what an effect it has! After relating the resurrection, the preacher with power and effect will often say:

"What one of your gods that you now worship ever rose from the dead? Not one. They have been men and died as all men and saw corruption. But not so with Jesus Christ, our Savior. He arose, he ascended, he is the God-man."

The resurrection is the cap-stone of our preaching, as well as the corner-stone of belief. Positive preaching like this has produced a wonderful effect upon the heathen world. A college graduate, a Brahman, said to me:

"The resurrection of Jesus Christ is the greatest and most powerful, as well as inspiring doctrine of the religious world."

THE DOCTRINE OF SIN

We meet some strange doctrine now and then, mostly among the educated. In speaking against sin, a Brahman said: "Why do you condemn sin so strongly? Who is the author of sin?" he asked. "God was the author of sin, and consequently there was no difference in God's sight between sin and righteousness."

It is not surprising that a heathen Hindu is sinful, because the stories of the gods are most vile; too vile for moral people even to read.

The doctrine of transmigration largely effects the lives of the people, and makes fatalists and indifferent, inactive, unpro-

gressive people. A Brahman said: "The poor and non-caste were born so by the decree of God, because of some sin in a former life." Upon this kind of belief he would think it useless to treat the non-caste with kindness, or try to educate or ameliorate their condition. This doctrine makes the worst kind of fatalists. One of the most common words heard in India is: "It is my fate." This belief is responsible for much of India's condition.

Bright spots amid the gloom; light in the midst of the darkness often cheers a missionary. In a village where I had not been before, after preaching, a young man, a Christian, made himself known to us, and took us to his hamlet where he had a school of heathen children. This was a great surprise to me. It has since developed into one of my bright spots from which I expect good fruit. The story is worth telling.

Some little time before my visit these heathen Malas (non-caste) resolved that they would teach their children and improve their low condition, like some Christians whom they knew. They were acquainted with Christians that had a school and a church, which facts seem to have inspired them. They applied for admission to the village school to which they had a right to go. But because they were non-caste children the caste people gave the schoolmaster to understand that if he taught these Mala children they would take their children out of the school and break it up. So the schoolmaster had to refuse admission to the Malas. To have insisted upon their rights would have caused the whole village to persecute those helpless Malas. So they had to submit.

But they did not give up their purpose of educating their children. They immediately called a schoolmaster of their own, and in this time of famine are paying his salary, which is a great burden. The well-to-do caste people can have the benefit of the Government paid teacher, but these, the poorest of all people, must pay their own. The fact is, that caste people do not want the non-caste educated. They already had a Christian school teacher, and I thought that this was a class of people who should not be neglected. If they should become Christians they would be ambitious Christians. I had no workers among this class of people, nor any workers in that section. It looked to me like just such an opening as I had been praying for. The people soon asked that I send a preacher to their village. They promised a house. But two things were as barriers. I had no preacher to send, nor any money to employ him with if I had one. But soon light came. A man well known to these people was thrown out of employment and came to me. I told him to come back and see me the next week. The next week, as he was talking with me, a letter came from the rooms in Boston that a person had contributed the exact amount of this preacher's support to the work upon my field. This was an indication that I should enter this open door. I thanked God, took courage and engaged this man, and have sent him to this village. I am looking and praying for God's blessing in this place.

AN ILLUSTRATION OF CASTE

Some things that a missionary, especially an American, meets as he moves among the people go decidedly against the grain, and often arouse one's righteous indignation. A thing that I saw in a village while we were preaching, illustrates the condition of the poor non-caste people of India. A good crowd of people were listening, among which were seated here and there, on the idol house, logs, bandies and doorsills, Brahmans. While preaching I heard some one say in a loud voice: "Na noo Madaga vardunoor," or, "I am a Madaga," which was a signal to the Brahmans that a non-caste man was approaching, so that he would have time to step aside and not have the shadow of the Madaga fall upon him which would polute the Brahman. I looked

and saw this Madaga crouching down as if in fear, and looking intently at a haughty Brahman just ahead, sitting in his doorway. The poor Madaga kept his eye upon this man, and with back bent he went crouching along like a dog, looking in mortal fear lest perchance in escaping this haughty Brahman, ahead of him, he might run into somebody else. It would have been an offence sufficient to have caused a beating if this Madaga had, without sounding his trumpet before him, let his shadow fall upon any Brahman. This Brahman arose from his doorsill, went inside the house and closed his door, while the Madaga hurried by. After he had got to a safe distance off he raised himself up and went along as if he was used to such things. Then the door opened and the Brahman's head came out and looked up the street to see if the Madaga was at a safe distance. Seeing that there was no danger, he came out of the house and sat down again and listened to the preaching.

Such sights as this show the social position of the non-caste in its true light. One such example is worth a whole essay. It is no wonder that the missionary's indignation and sympathy is aroused for these slaves. And it is no wonder that these poor people confide in the missionary. The missionary, instead of treating these non-caste as dogs, calls them near him and they tell him their woes. My heart often aches for these oppressed classes. When any Indian orator says that Hinduism teaches the brotherhood of man, just remember the above example which is a fair example of the whole system of caste. Caste destroys all brotherhood.

BAPTISTS IN ENGLAND

THE English Baptist "Handbook" for 1899 is summarized as follows: It gives for the 2,697 Baptists churches in Great Britain 1,951 pastors in charge, 5,111 local preachers, 355,218 members, and 525,533 Sunday-school scholars, with a record of 16,805 baptisms during the past year. New chapels affording 14,532 sittings were erected during the year at a cost of $350,295, while $238,400 was expended in chapel improvements, new schoolrooms, etc., and $385,565 of debts was paid. In foreign countries the "Handbook" mentions 98 Baptist churches in Russia, with 19,103 members, 6,152 Sunday-school scholars, 526 teachers, and 237 local preachers; 564 churches with 39,133 members in Sweden, and in Italy 42 churches, with 1,430 members, 1,127 Sunday-school scholars, 90 teachers, 25 local preachers, and about 175 baptisms during the year. For the whole world, including the United States, the colonies, and all the missions, the registry gives 56,682 churches, 38,721 pastors and missionaries, 5,136,215 members, 2,414,241 scholars in Sunday-schools, and 237,714 baptisms during the year.— *The Watchman.*





AMERICAN BAPTIST MISSION COLLEGE, ONGOLE, INDIA — MAIN BUILDING

AMERICAN BAPTIST MISSION COLLEGE, ONGOLE, INDIA

FROM THE COLLEGE CALENDAR FOR 1899

IT was in March, 1874, that the first piece of land, now occupied by the American Baptist Mission College, was purchased by the Rev. J. E. Clough, D.D. The price paid was approximately 200 rupees for about eight acres where the principal's bungalow and the main college building now stand. The money for its purchase was donated by Mr. Thomas, a supervisor in the Government Public Works Department, who had given 600 rupees to Dr. Clough with the idea of providing means for the establishment of a school for the caste girls of Ongole. But with Mr. Franklin's entire approval it was used, instead, for the purpose above stated. The balance of the 600 rupees was spent in sinking a well and in planting a grove of margosa trees upon the premises.

Later, in the same year, petitions were sent to the American Baptist Missionary Union and to the Woman's Baptist Missionary Society, both of Boston, U. S. A.; to the former, asking that a qualified man be sent out from America to devote himself to educational work at this place, to the latter, asking for money to erect a dwelling-house for the principal and a building for school purposes. Both these petitions were granted. The Rev. A. Loughridge was appointed and designated to this work. Accompanied by his wife, he arrived at Ongole in December, 1875. The Woman's Society had meantime granted the sum of $3,600, equal at that time to about 9,000 rupees for the buildings.

The mission work at Ongole and in the vicinity had been, from the very first, remarkably successful. Dr. Clough, the first resident missionary, came in 1866 when there were practically no Christians for miles around Ongole, and already, in 1874, there had been gathered a church of almost three thousand members living in more than 250 villages within one hundred miles of Ongole. By a providential combination of circumstances, a most indefatigable evangelistic missionary came to the field just at a time when there was going on a most noteworthy religious movement among the Madagas or leather workers of this section. Every year, even before the great ingathering that followed the famine of 1876–77, saw hundreds from this class of the people received into the church.

To provide a means of education for the children of these Christians, who had come from the lowest stratum of Hindu society, and who were thereby shut out of what few schools were then in existence in this locality,

and also to furnish teachers for the village schools that were springing up among the Christians, and pastors for the churches, were the primary purposes in the establishment of the school.

The desirability of having a school of higher grade for the whole mission seems to have been early felt, for at a conference of the mission held at Nellore in March, 1875, the following resolution was adopted: That in our opinion the time has come when a college for the education of Christian young men connected with the American Baptist Telugu Mission should be founded.

Mr. Loughridge began the work of building in April, 1876, and in 1877, in the midst of the terrible famine of that year, completed the principal's bungalow and the south wing of the present college building, consisting of three rooms. In the fall of the same year, 1877, the school was opened with about thirty-five or forty pupils, mostly, if not all, either Christians or the children of Christian parents. Owing to the distressing condition of the times, to the poverty of the people, as well as to their ignorance and lack of appreciation of the advantages of knowledge, or else to some other circumstances unknown to the writer, Mr. Loughridge soon came to the conclusion that the time had not yet come for the establishment of such a school as was contemplated. The school was, accordingly, closed after the spring term of 1878. Mr. Loughridge soon left Ongole for Secunderabad, and from there was transferred to Hanamakonda, in the Deccan, where he remained as a missionary a few years and then returned to America. He was for a number of years Professor of Latin at the State Normal School of Iowa, but is now President of Bishop College, Marshall, Texas. This ends what may be termed the first period of the history of the college.

The school was in abeyance from the spring of 1878 for about two years, or until April, 1880. A second time it was Dr. Clough who took the initiative in its restoration. He had been as far as England to accompany his wife and children on their way to America. On the way up from Madras by the Buckingham canal, he happened to meet the late Hon. J. Grose, who was then Collector of the Nellore District, at a place called Durajapatam. The school project at Ongole was discussed at length. The collector strongly urged that it be resuscitated and promised whatever assistance was in his power. This is considered by Dr. Clough to be the real birth of the college. This was in July, 1879.

A new effort was made. A request was sent to America for another principal, and the man selected for the work was the Rev. W. I. Price. He arrived at Ongole in the fall of 1880. Meanwhile, Mr. Edward A. Kelly was called from Nellore to start the school. The middle school classes were opened in April, 1880, and the high school classes in July of the same year.

It so happened about this time that there was in Rangoon, Burma, a missionary of the Missionary Union who had nearly concluded that he must leave India owing to the continued ill-health of his wife. This was the Rev. W. R. Manley. It was thought, however, that if a trial should be made on this side of the Bay of Bengal the dry air of Madras might be more conducive to Mrs. Manley's health. As the situation in Ongole was not very attractive to Mr. Price, it was proposed that a change be effected, that Mr. Price be transferred to Burma and that Mr. Manley come to Ongole to take up the school work. This was sanctioned and the change took place in August, 1881. The first candidates for the matriculation examination of the University of Madras were sent up in December of that year and two passed. Mr. Kelly left the institution in 1882 to take up a position in the Salt Department of Government.

Under the care of Mr. Kelly and afterwards of Mr. Manley the school grew rapidly, and it soon became apparent that the original building of three rooms was

entirely inadequate to the needs of the institution. Accordingly when Dr. Clough went to America in 1884, he undertook to raise funds to erect a building more suited to the growing needs of the school. He succeeded in interesting in the project two wealthy men, Mr. John D. Rockfeller of New York and Mr. William Bucknell of Philadelphia, each of whom gave $5,000 (about 12,500 rupees) for the building fund. These sums, together with a supplementary sum of 5,000 rupees granted by the government, was spent in the erection of the two-story body and the north wing of the college. These additions were completed in 1889.

In the spring of 1887 Mr. Manley left the school and for a year supplied a vacancy in the evangelistic work in Madras before taking his furlough. Upon his return in 1890 he was put in charge of the station at Udayagiri. When he left the school there were about one hundred and forty-five students enrolled.

Among the teachers engaged in the school during this time may be mentioned: Henry Joaquin, T. Subba Rau, B.B., H. Arbuthnot and Y. Punayya Nadar, B.A. After Mr. Manley's departure the school was placed in charge of Mr. J. S. Martyn, a Master of Arts of the Madras University, as head master. He remained at the head of the school until July, 1890. In April, 1890, the numbers on the roll had risen to 181, and this in spite of the fact that a Hindu school had been started in the town in rivalry. Among others, the following were upon the teaching staff for longer or shorter periods under Mr. Martyn: N. Seshagiri Aiyar, B.A., M.P., Samuel Nadar, B.A.

In July, 1890, Mr. K. Venkateswara Aiyar, B.A., L.T., was secured from the Teachers' College, Saidapet, to become head master. The Hindu school of the town, which had been in a precarious condition for some time, finally collapsed in the summer of 1891, and most of the pupils came to the mission school. These swelled the numbers to 265 in August, 1891. From the resumption of work in 1880 to the year 1891 may be called the second period in the history of the institution.

In 1891 Dr. Clough again went to America on furlough. While at home he was commissioned by the Missionary Union to raise $50,000 as a permanent endowment for the institution. The time was thought to have arrived when the original plan of raising the school to the rank of a college should be carried out. The $50,000 was raised and has been invested in reliable securities in America. This endowment is of great service to the college as it guarantees its permanency and advancement, besides relieving the Missionary Union of a large part of the burden of its financial support. Dr. Clough was also instructed to procure two men from America to become Principal and Vice-Principal of the college. Mr. L. E. Martin, M.A., and Rev. O. R. McKay, M.A., who were selected for these positions, arrived in Ongole in December, 1891.

The institution was formally affiliated to the University of Madras as a second-grade college in August, 1893, and it was opened for that work on Feb. 7, 1894, with special exercises. The first class consisted of five students. The first students were sent up for the first examination in Arts in December, 1895. At the same time the Primary Department was abolished.

In September, 1894, Mr. McKay was obliged to leave India on account of the alarming state of his wife's health. He soon after resigned his connection with the Missionary Union and the college, and accepted the pastorate of the Baptist church in Warsaw, N. Y., where he still remains. In October, 1895, Rev. J. M. Baker, M.A., arrived in Ongole to take the place left vacant by Mr. McKay.

In September, 1897, a grant of 1,000 rupees was made to the college by the Missionary Union for the purchase of books for the library, and also 8,500 rupees for the erection of some additional dormitories for the Christian students and for the extension

of the college building, so as to enable it to accommodate the increasing number of students.

GROUNDS, BUILDINGS AND HOSTELS

The college occupies a campus of twenty acres, situated on the eastern side of Ongole. A fine new government building is being erected to the west of the campus. The land of the new Bezwada and Madras railway skirts it on the east, a large garden and grove lie to the north, and the Vice-Principal's compound takes up nearly all the land on the southern side. It is, therefore, impossible for any unsanitary hamlets to spring up in this part of the town and pollute the refreshing sea-breeze which comes in the evening from the Bay of Bengal only eight miles distant.

The land is drained by a gentle slope which takes the water far off on the plains to the north; and the grove of margosa trees, planted in 1874, has now become large enough not only to beautify the campus, but to shelter it from the fiercer rays of the sun.

The minerals that predominate in the soil of this section are iron and sulphur. It is claimed by professional men that the existence of these two minerals in the drinking water has had much to do in making Ongole to be classed among the most healthy places of India. The lower strata of rock come to the surface and form the hills above Ongole, and it is probably due to this fact that the best wells contain springs which have never failed.

The buildings connected with the college are of a substantial character. The foundations are well laid, and the heavy brick and stone walls and teak trimmings will serve many generations. The main building is cruciform, and contains nine large recitation rooms and a hall; the latter forming the second story of the body, is used for daily morning prayers, for examinations, for societies, and for public meetings connected with the college. Want of room has made it necessary to use the hall for class-room purposes also. This building is in many ways admirably furnished for efficient class-room work, but the increase in the number of students and classes make certain additions necessary. It is proposed to expend about 10,000 rupees in enlarging and refitting. The work will be commenced immediately upon receipt of the government's sanction.

There are at present no hostels for Hindu students. It is hoped that, as time goes by, some Hindu gentlemen will build and endow, under such rules and management as they may see fit, a number of hostels for the accommodation of non-resident Hindu students. Through the kindness of several American gentlemen, five well-built hostels and a dining-hall have been erected for Christian students. The room is yet insufficient, and more will be built as funds come in for the purpose.



THE GREAT TEMPLE OF MADURA, SOUTH INDIA

BY REV. J. N. CUSHING, D.D., RANGOON, BURMA

(SEE FRONTISPIECE)

MADURA, the central city of the Tamil population of India and the headquarters of a large and prosperous mission of the American Board, is situated 350 miles south of Madras. Taking the evening train at Madras, on the South Indian railway, the traveler has a cool night ride over a great level plain and arrives at Trichinopoly at dawn. From this place there is a change of scenery. The train begins an ascent of nine hundred feet to Dindigul. On either side are sharp-cut hills with great picturesque variety of form, back of which rise high mountains that afford sanitaria for the heat-stricken dwellers of the plains. On approaching Din digul, its celebrated port built on a precipitous rock rising 280 feet above the town, is the most prominent object that greets the eye. This port has been the scene of many sieges in Indian warfare. The English took it from Tippoo Saib in 1783 and they were confirmed by him in the possession of the port in 1792. The Lower Pulney Hills on the north and the Sirumalyas on the south afford a pretty environment to the town. On descending towards Madura, the country spreads out into a well-watered plain covered with rice cultivation and dotted with many groves of cocoanut palm and clumps of large fruit trees. The greater portion of the region is made productive by an irrigation scheme carried out by the English government. A large stream of water runs along a plateau on the western side of the mountains and formerly, by a short descent to the coast of Western Hindustan, fell into the sea without benefiting any region. A great dam was thrown across the course of the river and a large artifical lake was formed. A tunnel of nearly two miles was excavated through the mountains, by means of which the water was led through to the eastern side of the mountains and made to furnish abundant irrigation to the plains of Madura.



Madura is a Hindu city of two hundred thousand inhabitants. It was formerly surrounded by walls, but these have been so thoroughly removed that scarcely a vestige of them remains. A Hindu city is always repulsive on account of its filthiness and Madura is no exception. One glance into the interior of the low, mud-built houses is quite enough to satisfy the inquisitive westerner. Black, putrid pools of disease-breeding filth lie about the houses and pollute the air with their offensive odor. Sluggish streams of the same dark, thick filth slowly find their way down the shallow gutters that constitute the surface drainage system of the city.

The principal objects of interest are the famous Hindu temple, the palace, and Tippokalam. The temple is the largest shrine of Hinduism in India and one of the most noted. It is, perhaps, the best specimen of Hindu architecture. The area covered by it is twenty acres, lying in the center of the city. The temple is surrounded by a stone wall more than twenty feet high. Above the four great entrances rise high, massive towers in the form of truncated pyramids. The lower portion of these towers is built of carved stone. Above rise nine lofty stories, which are covered by the weird and grotesque figures of the gods of the Hindu pantheon wrought in painted stucco work. The fine impression which photographs of these towers produce is greatly impaired by the tawdry coloring and uncouth workmanship which personal inspec-

tion reveals. A broad, open space, extending around the four sides of the temple, separates the outer wall from the main building. In the center of the main building is a dim, cloistered court with stone pillars and roof. Here and there are gloomy shrines with hideous images barely visible in the light of a flickering candle, before which devotees are kneeling. Much of the carving that decorates the pillars is coarse and often obscene. At each corner of this interior court are four square outer courts with deep, pillared corridors for walking that surround great square baths of green, slimy water open to the sky. Many were bathing in the filthy water and drinking it without the slightest hesitation. The temple contains a treasury with a vast collection of precious stones. Some are of enormous value. The stones are generally uncut. They are under the care of seven trustees each of whom has a separate key, lock and seal, so that the treasury cannot be opened except in the presence of all. By this arrangement the safety of the jewels is insured against pilfering by any one of the trustees, among whom there is a mutual distrust. One part of the temple is dedicated to Siva and the other part to his wife, Prenatchy. The shrine of the latter is most frequently visited, and the worship is often conducted with many licentious orgies. The very relation supposed to exist between the god and the goddess teaches immorality. They live together as husband and wife, but without marriage. They are to be married every year, but each year during the centuries, when the marriage ceremony reaches a certain point, a Brahman sneezes and the rite cannot be consummated. Hence the divine pair have never yet been properly married. This is only one of the many immoral phases of Hinduism which Swami Vivekananda held up as a sublime faith to the admiring ladies of Chicago at the Parliament of Religions.—*Zion's Advocate.*

HINDU FESTIVAL ON THE GANGES



LIFE AMONG THE TELUGUS. VI.

PROF. A. A. NEWHALL, NEW ORLEANS, LA.

IN a large bazar like that of Secunderabad, for instance, which occupies the streets of more than half a square mile, there is a general classification of business; those who deal in certain lines being found together in a certain locality. There is the "cloth bazar," the "furniture bazar," the "medicine bazar," the "iron bazar," etc., these names sometimes serving in place of street names. Then there is the "market," where meat, fruit and vegetables are sold.

The individual shops in these bazars have usually small openings in front, but the goods are packed closely on shelves, in boxes and drawers, and behind or above is a store-room or "gadúngi" (corrupted into the English "godown") for reserve supplies. In the Secunderabad bazar you can find broadcloth and silk, laces and buttons, gloves and hats, bedding, good sets of furniture, second-hand books, nails, screws, glass, paints and tools of all sorts, sugar, soap and sago, writing-paper, canned goods and Davis' Painkiller; in short, almost anything required by natives or Europeans. Each merchant has an astonishing variety of goods in his line. Many of these men would pass for shrewd practical business men in any country. They import goods and understand foreign exchange. Though wealthy, they continue to give personal attention to their business till they retire altogether. They will serve you politely, take great pains to find what you want, and if they haven't got it will try to sell you something else in its place, so as not to let you go away without buying something.

The candy merchant has an attractive show of goods for one who is fond of sweets. Here is one at Hanamakonda, surrounded by products of his own manufacture. He has sugar-drops, a kind of sweet macaroni made of pea flour, cakes of cocoanut and white sugar cut into diamonds, balls of brown sugar and pea flour flavored with something pungent, and many other strange mixtures, to which must be added the contributions of flies and dust, unless he is more careful than most of his kind.

The most disagreeable part of trading in a bazar is the "bargaining" over the price. Unless you know the value of the goods you desire and know the merchant has a "fixed price," you may be sure that the "asking price" is far above the proper price. To beat a man down on his price is disagreeable business, but you will have to come to it in India if you do not wish to be robbed.

Some fine day, just as you are preparing for your after-dinner nap, you will hear a loud cry outside: "Harker!" "Harker man!" It is a "madras hawker," a traveling merchant, who has brought his shop with him in trunks and begs the privilege of unstrapping them upon your veranda and showing you what "nice things" he has, "nice things, mam; very cheap." You tell him that you are well supplied and do not need anything, but he insists on just showing them to you, although you protest that it will be of no use as you shall not buy a single thing. "Never mind, mam; no trouble, mam; madam only look and see what nice things." You consent, you look, you get interested. Surely there is a fine bargain that you ought not to let slip. You try to "settle the price," for these men, of all others in the business, know nothing of a "fixed price." You get down to his lowest terms. "Lowest price, mam; not one pice less." You don't want it at that price, but make a final offer of a little less. He does not accept at first, but begins to pack up his things. You half regret that you did not give him his own price, but you have said it as "your last word." Presently



MOHAMMEDAN BUTCHER'S SHOP, HANAMAKONDA, INDIA

he tosses out the goods: "Take, mam; cheap, mam; too cheap." You count out the rupees, well pleased with the transaction — for a while at least — till some friend calls, who tells you she has lately bought the very same thing in the bazar for one-fourth less.

The occupations of the Telugus are so numerous that it would be difficult to enumerate them all. We must not, however, pass over a few others of the more important classes or castes. There are the shoemakers of two kinds, the Madagas, who make sandals as well as tan leather, and another low caste branch who make shoes, the difference being that sandals are a clumsy covering for the bottom of the foot held on by straps and loops which are sometimes ornamented by threads of lead wrought into crinkles, dots, and stars. The shoes are of red or yellow morocco, with the sharp-pointed toes turned up like the front of an old-fashioned skate, and the back, where the stiffening ought to be, turned down flat into the inside of the heel. What keeps them on then? Why, a sort of grasping pressure with the toes. The heels flap loosely at every step, frightening away the snakes and also announcing the wearer's coming long before he reaches your door.

Then there is the washerman (*sākali*), who whitens your linen beautifully, though at a considerable sacrifice of the texture, and is particularly hard on buttons, for he slaps his clothes upon a bare rock instead of rubbing them on a board, and your garments come back not only minus their buttons but with more buttonholes than you can well use.

The barber, too (*múngulavädu*), makes his regular visits if you have any shaving or haircutting to be done. He carries, besides his razors and shears, a set of small tools — chisels, knives, and tweezers — in his basket. What are these for, pray? To trim your toe and finger-nails, to be sure, and to pull out the hairs growing in your nose and ears. In addition to these accomplishments he pretends to be something of a doctor, and he will undertake some of the



TELUGU TODDY SHOP, HANAMAKONDA, INDIA

most difficult operations known to the surgical profession. He is, withal, the newsvender of the village, indispensable and highly appreciated in the absence of daily papers. In fact, he is the counterpart of the European barber of two centuries ago.

The butcher's stall, though not an institution of the vegetarian Hindus, is found in every considerable Telugu village in which there are Mohammedans. The Madagas, it is true, slaughter animals and eat their flesh, but they are after hides and are not particular about the vital condition of the animals they take them off of. They may be old and tough or only half alive, from injury or disease, or they may already have died a natural death before coming into their possession. In any case they would scarcely be able to furnish a pound of meat really fit to eat. Europeans always look elsewhere. We, in Hanamakonda, patronized our Mohammedan friends.

There is another institution which we must notice, located, as a rule, like the last, on the outskirts of the village, the toddy-shop or beer-saloon of the Góundlu or "tree climbers," who cultivate or hire groves of date-palms and palmyras, from which they draw the sap daily. This sap if collected in the morning, by afternoon ferments sufficiently to become intoxicating, and the selling lasts from that time until dark. The outfit is very simple, a few earthen pots to hold the stock and some half pint earthen dippers, with which the drink is measured and poured into the mouth, in a small stream through a funnel made of leaf or paper. The customers squat around upon the ground waiting for their turn.

The quantity drunk depends upon the effect desired. What he can buy for one "dub" (one-third of a cent) will warm up the customer nicely, two or three dubs' worth will make his "eyes red," tarrying and imbibing a little longer will make him wonderfully cheerful and talkative, and, if he wishes it, more will make him drunk.

This last degree, however, can be more quickly arrived at by patronizing a sister institution, the spirit-shop or first-class liquor-

saloon of the village, open all day and half the night, and under a shady awning, where "tired" patrons can lie down and sleep. Here, arrack (distilled from rice) and several kinds of European spirits can be had by the great-spoonful or by the bottle.

The example of Europeans has done much to encourage the drinking habits of natives and so to foster these institutions. At a temperance meeting in London a few years ago, a missionary, just returned from India, said "that Christianity had been caricatured in India, in consequence of the drinking habits of Englishmen. A learned pundit once said to him, speaking of a certain man, 'That man will soon become a Christian.' 'What do you mean?' 'Why, he drinks brandy-and-water!'"

India is full of so-called "doctors." The Telugus have their share of them. But they are the degenerate successors of an ancient and respectable profession, upon which the western world was dependent for instruction until about two hundred years ago. Says Sir W. W. Hunter: "European medicine, down to the seventeenth century, was based upon the Arabic." "Arabic medicine was founded on the translations from the Sanskrit treatises, made by command of the Kaliphs of Bagdad, 750–960 A.D." And again, "The works of the great Indian physicians, Cháraka and Susrúta, were translated into Arabic not later than the eighth century." He says further, "Indian medicine dealt with the whole area of the science. It described the structure of the body, its organs, ligaments, muscles, vessels and tissues. The *materia medica* of the Hindus embraced a vast collection of drugs belonging to the mineral, vegetable and animal kingdoms, many of which have been adopted by European physicians. Their pharmacy contained ingenious processes of preparation, with elaborate directions for the administration and classification of medicines. Much attention was devoted to hygiene, to the regimen of the body and to diet." Though "the chief seat of the science was at Benares," "Indian pharmacy employed the weights and measures of Provinces still farther to the southeast; namely, Magadha and Kalinga." The latter word is an ancient designation of the Telugu country. You and I may today be enjoying the benefit of discoveries in pharmacy, made centuries ago by the ancestors of the Telugus.

The decline of this ancient profession is thus described by the same author. "The best era of Indian medicine was contemporary with the ascendancy of Buddhism (250 B.C.—720 A.D.) and did not long survive it." "As Buddhism passed into modern Hinduism (750–1000 A.D.), and the shackles of caste were re mposed with an iron rigor, the Brahmans more scrupulously avoided contact with blood or morbid matter. They withdrew from the medical profession and left it entirely in the hands of the Vaidyas, a low caste, sprung from a Brahman father and a mother of the Vaisya or cultivating class. These in their turn shrank more and more from touching dead bodies" for practice and "the abolition of the public hospitals on the downfall of Buddhism must also have proved a great loss to Indian medicine. The series of Mohammedan conquests, commencing about 1000 A.D., brought in a new school of foreign physicians, who derived their knowledge from the Arabic translations of the Sanskrit medical works of the best period." "The decline of Hindu medicine went on until it has sunk into the hands of the village Kabiraj, whose knowlcdge consists of jumbled fragments of the Sanskrit texts and a by no means contemptible pharmacopœia, supplemented by spells, fasts and quackery." [Indian Empire, pp. 107–109.]

Nothing could describe better than these last words the modern native Telugu physician or *Vaidudu*. His treatment is always heroic, consisting in large and nauseating, often poisonous doses, administered in the most reckless manner.

European missionaries are often called

upon by natives, both Christian and heathen, for medical advice, when the services of a regular physician are not available, and in the case of common diseases they generally meet with a good degree of success, especially where hygienic measures are of more value than medicine. But just as the missionary gets the case well in hand, a native doctor sometimes steps in, between himself and his patient, to thwart his best efforts. A case of this kind occurred in the writer's experience at Ramapatam.

A valued school teacher from the Bulgi caste, not professing to be converted, but often expressing his general belief in Christian truth, was disabled for work by intermittent fever and applied to us for medicine. We gave him the ordinary remedies and apparently with the usual success, and we expected to see him in a few days back at his work. But he did not come, and his continued absence was explained by his family as due to some lingering weakness, but no medicine was asked for and we ceased to feel any concern about him. After fifteen days or so his son came with an urgent request that I would come immediately to see his father, who seemed to be dying. I hurried over and found him, indeed, in a critical condition. He frankly confessed that he was paying the penalty of his own folly. When he began to improve under my treatment, his family was not satisfied, and, when a native doctor came along and agreed to cure him in "three days," he reluctantly yielded to the importunities of his wife and children. But instead of getting better he grew worse. Then another heathen doctor was called who promised to bring him around all right in "five days." The teacher, much against his own judgment, yielded again to their importunities. He still grew worse, and only when he was past all human help, as it proved, did they send for me.

"What can I do for you, Ramanjayya?"

"Nothing, sir; it is too late to do anything now."

"But tell me, Ramanjayya, in view of the near prospect of death, does your Hindu religion give you any comfort now?"

"No, indeed; I have got through with all that *stuff*," with an emphasis on the last word and a look and gesture of disgust. "I believe only in Christ," he continued; "I pray only to him."

After repeating and reading to him some of the precious invitations and promises of the gospel, I prayed with him, and in a few moments he breathed his last.

Another man to whom I was called, also in an interesting state of mind, religiously, though not so far advanced in the acceptance of Christianity, was helped by some fever medicine, and I had many an earnest conversation with him during my visits concerning the only true remedy for the disease of sin. All at once he disappeared and after some days I heard that he went back to his relatives in Nellore and that, instead of putting himself under gratuitous treatment at the government hospital, he dosed himself with the poisons of some native doctor until he, too, died.

Such cases are not uncommon. The most bungling experiments of unprofessional Europeans are, as a rule, safer for the natives than the professional services of these "regular" Hindu physicians. Many Hindus and Mohammedans have, however, under the instruction of European physicians, and by practice in the government hospitals, become quite skilful in their profession.





FEEDING ONE THOUSAND

REV. GEORGE H. BROCK, KANIGIRI, INDIA

IN the compound of the American Baptist Missionary Union, on May 24, 1898, the poor to the number of one thousand of all classes were given enough grain for two meals each. Seated on chairs are the chief officials of the town with the missionary. These officials helped the missionary. In front of them is a picture of the Queen. Standing at the back are the servants of the officials. Bags of grain are on the ground. Some loose grain also and beside the loose grain, standing, are two men, one giving, the other receiving the grain.

After speeches by the two leading officials, explaining about the day, the people said salaams to the donors of the grain (Christians from America) and then the distribution began and so did the noise, for, although each had a ticket, they feared they might not receive their grain. However, all were served and went away happy, and so we celebrated the queen's birthday in an inland town in India in 1898.

THE VEERASAMI FAMILY

REV. DAVID DOWNIE, D.D., NELLORE, INDIA

SOON after our arrival in Nellore in 1873, our attention was attracted to two bright little fellows in our day-school; the older was A. Subbiah and the younger was A. Chinna Veerasami. In 1875 the father of these boys died. Some three months later the mother brought her two boys, Subbiah and Veerasami, and requested us to receive them into the boarding-school, as she was no longer able to support them. We were only too glad to get them, for at that time our schools were not as popular as they are now.

We had been so troubled by parents bringing children to school and after a little while taking them away, before they had learned much, that we demanded a written agreement from parents to let the children



RAILROAD BRIDGE OVER THE PENAAR RIVER, NEAR NELLORE, INDIA

FORMERLY it was a tedious journey by cart and canal from Madras to Nellore and the stations of the Telugu mission further north. For several years there has been a railroad to Nellore, but the wide stretch of the Penaar river was an obstacle to its extension. This has now been overcome by the building of the fine bridge shown above, and the missionaries at Ongole and other stations of the northern portion of the Telugu mission are brought within twenty-four hours of Madras. This bridge means much in comfort to them.

remain at least three years. So we did respecting these two boys.

It was a touching scene to witness this poor widow giving up her boys, and it would have been much more so had we known that it was her last interview with them. In less than a week the news came that the mother was dead.

The two little sisters, Mukanda and Tiny, and the old grandmother were thus left helpless. The oldest of the family, Pedda Veerasami, had been attending the Free Church school and at the same time serving as a table boy in a gentleman's family. The great famine of 1876–78 was impending and everything looked very dark, so we literally adopted the whole family and brought them all into the compound.

In 1878 the three boys went to the Ongole high school. But they stayed only eight months there. Pedda Veerasami was elected pastor of the Nellore church and at the same time he continued his studies at the Free Church school.

In 1880 Pedda Veerasami and Subbiah went to the seminary, while Chinna Veerasami continued his studies at the Free Church school.

A. Pedda Veerasami is now the efficient assistant of Dr. McLaurin at Ootacamund.

A. Subbiah is the able and honored pastor of the Nellore church.

A. Chinna Veerasami became treasury clerk in 1884, and has continued to serve the mission in that capacity ever since. He has distinguished himself as an accountant. For the past seven or eight years I cannot recall a single error in any of his accounts. His handwriting is like lithography.

Little Tiny and the grandmother both died some years ago, but not till they were both hopefully converted to God.

A. Mukanda is a teacher in our girls' school and a great favorite.

All in all, it is a remarkable family and has richly repaid all the labor and money that has been spent upon it.

KANAMALACHERUVU; OR, THE TANK OF THE MOUNTAIN PASSES

REV. F. KURTZ, VINUKONDA, INDIA

THIS is the name of a village where a number of Christians live who are connected with the American Baptist Mission at Vinukonda, India. It is in the center of a valley about six miles long and two wide and surrounded on all sides by mountains and jungle. It takes its name from the large irrigation tank at the lower end of the valley.

THEN

Here at a little distance from the houses of the caste people was, twenty-five years ago, the hamlet of the outcaste shoemakers. Their principal business was the tanning of hides and the making of sandals. Thousands of cattle came every year to graze in the jungle.

By a queer Indian custom, as soon as an animal dies, it becomes the property of the shoemakers. The owner has no more claim on it. The shoemakers remove the hides and bones, and generally ate the carrion also. The remainder was allowed to be eaten by crows, kites and vultures. The Hindus are too lazy to bury any dead animals. These people were no worse off than most of the shoemaker caste in India. Morally, they were in a fearful state. Feast ing on carrion, their houses vile with smell of decaying flesh, their persons filthy, it was no wonder the caste people would not allow them to live near them. When a long way off one might see numbers of large kites and vultures sailing in the blue sky, and when a little nearer the fearful stench would soon inform you that the Madaga or shoemaker hamlet was near. Besides feasting on carrion these people were drinkers of toddy (the intoxicating juice of the palm tree). Cholera and small-pox came every year or two and carried off some of their number, but they did not mend their ways. Many of them were thieves and some of them were frequently in jail. Polygamy was common among them. Several men had two wives each, some three and one man had even four. Their ignorance and wickedness was beyond description. With all this they were ardent worshipers of the god Rama, in whose honor they erected near their houses a mud and stone temple.

Finally the Christian preacher came with the gospel to those loathsome people. When the missionary used to visit them the elders would run away and hide in the jungle, not caring to be rebuked for their sins. After hearing the gospel for some time, they tore down their Ramaswany temple, the men cut off their filthy tufts of hair and all began to reform generally. When the missionary again came they were baptized upon a profession of their faith in the Lord Jesus.

NOW

Twenty-five years have come and gone. Let us visit these people now. They still deal in hides and make sandals, but the carrion and filth are no longer seen. Their houses are quite clean now, as clean as the houses of their richer caste neighbors. Their old sins are no longer seen. No man has more than one wife now. Ignorance is gradually giving way to enlightenment. For many generations not one of their ancestors was able to read a word. Now one of their number is a preacher. Many have learned to read and write. The Bible and hymn-book are now found in their houses. Several of their children have passed the Fourth Standard in the Vinukonda boarding school.

Now when the missionary visits them they come to tell him of their troubles and successes. In the evening they all gather for prayer and praise. All come, men, women, children and babies. The women and girls are all singers. They sing from memory by the hour; so also do the men

and boys. First the women sing, then the men, then all sing together.

Such singing I have never heard in any other village. Then an old ignorant man repeats many verses of poetry of which the people of India are so fond. He cannot read, but he has committed them to memory and sings and recites them in many villages, thus preaching Christ to many. After the sermon comes the collection. The elders bring one rupee each. In a little while the sum amounts to six rupees. This would be equivalent to a church in America giving about $30. This was given in addition to their regular Sunday contribution and the support they give their preacher which is mostly in kind. Thus has God changed these vile people to be saints of the kingdom of heaven. This is only one village. In many villages of the dark lands of Asia the American Baptists have seen just such changes wrought under the blessing of God.

NATIVE CHRISTIANS IN THE PLAGUE

REV. FRANK H. LEVERING, NELLORE, INDIA

SO much is said in criticism of the native Christians by even those who ought to be their friends, that words of appreciation from those who are not missionaries, or engaged in missionary work, are appreciated. Accordingly, I send you an extract from *The Indian Medical Record*, published in Calcutta, dated Nov. 16, 1898, in which the writer commends the conduct of the Christian community of Bombay during the recent plague epidemics. I include in my quotation what is written concerning two other classes of the community.

"Mohammedans and Parsees suffered from their dislike of going to hospital. A number of sick Parsees were secretly moved from affected to non-affected quarters of the town, and thus was set in motion what the report calls a 'Parsee Plague Current.'"

"However, the leaders of the community atoned for the malpractices of their less enlightened brethren by the energy with which they built hospitals and health camps. As to the Christian communities, who were also severe sufferers, one main source of infection among the Christians came through the nurses and other servants in the houses of rich Parsees. *They contracted plague in the discharge of their duties, and were sent to their own homes to die.*

"But this was not the whole source of infection among the Christian community, for it was carried by sick rats." The committee offers a tribute of respect and admiration to the conduct of the Christian communities during both epidemics. It is remarked that whoever the patient, and however well and dearly cared for at home, if the case were declared plague, or suspicious, wife, daughter, or son were voluntarily sent to the hospital, and all arrangements to disinfect were attended to without demurrer. *It would have been well for Bombay if the example of Christians had been more widely followed.*

Two or three things are suggested:

First.— The Christians faced the danger and did their duty.

Second.— They were law-abiding, and furthered the efforts of those who were trying to stamp out the pestilence.

Third.— They were self-sacrificing, and separated themselves from their families when the public good demanded it. Those who know the Christians are well aware that family ties are as strong among them as among other Orientals.

Fourth.— They acted with more intelligence than the other communities. They probably did not understand the reason why segregation was practiced, but they recognized that the English officials were trying to enforce it for the good of the whole people.

SUDRAS COMING TO CHRIST

REV. F. W. STAIT, UDAYAGIRI, INDIA

[Nearly all the converts to Christianity in the Telugu mission have come from the Pariahs, or those not counted in the four great castes of India. This account of an awakening among the Sudras, the lowest of the four castes, will be read with great interest. It marks a new departure in the mission work among the Telugus.]

AS we were returning to our tent from a day of preaching among the outcastes there, right in our pathway was a Sudra village. As we entered it silence reigned. Then it was broken by a few dogs which had discovered the strangers. We waited a little while, but the villagers had only just returned from the hills, where they had been herding the goats and cattle, and were now busy securing them safely for the night, milking them and feeding the lambs whose shrill bleating was the only sound that we could hear.

I told the preachers to come with me and led the way to a fine tree, took up my concertina, and we sang praises to the Lord Jesus. One by one the people gathered until in the dusk ninety or a hundred faces gazed eagerly at us. Darker and darker it grew, and setting aside my instrument I spoke to them of Jesus, the "Light of the World," likening their spiritual darkness to the shadows that wrapped us round like a thick pall. How they listened! What a relief to talk to people who were really awake and eager for the truth. It was an inspiration. At last I asked them if they were satisfied with idolatry and drew from them the confession that they would no longer believe or pray to the idols worshipped before by them. To test them I asked:

"Are you willing to break up the idol-house and give up the idols?"

"Yes," they replied.

"Then," said I, "we will return tomorrow and see if you have kept your word."

Next morning early we again sought them, but nothing had been done and we almost feared that, like so many Hindu promises, it had been an idle boast — and yet it was hard to doubt our impression of their sincerity.

Great was our joy when the chief or head man of the village ordered that the "gods" — their gaily-painted bits of stone — should be placed in my arms and I was told to take them away.

So there they lie on my library floor: *stones*, unpolished, uncleansed, with only the sacred marks which the Brahman placed there to make them consecrated and holy — tokens of a people's folly and superstition, and also, thank God, tokens now to us of a people's awakening from the sleep of death — the rousing at last from spiritual bondage.

Idols — those are but bits of stone — would they give you a "made idol?" Listen to the words of one who is an authority in those matters, whose words can be relied upon. Speaking of just such a stone, he says: "It is as carefully treated by its priest as the elaborately carved idol in a beautiful temple, and is as devoutly worshipped by the villagers."

What specially cheered us was that this manifestion was among the Sudras, who in this part of the country are regarded as of the higher caste; not that we seek them from a worldly point of view more than we do the poor and outcast, but because, coming from those who have nothing worldly to gain and much to lose by such a confession, it bore the impress of truth. Throughout all this district there is a wonderful awakening in this caste, and we feel convinced that the time is near when a great ingathering from their ranks will gladden our hearts.

The man holding highest rank in this district belongs to that caste; and lately, while paying me a visit, he said: "Sir, when you go out to preach you won't forget the Sudras, will you?" I believe that he is one of the hidden disciples who as yet seek the

Lord by night. But love cannot live in the dark, it needs the sunshine to develop it, and ere long he and his brethren will have to acknowledge their brother, the Joseph who so long ago they sold into Egypt.

OUR DUTY TO INDIA

REV. A. FRIESEN, NALGONDA, INDIA

THOUGH the famine is over the consequences of it will be, for a long time to come, like a curse upon the people of India. The working class of the present generation are broken in soul and body, and have no energy and no means to begin to work for life anew. And we must also remember the many widows who lost their husbands during the famine and have to suffer their lifetime under the terrible curse of Indian widowhood.

Looking back upon this famine, and remembering that several millions have died such a horrible death, we may well ask ourselves: What is our duty towards the nations of India? We do not think that by sending of money or provisions a famine can be prevented, and this is not at all our duty. The government of Great Britain is responsible to the "King of all kings" for the welfare of the people of India (of course during the time of distress it is the duty of every Christian nation to help). But we as followers of Christ must bring the gospel to them, so that if these poor, but precious, blood-bought men in India have to die such painful death, they may die in Jesus, and have the assurance of eternal joy and happiness.

We desire to call the attention of the Lord's people especially to the fact that at present the nations of India are ready and anxious as never before to receive Christ as their Savior. The affliction of the famine has made them more accessible to the "truth as it is in Jesus" than ever before.

The great famine of 1877 and 1878, in which more than three millions died by starvation, was followed by an ingathering of precious souls into Christ's kingdom, such as was never witnessed in the whole history of the church since the day of Pentecost at Jerusalem. In the Telugu mission of the American Baptist Missionary Union alone, 9,147 were baptized from the 15th of June to the 17th of September, 1878, and of these 2,222 were baptized in one day. The masses of India had been convinced in the time of need that their gods had eyes, but could not see their distress; they had ears, but did not hear the cry of despair; they had hands, but could not help. Thus they lost faith in their many dead idols, and turned to the living, loving God.

Now the last famine has again opened the doors and the hearts of thousands of men and women to the gospel. The bodily starvation has helped to bring about a spiritual hungering after the bread of life, and Jesus with a heart full of practical sympathy and compassions says to his disciples today: "Give ye them to eat."

The Lord have mercy upon his children, and keep them from indifference in this serious responsibility of the salvation of immortal souls, whose spiritual welfare the Lord has entrusted to them! We are answerable to our Savior for these souls if we neglect our duty.

May the Holy Spirit burn this old Quaker's motto into our heart, so that we ever remember it: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do any fellow human being, let me do it now; let me not defer it nor neglect it, for I will not pass this way again."



PROGRAM FOR MONTHLY MISSIONARY MEETING

(References are to this number of the MAGAZINE.)

1. Song Service.
2. Scripture and Prayer.
3. Singing.
4. Special Dispatches to the Churches, p. 172.
 - *a.* Rev. W. B. Boggs, D.D.
 - *b.* Rev. A. H. Curtis.
 - *c.* George Huntley, M.D.
 - *d.* Mr. H. J. Openshaw.
5. Prayer.
6. Singing.
7. Daily Life in a Mission Field, p. 175.
 - *a.* In a Hard Place.
 - *b.* The Story of Jesus.
 - *c.* An Illustration of Caste.
8. Singing.
9. The Gordon University at Khartum, p. 169.
10. The Energy of the Uganda Mission, p. 168.
11. A Forward Movement in China, p. 165.
12. Our Duty to India.
13. Prayer.
14. Offering for the American Baptist Missionary Union.
15. Doxology and Benediction.

ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF MARCH 13, 1899. THIRTEEN MEMBERS PRESENT

THE death of Rev. C. B. Glenesk, of the Congo Mission, was announced as having occurred in Scotland.

Rev. S. A. Perrine of Impur, Assam, and Rev. F. S. Davis, of Allur, India, were authorized to take a furlough in 1900.

Hon. E. E. Lewis of Sioux City, Iowa, having proposed to do some voluntary service among the churches on behalf of the foreign missionary cause, his offer was gratefully accepted for a period of six months.

A communication from the Telugu Conference was laid before the committee and the various matters presented were taken under consideration.

THE MEETING OF MARCH 27, 1899. THIRTEEN MEMBERS PRESENT

The return passages of Mrs. Thomas Hill and Mrs. William A. Hall to the Congo were authorized.

A communication was presented from Rev. A. E. Carson of Thayetmyo, Burma, stating his plans for establishing an advanced station among the Chin people of the Northern Chin hills.

LETTERS

A GOOD YEAR

WE have had in Sendai and vicinity a moderately prosperous year. The church in Sendai added five members. Among these was my son of twelve. His parents' hearts were glad to believe he had truly given his heart to Jesus, and now made at his own request an open profession of his attachment to his church. In November I had the pleasure of assisting at the organization of a church of Christ at Yome in this province, about fifty miles from Sendai, with ten constituent members. Brother Hamblen, my fellow-worker here in Sendai, went out with me and preached acceptably in Japanese the organization sermon. The next afternoon we baptized into the membership of the new church six promising candidates. The year has been characterized by a readiness to hear on the part of unbelievers, and on the whole I think a gradual waking up to a sense of their responsibilities on the part of the church members.

SENDAI, JAPAN. REV. E. H. JONES.

FIRST FRUITS AT KIATING

YESTERDAY was a red-letter day for us in this station. Four were led down into the baptismal waters early in the morning. Having no tank in our chapel the rite was administered from a sand-bar out in the middle of the beautiful Ya River that flows past the west wall of this city. The situation afforded a beautiful and unobstructed view from the top of the city wall which embraces the river for more than a quarter of a mile. From this witness stand many were the eyes resting upon our little band as we boarded a boat to carry us across the neck of the stream that separated us from the sand-bar where the ceremony took place. Hundreds of people for the first time were thus brought to behold the observance that literally shows forth the Lord's death and resurrection.

Our hearts especially rejoice, since these are the first we have baptized here, and mark what is hoped may be the beginning of great things in this station. Three are men to whom we have been teaching the gospel ever since our coming to this land, about five years now. One is a man who has not been known to us so long. He is a student not only of Chinese literature, but one who has also given much study to find the true religion and the true God. His experience would fill pages, but I shall not relate it here. He has found the God whom his soul all these years has been seeking. Another man was to have been one of our number — a personal teacher. He first taught Miss Inveen — now Mrs. Upcraft — upon our first arrival in Kiating. After she left he became Mr. Viking's personal teacher, and when the riots came in the spring of 1895 he was one of the three men who stood by me while I was surrounded by the rioters, and they looted and destroyed our buildings. When I resumed the work after the riots he became my personal teacher. When Mr. Bradshaw became my associate worker he became his personal teacher, in which service he has been retained up to the present. He was to have been baptized yesterday, but his family and relatives have been very much opposed to his uniting with the church. Yesterday morning when he was about to leave his room and join the party to be baptized his mother and wife quickly closed his room door and locked it on the outside, closing him within. They guarded the door and would not let him out until dark, when he immediately came to see us and reassure us that he is still willing to follow his Lord in baptism. I cannot tell you here all that he has suffered, but God has a place where he records these things, and no one trial or suffering will be forgotten.

Our heart overflows with joy in receiving these *first ones* into Christ's fold.

Rev. W. F. BEAMAN.

KIATING, WEST CHINA.

ONE YEAR'S CHANGES

THE interest in the city continues the same. In comparing the progress of the work during the past year we have every reason to be much encouraged. A year ago we were hoping to get a hold upon the people in the city; today we have, apart from our regular chapel congregations, large meetings every Thursday and Sunday evenings inside the city walls. Several years ago it was dangerous — so I am told — for the missionary to walk about in the city. Today the missionary is about the only person thinking natives will trust. Before long we will have more inquirers than we can care for.

KITYANG, CHINA. REV. J. SPEICHER.

BOOK NOTES

THE BAPTISTS. WHO ARE THEY AND WHAT DO THEY BELIEVE? This little volume by our missionary at Secunderabad, India, Rev. W. B. Boggs, D.D., published by the American Baptist Publication Society, at 25 cents, gives in compact form the views of the Baptists with scriptural authority and quotations from various standard authors on the points of our Baptist belief. These numerous quotations from scholars whose opinion deserves and obtains the respect of the world, make it perhaps the most satisfactory of the brief statements of our Baptist position.

MORE than beautiful, really elegant, is the "History of the First Baptist Church of Philadelphia and the Account of the Bi-Centennial Celebration of its Foundation," just issued by the American Baptist Publication Society. It is a sumptuous volume, a delight to the eye and a stimulus to the mind. The editor, who is also the author of the historical address, is William W. Keen, M.D., LL.D., and Dr. Keen has shown us that he understands the art of book-making. His volume is not only a model, but is so complete, so full and yet condensed, and presented in so beautiful a form that it may be considered really an ideal of what a church history ought to be. Of the interest and importance of the volume we need not speak. It is enough to know that it is an ample and interesting history of the First Baptist Church of Philadelphia, and contains all any one would wish to know about that venerable and influential body, presented in a most attractive manner. Price, in cloth, $3.00; half morocco, $4.00; half turkey morocco, extra, $5.00.

THE REDEMPTION OF AFRICA, by Frederic Perry Noble, published by the Fleming H. Revell Company, in two volumes of about four hundred and fifty pages each; price, $4.00. Since the opening of Central Africa there has been a demand for a volume giving a general account of the rise and progress of missionary work in that continent. There are many books treating of missions in different parts of Africa and biographies of individual missionaries, but until the present we believe there has been none even claiming to cover the whole ground. In treating of such a large subject as Christian missions in Africa, even though the treatment occupies nearly nine hundred pages, it has been, of course, impossible to give the details of particular missions. In fact Mr. Noble's volumes may perhaps be more properly called an encyclopædia of the development of Africa than a history. He has written it according to his sub-title, as "a story of civilization," and such it truly is. And while no one need expect to find in it a full and satisfactory history of any one mission, yet as an introduction to a detailed study of missions in Africa, and as a story of the transformation of Africa under the efforts of Christian missionaries and explorers, it is thoroughly full and satisfactory. It is by far the best book on the subject of Africa as a whole, and deserves, and will have, a wide circulation.

THE AMERICAN BAPTIST YEAR BOOK, published by the American Baptist Publication Society, at 25 cents, is simply indispensable to every one who desires an intelligent view of all the varied activities and agencies of the Baptists of the United States. It contains a careful summary of the work of all our general denominational societies, with a list of the principal officers, and also of all the Baptist conventions of every state; lists and statistics of Baptist denominational institutions, charitable institutions, periodicals, ordained ministers in the United States and American missionaries in foreign lands, with the denominational Baptist statistics of this country, by states, with a summary and also the statistics of Baptists throughout the world, and a summary of the religious denominations of the United States. This information cannot be obtained in any other place without a vast amount of research. The small price charged for the YEAR BOOK does not repay the Society for the expense of the publication, and the denomination owes the Publication Society as well as the editor, J. G. Walker, D.D., of Philadelphia, an annual vote of thanks for the care and enterprise shown in issuing this valuable publication.

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The Baptist Missionary Magazine

Vol. LXXIX. No. 6 JUNE, 1899

A REALISTIC SCENE IN THE INTERIOR OF AFRICA



VILLAGE ON A RIVER IN CENTRAL AFRICA

ANNUAL MEETINGS

The Eighty-fifth Annual Meeting of the American Baptist Missionary Union will be held in the First Baptist Church, San Francisco, Cal., on Monday, May 29, 1899, at 10 o'clock A.M.

HENRY S. BURRAGE, *Recording Secretary.*

PORTLAND, ME., May 1, 1899.

The Eighty-fifth Annual Meeting of the Board of Managers of the American Baptist Missionary Union will be held in the First Baptist Church, San Francisco, Cal., on the evening of the first day of the meeting of the Union.

MOSES H. BIXBY, *Recording Secretary.*

PROVIDENCE, R. I., May 1, 1899.

To the Church Missionary Society on the occasion of the celebration of the centenary of its organization we extend heartiest congratulations and the best wishes for its enlarged usefulness in the years to come. This society stands at the head of all the missionary societies of the world in the amount of its annual income and in the number of missionaries on its staff. In wisdom and in the happy union of a conservative spirit with judicious aggressive methods it is a leader in missions. Its large and widely representative committee beautifully exemplifies devout spirituality with plain and practical sagacity, and the operations of this great society are worthy of the careful study of all students of missions.

Siam is falling into line in the onward march of all Asia, although pressed by France with great injustice. In fact, largely because of this, Chululalongkorn, the king of Siam, has realized that his country must be able to protect itself in these times of peril. He has reorganized his army under the direction of competent European officers, has adopted a financial system which has greatly increased the revenue, and adopted other measures to bring Siam into line with the progressive nations of the world. The king and the official class of Siam have never been opposed to civilization and Christianity, and many are educated after European ideas, but this civilization has never spread to the common people. The effort of the king is now to bring the nation as a whole to see the advantages of Western ideas and to adopt the strong features of Western national life.

The Ideal Missionary.—Rev. John E. Clough, D.D., the head of the great Baptist missions at Ongole, India, writes: "Beloved Dr. Jewett, when I first came to India, often said to me, 'John, don't do anything in India yourself which, after teaching others, if patient, you can get them to do even fairly well.' It is not always the missionary who tries to do the most *personal* preaching who is the most efficient missionary. To teach others to work, to set them at it and to keep them at it is perhaps the most telling work of the ideal missionary."



The "Henry Reed" of the Am. Bapt. Mission "The Pioneer" of the Congo Balolo Mission

MISSION STEAMERS ON THE BANKS OF THE UPPER CONGO, CENTRAL AFRICA

The Agreement of Russia and England as to China is a satisfactory settlement of a question which has imminently threatened to involve the leading nations of Europe in war. If these nations had come to open conflict regarding their rights in China, other nations would have ranged themselves on one side or the other, and besides the leaders, Germany and France and perhaps other European countries would have been involved. A general European war with its awful miseries would have resulted. This peril is now happily averted. With Russia and England agreed about China, no other nation or combination of nations will protest to the point of fighting, and peace in Asia is assured for the present. This MAGAZINE has never been greatly impressed with the idea that China is to be divided. The partition of Africa is another matter. Africa has more than six hundred tribes and races and was certain to be partitioned. The only question was how and when it would be done. The people of the Chinese Empire are largely homogeneous. They have maintained a stable government in the same form longer than any people on earth. It was difficult to believe that such a people would be divided and parcelled out among the leading nations of Europe as Africa has been. It is therefore a relief to learn that Russia and England have not only agreed among themselves as to their spheres of influence in China, but have agreed also to uphold the integrity and independence of the Chinese Empire. So the only government existing on earth which is old enough to be mentioned in the Old Testament is still to continue.

The Editorial Department is purposely abbreviated in this number of the MAGAZINE because of the large space needed to report the donations received in two months, one of which (March) is the most fruitful month of the year.



HEAD OF LIVINGSTONE FALLS, CONGO RIVER
STANLEY POOL IN THE DISTANCE

ALL UP AND DOWN THE CONGO

REV. CHARLES H. HARVEY, MATADI, CONGO, WEST AFRICA

THERE is hardly another country in the world, it is quite safe to say, that is changing so rapidly and so fundamentally as this Congo country is. On the whole, the changes are for the better, notwithstanding there is much left to be desired in many respects.

The railway alone is revolutionizing the conditions of life out here. It is doing great things for the natives by getting into them the idea that labor is not merely respectable but is a marketable thing, and incidentally that knowledge (to read and write) is power and ready cash. In fact, it is to the Congolese an ever-varying object lesson as to the advantages and responsibilities of a civilized life. Not in a century could they otherwise have learned so many things of service to them as a people awaking from an age-long, torpid slumber. Would to God that all they have learned were equally beneficial to them. Alas! much it would be well for them to pray day and night that they might unlearn and forget; still, "what is the chaff to the wheat?" saith the Lord. The tree of knowledge ever brings forth the the two kinds of fruit. To eat of it means acquaintance with the evil as well as with the good, but the evil is not omnipotent and eternal, while the good is, thank God!

Of course from the white man's standpoint the railway is a boon and a blessing, chiefly on account of its saving time and the awful wear and tear of a road journey. As regards time the difference is great, for whereas by rail the journey from Matadi to Stanley Pool is accomplished in two days (of daylight), by road one must reckon three weeks. The saving as regards expense is not so great as one could wish, for the fare for the 230 miles or so is no less than one hundred dollars plus one franc per kilo for all baggage over two hundred weight. On the other hand no road apparatus is needed, such as a tent, cooking utensils, provision boxes, bed, etc., etc., which amount to not a little on a journey such as that. But above all by rail one avoids the drenchings and scorchings, camping during a tornado, waiting days, it may be, for a swollen river to subside, and days more, perhaps, for the subsidence of a high temperature in fever, etc., etc. Yes, undoubtedly, the railway is a great boon.

I was glad to notice that the regulations with reference to the importation of gin,



NATIVE CANOE ON THE UPPER CONGO

etc., beyond the Kuilu river are being strictly enforced. At the Kuilu station an official came forward and searched the baggage wagon for any spirits in hiding, or for which no special permit was forthcoming. As a body of passengers, I am glad to say that we came safely out of the ordeal. One of us, however, was found to have several demijohns of wine or liquor, but he triumphantly produced a license and the myrmidon of the law straightway became powerless. But although allowed to carry his liquor over the border by special permission it did not follow that our fellow-passenger would therefore be allowed to sell it to the natives; on the contrary, he was only permitted to take it into the forbidden area upon his guaranteeing that such was not the purpose. Altogether, we must agree that the law is a good one. It may not be possible to make a drunken people sober by act of parliament, but good laws can do a great deal toward keeping a sober people sober, and the Congo tribes are not naturally a drunken people. It would be a grand thing if the Government could see its way to extending the prohibition area to the entire Congo Independent State. It would be a great gain to the cause of humanity, and very little loss to anybody in the long run.

The Nkisi station is within three hours of our mission station of Kifwa where Mr. and Mrs. Frederickson are laboring. Here the wolf lies down with the lamb, and the lion eats straw like the ox; that is to say, the Jesuit priests are within two hours of Mr. Frederickson but do not come into collision with him nor he with them. The railway is the boundary line across which the priests do not come, while on the other hand Mr. Frederickson's work naturally develops in the other direction. I should like to think that this millennial state of things has come about through the wolf having changed its nature and become lamb-like; but with recent Malagasy history in mind one cannot help feeling some skepticism as to that being a satisfactory account of this abnormal state of things; and indeed it is said on good authority that the reason is rather to be sought for in the fact that the Pope has made a law dividing that part of the Congo (besides other districts) to prevent quarrels between the Jesuits and other

Catholic missions. By this law the *K'isantu*, or north-side-of-the-railway priests, may not cross to the south of the line and intrude within the borders of the other Catholic mission on the south side at Kimuanza in which district lies Mr. Frederickson's work.

It is somewhat flattering to find that the Jesuits are following the example of the Protestants in one respect, viz., in the matter of village preaching-places. But the difference is very material, too, for whereas Mr. Frederickson's village chapels have been built by the natives *voluntarily* the others have been erected by *compulsory* labor, and this to the native mind makes all the difference.

One of the hopeful features of the work at Kifwa is the extent to which it is being carried on by the natives themselves. Mr. Frederickson was able to decide to leave with me for our meeting on the Upper Congo feeling every confidence that the preaching and teaching would go on regularly in his absence. The missionary who does the most work is the one who sets most to work. This is the principle that is being acted upon at Kifwa and at every other successful mission station. Eldad and Medad prophesy and are not rebuked but encouraged. The results are blessed in a high degree. I venture to prophesy that we shall yet hear glorious tidings from Kifwa.

It is remarkable the amount of work that has been done at Stanley Pool; but to appreciate it fully one must remember that Stanley Pool is to the Upper Congo what Matadi is to the lower river, i. e., both are starting-points for the interior and primarily receiving and forwarding stations. For evangelizing it is badly situated now as the original population has migrated and one has to go quite a distance to reach the nearest villages. But keeping this in mind we are able to see how well Dr. Sims has combated against very serious disadvantages, for he has now a flourishing boys' and girls' school on an industrial basis. These children are most of them captives and waifs from the far interior. In their various expeditions against the Arabs and others the state has found itself burdened with the care of a number of children of both sexes, and they have been only too glad, therefore, to hand them over to any missionary who would give a reasonable guarantee that they would be fed, clothed and taught. Some of the boys are tailors (and girls too), while the most of them learn brickmaking, the bricks made by them having been used in the erection of quite a large proportion of the houses built at the Pool, not only at our mission but at other establishments. There are not a few who consider that our Protestant missions are too one-sided and do not aim sufficiently at the practical and useful. Without entering into that question it is very certain that Dr. Sims' work is not open to that criticism. At the same time it is by no means without its spiritual side, there being, if I remember well, some thirty to forty church members, the fruits, chiefly, of the school work.

The "Henry Reed" came down from Bwemba specially for us, in charge of Mr. Billington but with Mr. Glenesk on board. The steamer is in first-rate condition considering her age. She is after all this time as comfortable and useful a boat, all round, as any of those running for the missions, and more than equal to any of her class outside the missions. Everybody praises Messrs. Billington and Glenesk for the good work they have put in in connection with her; in fact, since they took her over last she is practically a new boat.

Dr. Sims decided to go to the meeting of the brethren with us, so altogether we were six missionaries from the Pool to Bwemba. I trust we were wise but we certainly were merry.

At Bwemba we had the pleasure of meeting Mrs. Billington, Mrs. Glenesk, as well as Mr. and Mrs. Christopher. Bwemba has charge of the keeping and running of

the "Henry Reed." There are several encouraging features in the work at Bwemba, but notably the earnest, *hungry* way in which the people listen to the preaching of the gospel. We were there on a Sunday when they crowded into the mud-walled chapel until there was only standing room and not very much of that. For more than half an hour they drank in, apparently, the good news Mr. Glenesk had for them. There were no signs of listlessness or inattention, but the most of them seemed as if they were there to get what they could and I think well appreciated what they did get.

But the town meeting in the afternoon was even more satisfactory than the morning at the station, for as soon as they found that there was to be a service the people gathered around us and not only listened, but seriously, not to say anxiously, discussed the message. Both Mr. Frederickson and myself felt that those people are on the very verge of a breakdown in favor of Christianity. God grant it, and *soon*, if his will!

What splendid opportunities there are for earnest men to evangelize along the banks of the upper river from Bwemba onwards! There seemed to be here and there streets of houses miles long. Should one prefer not to walk, there is the river, from which the houses are never more than three or four minutes away; or if by land, there are no toilsome hills to climb and descend nor any difficulties whatever worth speaking of in getting to the thousands of people. Many of these people are being ministered to continually from our own and the English Baptist stations. Good gospel seed has been sown and plenty of it, and there are signs even now of a plenteous harvest not very far off. Though it tarry, wait for it!

As regards population, the riverine people are after all by no means the most numerous. At the back of Bwemba and right over to Lake Leopold there are a great many towns and some of them quite large for Africa. I heard of one town of six thousand and another of ten thousand inhabitants. The future of the Upper Congo work is with the tribes at the back of the mission stations. Almost everyone begins to see this.

When we started again we had Mr. and Mrs. Billington with us. Mr. Billington, of course, was captain, while Mrs. Billington acted as housekeeper and provided for our ever-recurring wants. Every evening we halted at some good place so as to cut firewood during the night sufficient for the following day's steaming. The crew of the steamer were natives of the Upper Congo who seemed to understand their duties, and on the whole did them well and without fuss.

When we reached Irebu we heard that the meeting was to be at Ikoko and that we were expected to run on to the Equator and bring down Mr. and Mrs. Banks, a matter of eleven hours up and five to six hours down to Irebu again. We found Mr. and Mrs. Banks at home and well, and easily persuaded them to come along with us to Ikoko.

Off Irebu Mr. Banks told me of a fortunate "hit" that he made at Irebu in the early days. Mr. Petterson then came up by canoe to Irebu from Stanley Pool and camped there. The natives were not cordial yet at first they were apparently friendly; but towards evening things began to look serious, for missiles were thrown and it seemed as if it was their intention to surround the party. The Irebu people had a bad reputation as an unfriendly and warlike people, so the missionaries were anxious and watchful. At length some of the people commenced an attack on the mission boatmen, when Messrs. Banks and Petterson decided to get away to an island near. All night the war drums were beating, thousands of warriors collected and the morning revealed them preparing to attack in force. Just at this moment a wild duck made its appearance at some considerable height

above the mainland, which made its way toward the missionary camp. It was not a good mark by any means as it was so high up, but Mr. Banks felt that the time had come when he must show the people what the white men's guns could do, as they were quite ignorant up to that time of such weapons. Lifting up a prayer to God he aimed at the bird and fired, when — down it flopped almost at his feet! A shout went up from both camps. The Irebu warriors were astonished beyond measure. It could be seen from the island that there was great excitement and hurried consultation. At last the chiefs put off in their canoes and coming over to the missionaries told them through their interpreter that they wished for peace and that the white men were welcome to stay and build where they liked.

Irebu was originally one of the best sites on the Upper Congo but the people migrated to the French side to such an extent that only a remnant of them is left now. It may be, however, in the providence of God, that this will eventually tend to the furtherance of the gospel and its establishment in that part of French Congo. Mr. Clark recently visited the new Irebu towns and found a people very ready and willing to hear the gospel. Moreover, a few professed to be followers of Christ and were trying to teach others. These people as well as those on the Congo State side can be visited periodically by Mr. Clark, and we may hope that native evangelists in time will occupy all these points of vantage.

Bolengi, or the Equator station, is well situated. The people are numerous and favorably disposed to the gospel now, whatever they may have been formerly. It is the center of a large population besides being close to the mouth of the great river Juapa.

We were a very large party of missionaries at Ikoko, the largest on record there. We numbered thirteen and notwithstanding the unluckiness of the number on the whole we were quite happy.

Ikoko is the youngest of our stations and is a very Benjamin among them. Probably it is the best mission site on the Upper Congo, which is saying a great deal. It has a thickly populated region,— the lake district. Towns and villages everywhere are in every direction. A very large population can be reached by boat or canoe, but as at other places, away *in the interior* the largest numbers are to be found. What is wanted here is the want of all the upper river stations, viz., a band of good earnest native evangelists as at Banza Manteke. They will have them yet I am confident, and when that day comes the gleanings of the most successful lower river stations will be as nothing to the vintage of the Upper Congo, glorious as we know they are.

At our Sunday morning's service at Ikoko the chapel was crowded inside with some three hundred to four hundred men, women and children; but not only inside but *outside* there was a crowd. They thronged around the doorways and the dozen windows listening patiently until the last prayer was ended. There was perfect order all the time and such attention as many preachers at home would give a year's salary to secure.

"What a grand field this is!" said we to one another. If we were not already there it would be worth while praying day and night to get a footing. How is it that some one or more who have visited these places give such a poor account of the people and prospects of work? I think it must result from some organic derangement. Fancy using such a word as "hopeless" in connection with such a field! It must surely be a case for the doctor! Some time ago the question was under general discussion, "Is life worth living?" One answer was: "It depends upon the *liver*." The answer to the question, "Is the Congo field hopeless?" is the same, viz., "It depends upon the *liver*." The Lord give us all sound minds in sound bodies, and meanwhile keep us from judging of things beyond our present capacity! Amen!



BAPTIST MISSION CHAPEL AT BWEMBA, UPPER CONGO, AFRICA

OUR NEW CHAPEL AT BWEMBA

REV. A. BILLINGTON, BWEMBA, CONGO INDEPENDENT STATE

[This chapel is especially interesting because constructed almost entirely of native materials. Mr. Billington's article shows some of the difficulties under which mission work is carried on in the interior of Africa.]

FOR a good while we worshipped and held school in what was Mr. Glenesk's first dwelling-house; then we built a larger place with mat walls and a grass roof, but always felt we should like to see a better and more permanent house for the worship of God and for school purposes. We therefore laid the foundation of our burnt brick chapel in October, 1886; but as it was almost our first experience at brickmaking and burning and building, we necessarily met with some delays besides those caused by sickness and other work, so that it was May 15, 1898, before we were able to hold the opening services, and even then some of the windows and doors were wanting; but now we are able to send you a photograph and tell you that it is quite finished except the making of a few seats. The building is fifty feet long by twenty-six feet wide, outside measurement. The walls are one brick and a half thick, with buttresses two bricks, fourteen feet three inches high and plastered inside; there are three doors and ten windows (three of these glass and the rest French louvres). There is a porch facing the river. The floor is of tiles, the roof of grass at present, but made of sufficient strength and battened ready to receive tiles whenever we make them. The bricks and tiles have all been made and burnt here, and the timbers for roof, etc., cut here except a few of the louvres which came from England years ago. There is a raised platform at one end, and the walls are hung with scripture roll pictures. It has meant a lot of personal superintendence and hard work, but we are much pleased with it now

it is done, and it is greatly admired by our brethren of other missions who pass, as well as by some state officers who have called.

We felt that the time was not opportune to ask the Union for money sufficient for such a building, but you were kind enough to make us a small appropriation, and the rest is defrayed as follows: —

Mrs. Billington collected several pounds when she was at home, then we have collected several thousand brass rods by selling empty provision cases, tins and bottles and the produce of our various fruit-trees, etc.; even the snakes and leopards who have thought to regale themselves on our goats have been made to contribute to our chapel fund; on one occasion we got both snake and goat and sold for this purpose, and several times we have discovered goats soon after they have been killed, thus depriving the leopard of his prize and adding to our cash box for the chapel. The remainder has been paid out of money earned by the "Henry Reed," in the carrying of goods when we ourselves have not had a full cargo.

We now have the outward, temporal building, but Oh! how our hearts yearn for the spiritual building — stones gathered from this seemingly unpromising quarry, to be set in that wondrous building our Lord is framing together in the eyes of the whole world.

VIEW IN BWEMBA, UPPER CONGO, AFRICA



IN CENTRAL AFRICA — THE SHADOW OF DEATH

REV. JOSEPH CLARK, IKOKO, CONGO

THESE poor people have walked in darkness, they have dwelt in the "land of the shadow of death." Look at these from the village around us as they come to trade and to see us. Each carries spears and a knife or bow and long, barbed arrows. A small flesh wound from one of these arrows probably means death, as the arrows are poisoned. These men are all cannibals as they have the opportunity. Even the young children in our station have taken part in some of the feasts of this nature. That little girl was rescued some time ago in Ikoko by one of our boys when the preparation for her burial with a dead man was begun. Mrs. Clark heard a rumor and sent the boys to see what was going on; and just in time, for they had already begun to twist the child's head to dislocate the neck bones. Slaves are often killed when their master dies. So this is truly the "land of the shadow of death."

The people walk in darkness and *are satisfied with it.* They not only desire no light, but they do not believe that there is light. Their experience has been only of lies and liars, and they naturally ask, like Pilate, "What is truth?" They laugh heartily over the story of God's love to men, and evidently give less credence to it than to their own fables that are supported by fetish. How dense is the darkness and how feeble is man to deal with it! The moral state of the people cannot be described, and the greatest hindrance is that a loud laugh is the result of any attempt to show that wrong has been done. It seems impossible for any person to lead a moral life amid such surroundings.

Yet we labor not in vain. "Of the increase of His government there shall be no end:" and even here we have some gathered out from the surroundings I have described, and they are seeking to follow Jesus. We settled here about four years ago in the face of a people that had never heard the gospel and whose language was unknown. We have cleared ground, felled trees, sawed lumber, built houses, learned to preach in their own language, baptized ten with several more applicants, and organized a school of fully 120 in attendance daily. All those who profess conversion and are received for baptism are giving one-tenth of their income. They do this and more, for while some who are working for me have their tenth put against their wages, they also give weekly. Two of them came to me yesterday, and knowing that I am anxious to get a boat, one gave a donation of one week's earnings and the other gave two weeks' earnings. And smaller girls and boys unknown to me have collected the few cents they could spare, and have managed to raise over two dollars. When you consider that the income of these ranges from sixty to sixty-five cents per month, and out of this they buy clothes, school books and pencils, you can form some idea of the value of cents to them.

It is now six years since we said farewell to five of our dear children, and about eighteen months since our youngest child left us for America, and often our hearts long for a sight of their dear faces; but to share in carrying the Christmas joy to others we still our hearts by laying our own loved ones anew into his hands, and asking him to bless those to whom he has sent us here.

I pray that some of you may have the deep pleasure of standing where the light has not hitherto shone, and of telling to heathen ears for the first time the story of that long ago Christmas that means so much to us.



CHAPEL AND MISSION HOUSES

AMERICAN BAPTIST MISSION, MUKIMVIKA, PORTUGUESE CONGO, AFRICA

OUR MUKIMVIKA FIELD

REV. C. B. ANTISDEL, MUKIMVIKA, PORTUGUESE CONGO, AFRICA

WE found affairs in a more favorable condition than was expected; in fact, they are quite encouraging. The attendance at services is larger and the general spirit is better. While those who are members of the church are yet weak, nevertheless we remember that they are still babes in Christ. We started a school at once upon our arrival, and the average attendance has been twenty-five. I have visited and done evangelistic work in all of the neighboring towns as well as at Sumba. This will be my work largely; Mrs. Antisdel will conduct the schools. A delegation came last week from Kimputila requesting us to go there and teach them. They even promised to send men to carry us. We shall go as soon as the rains cease. This is the section which was visited for the first time by Dr. Lynch just before I left for America; it is a very promising field — a numerous and superior people. Mr. Hall has visited there several times. We are greatly hampered in our work because our appropriations are so small — only $75 for my work. Could we even give a small reward of one cent a week for regular attendance at school it would draw fifty scholars each day.

February 15.— I have just returned from a three weeks' tour in Kimputila, a district first visited by missionaries three years ago, when Dr. Lynch and myself spent a few days in that section. It is by far the most thickly settled section I know of. They told us the names of nineteen towns within one-half day of the town where we stayed. I had an excellent reception; nearly all the people of every town I visited assembled to hear the gospel. They are a superior people, eager to learn to read and write — something quite unusual. At most, if not at all stations on the Congo, a small reward has been given to secure attendance at school. In Kimputila it is not needed. A number of the natives have learned to read and write Portuguese and French and wish to learn English. They have no literature in their own language. I gave them some and gave the most intelligent such instruction as I could in the time there. I ought to be among them for months, but we have no house there, and camping out in rains does not improve one's health. I remained until a fever drove me back to Mukimvika. If we only had the means to build a house with two or three rooms, one of us would be there all the time. We feel God has opened a door there and we must enter. We have



MERICAN BAPTIST MISSION, MUKIMVIKA, PORTUGUESE CONGO, WEST AFRICA

ropriation to build but we must con- some kind of a structure to keep off n and rain, if we have to do it from rn salary. This may not be wise,— lary is none too large for maintenance ılth,— but unless the board can grant :w hundred dollars for a structure, we get along some way. Certainly we ot refuse to go there when it is so evi- hat the Lord directs. The people are usceptible to influence. Three years lthough I spent only two days there, able to persuade the people to abolish cret order of Nkimba from their town. r as I know such influence, exerted in rt a time, is without parallel in Africa. abolished the Nkimba and have never d that greatest of Satan's allies (here ica) to reënter the town.

It is the most healthy people I know of. During these three years in the chief town there has been but one death. Contrast that with the fact that during 1894, at Lukunga, of six hundred members of the Lukunga Church one hundred died in a single year — one out of six in one year. That section is fast becoming depopulated. About here, also, many are dying.

At Kimputila the number of children is noticeable. It is a common thing for a man to have from five to ten children. Everywhere they urged us to build and remain to teach them. They told us we could choose any site for building, and all the land we wished for gardens. In the province of Angola we do not pay the Government any taxes. Everything is most favorable.

ASSAM TRIENNIAL CONFERENCE

MRS. M. M. CLARK, IMPUR

CLEAR blue skies and bright sunny days prevailed when thirty-three of our Assam missionary host laid down their routine work, and by pony, bullock-cart or elephant, traveled some ten, others twenty, fifty or even one hundred and twenty miles to Assam's one great thoroughfare, our noble Son of Brahma (Brahmaputra river), which would land us all at its headwarters of steam navigation, Dibrugarh.

So many of us for the limited accommodations of the small steamers made it necessary to divide up; hence three days before the time of meeting, visitors began pouring in on our Missionary Paul and his family; this Paul had a good wife. Even with this advance in coming many passengers slept in dining saloon and on deck, and the luggage brought would, I am sure, greatly surprise home civilized conferences where people assemble from greater distances, remain as long a time, bringing all in hand grips. In this large English station, with its bazars, much in the way of furnishings could be hired for the occasion, yet there remained beds and some table furnishings, etc., to be supplied by the guests. A pretty picture was that just in front of the bungalow, of a family (and this not the only one) domiciled entirely with its own belongings in its own house-tent, baby carriage included, and when lighted at evening with the Standard oil stove, it was a cheerful sight indeed — a pretty home scene which has lighted many places in this dark land.

The spacious rooms in the old clubhouse occupied temporarily by our host, were partitioned off by mats into small rooms, others of the same material were built on the broad veranda until twelve families and three young ladies were sheltered beneath this extensive roof; while others still found dormitories in tents and in the fort. This old-time fortress was placed by English officials at the disposal of the Conference, where eight days were spent in fortifying Christianity and planning aggressive work upon Satan and his hosts.

True, a heavy cloud cast its dark shadow over us in our great disappointment at not having present with us our beloved foreign secretary; we committed his family to Him whose grace is ever sufficient; and asking especially in all our plans and deliberations for guidance by our great Leader, we were conscious of the presence of the Holy Spirit. In our devotional meeting, held every morning and usually at evening as well, we felt there were showers of blessings; the hour was ever too short. The time devoted to prayer for our beloved society, the Board, the committee, its constituency, the churches, were seasons of deep earnestness. We pled that upon these there might be laid now such a burden as has never before been felt for these hungering, thirsting fields of Assam — these benighted souls. Upon our home Christians we would roll this responsibility.

A topic of much interest was the new and promising field just entered upon by our Brother Paul, temporarily on the ground, a field long ago occupied by our society but given up for lack of laborers. After listening to the present occupants, interesting and frank statement of months of labor, traveling, preaching, becoming acquainted with this parish, baptizing one hundred converts, strengthening feeble, trusting ones, reclaiming backsliders, it did not take long for the Conference to decide that this field must be permanently held, and that our brother and sister already here are the missionaries for the work. This conclusion was fortified by Mr. Petrick's paper on the immigrant population brought into Assam by the large tea-planting community, which paper will appear in the printed minutes of this

Conference, and is worthy of a careful perusal by all interested in work in Assam. Of these tea-garden laborers many have little or no caste prejudices and are ripe for the gospel, hence afford a most inviting field for mission work; large numbers of them become permanent residents of Assam.

Work among the Assamese proper is also being pushed not only by those especially appointed for it but by all our laborers in the valley.

As the walls are around about Jerusalem, so are the hill tribes around about Assam, and how can we — so few laborers — spread ourselves out to tell these demon worshippers of the one great sacrifice for sin? What shall we do with their multiplicity of tongues? Can higher education in the schools be given through one chosen, common medium? Are we ready for a common, central, higher-grade school where workers may be trained and thus relieve the several fields of this kind of work?

Wants — imperative needs of the old fields where the workers have fallen were prayerfully, and I had almost written tearfully considered. The Garos — the brightest star in our Assam firmament — how depleted by sickness and death the staff of faithful workers for them! The Lord send help and that speedily.

Reinforcements were strongly urged for the one family so long and so faithfully battling alone at Kohima. Beyond this, toward Burma, another isolated laborer, Brother Pettigrew, earnestly asks for help. Returning to the Assam valley we find on the old Goalpara field Brother Stephen and wife alone; they, too, plead for a colaborer.

Sibsagor asks for two young ladies for its school work, and we would like soon to put in a request for a lady medical missionary for Impur, among the Ao Nagas.

THE TAVOY JUBILEE

PROF. W. F. THOMAS, INSEIN, BURMA

THE Jubilee Association of the Tavoy Karen Mission seemed to be an event of sufficient importance to deprive me of the privilege of being present at the closing exercises of the seminary year. I was also specially sorry to be absent when we organized our students into a "blue-ribbon" society. I found no lack, however, of evidence of the permanent value of the work of such societies in this our banner mission in this line of things. For not only did I find the theory of the reform put in practice in town, but largely in the jungle as well, under the leadership of the generation of clean-mouthed preachers who are a lasting monument to the indefatigable labors of our good brother and sister Morrow.

One of the most interesting features of the association was the resolving ourselves into a council for the ordination of Joel, one of these delightful young preachers, as pastor of the church entertaining the association. Another striking feature was the unprecedently large attendance of nearly a thousand, including more than a hundred and fifty heathen Karens and Burmans, to minister to whom the Hales were present as well as the Gilmores. Among the special blessings of the year were ninety-one baptisms, or more than twice the number of the year before, largely owing to a delightful work of grace which has been in progress in the town school ever since the arrival of our beloved brother and sister Gilmore over a year ago.

Of course the interest culminated in the jubilee exercises subsequent to the regular

meetings of the association, during which it was our privilege to live over again those early days of the great ingathering following the baptism of Ko Tha Byu by the sainted Boardman more than seventy years ago. There were those present who could testify to the blessed seasons of refreshing which they enjoyed in connection with protracted meetings conducted by such sainted names as the elder Vintons, Wades and Masons. It was an unspeakable privilege to take the hand of scores who had been helped by my sainted parents before I was born, some of whom have been "bearing the burden and heat of the day" ever since. Nothing could be more touching than the tenderness with which the memory of such veterans as Dr. Cross and Grandpa Brayton, from whom as well as others letters were read, is cherished after so long an enforced absence from the fields of their early love.

After the shameful neglect to which this pioneer field has been so often subjected during the last half-century, the wonder is that it now numbers about twelve hundred or half as much again as it did at the organization of the association. Nor should it be forgotten that one reason this parent Karen mission has not made more progress is because it has in the past fifty years carried the light of the gospel to Shwegyin, Toungoo, Henzada and other fields in the persons of Saw Quala and its various representatives who accompanied their early missionaries to the "regions beyond" and thus played no small part in laying the foundations of the present great success of the Missionary Union in this land of darkness. May the future of this "little one" who has already "become a thousand" be worthy of its noble history in the past!

CHINESE SOCIAL LIFE

THE most powerful institution in China is the family, and the most remarkable thing about the family is that it is able to exercise judicial powers over its members. If a Chinaman committed any minor offence, it was not the magistrate who adjudicated on the matter. The family compensated the injured man and punished the offender by flogging or imprisonment. It was only in graver offences, such as murder, that the culprit was handed over to the judicial authority. The Chinese family maintained its power, because it was inalienably bound up with the land. There were no landlords in China. The land was the property of the state, and the occupier paid a small tax — the only tax which existed — to the state for the land which he occupied. But as this tax had to be paid whether the land was cultivated or not, no one ever took more land than he could cultivate, and the state reserved its right, where the occupier did not use his holding, to take it from him and let some one else have it. The tax varied from 6d. to 1s. 8d. per acre, and the size of the holdings was, on an average, about nine acres. Besides this land every family possessed a holding which could not, under any circumstances, be alienated. This consisted of about two acres, and upon it the family house was built. This would remain in the possession of the family to the remotest generation. So as every Chinaman was a member of a family, and every family had a home, there was no necessity for a poor law. All that men who failed in the towns had to do was to return to their ancestral homes and resume work upon the land, and the respect which was paid to the aged insured that the old people had the best rooms in the home and were given of the best the family had. This was no fancy picture of some ideal dreamer, but a state of civilization which had existed for many hundreds of years, and from it, perhaps, some lessons could be learned which would be of service to our own country.— SIR JOHN GORST.



Mrs. W. A. Hall Mrs. Thomas Moody

MISSIONARIES AND SCHOOL CHILDREN ON THE CONGO

THE WORK AT BANZA MANTEKE

REV. E. T. WELLES, BANZA MANTEKE, CONGO FREE STATE

BANZA MANTEKE is situated about one hundred and fifty miles from the sea on that range of hills which separate the low coast region from the great inland plateau. It is the center of an extensive population who are scattered over the country, living in small towns of from a few dozens to several hundreds of people.

A station was first established here about eighteen years ago by the Livingstone Inland Mission and was manned by Rev. Henry Richards, who has been, under God, a means of saving many souls and of uplifting the poor and needy. It took some years of experience to teach him that the gospel of a crucified and risen Redeemer was the only cure for every ill of man, but he learned the lesson well and his works are "gospel-proof." Seven long weary years of waiting and watching and praying and laboring rolled their round before God granted the desire of his heart, but when the blessing came it was like the copious showers to a dry and thirsty land. Hundreds turned from idols to serve the living God. Since that time the work has gone on increasing until there is scarce a station of the Missionary Union more prosperous or that wields a wider influence for good. It is the center of a glorious work, and from this place daily sounds forth the Word of Life over a tract in some directions fifty miles in extent and constantly enlarging; "And the Lord is adding unto the church daily."

I will try to give you a glimpse of the people of whom God is calling his elect. As to their bodies — they are almost entirely naked, and many of them have loathsome sores very much the fruit of

unbridled lust. As to morals — the Decalogue only begins to bound their sins. They have made them gods of wood and stone and "changed the image of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things." They honor their parents by poisoning them when they are old; they know no Sabbath; fornication is their chief delight; lying and cheating are daily business. Every form of evil man's debased mind can devise or diabolical genius invent is known and practised. The question so often discussed in Sunday-school classes: Was demon possession confined to New Testament times? is soon settled negatively by a sojourn in Africa. Men possessed of demons roll on the ground, gnash their teeth, foam and rage in the presence of God's servants; and in them God manifests his power, and casts out the demons by his Word and Spirit, and brings them to the feet of Jesus.

The daily work is made up as follows: Monday, service in the chapel at twelve, examination of candidates by the pastor and deacons at three. Tuesday and Thursday, services at nine. Wednesday, service at twelve followed by the business session of the church. Friday, the Young People's Society Christian Endeavor meets at twelve, and on Saturday morning at six there is a service especially for those who are going out to preach in the towns on Sunday. Besides the evangelistic work there are two day schools for children with a daily attendance of about ninety to one hundred, continued for ten months of the year, and a training school for evangelists. Another department is the medical work, of which Dr. Leslie has the care. Daily treatment is given to more than twenty thousand patients each year. Another part of the work is a small printing office.

Our Sundays are named as follows: First and third of each month are Communion Sundays, the second and also the fourth, when there are five Sundays in the month, are preaching Sundays, the last is always baptizing Sunday and has not passed in a long time without many to baptize.

The question is often asked: "Do they make good Christians?" I believe they will compare favorably with any church I know. The church is kept clean and spiritual by a rigid discipline; but this is never resorted to without much prayer for guidance. However, as great care is exercised in receiving them, there are but few exclusions. A candidate must be first accepted by the evangelist or by that branch of the church in his own town, then by the pastor and deacons, and then they come before the church. Many are held back for years, and when one is excluded he can only gain entrance again by years of consistent living. This church holds that it is better to keep back a believer for a little time than to admit an unbeliever, and that it becomes those professing the name of Jesus so to walk as he walked, blameless in the sight of God and man, and God sets his seal upon them even the spirit of power.

It is a blessed privilege to sit down with these people to the number of six or seven hundred (they all come who are able, if they live a dozen miles away), to the Lord's table; it is a blessed privilege to be here to help send the light into this darkness. It is a blessed thing to look into these hundreds of faces where in so many cases sin has left its stain, but where the light of God's grace now shines. This work pays, and those who invest here lay up treasure "where neither moth nor rust corrupt, and thieves do not break through nor steal." If you would like to know what true giving is, try to support a family on four dollars a month and give all your time to carrying the glad news of salvation. Such are our Paul and Barnabas and Lazarus and Stephen and many others; and I wonder if they are not more like than we to Him "Who went about doing good."

THE THIRST OF ASIA

BY REV. T. G. FIELD, ELYRIA, OHIO

ASIA looms up as the great storm center, as the spacious theater of action in the coming year. The explorer, the missionary and the diplomat alike are deeply concerned in the problem of Asia and actively engaged in it. Recently Sven Hedin, through the generosity of King Oscar of Sweden and some liberal men of wealth, spent four years of travel, passing over 14,600 miles in explorations through central Asia. His "Through Asia" is a vivid narrative. In passing across a great desert his caravan perished from thirst. One by one his camels fell and died. He reached a forest, but found no river. His attendant, Kasim, at length tottered and sank helpless. When Hedin called him he shook his head, and "with a gesture of despair signed to me," says Hedin, "to go on alone, drink, and bring water back to him; otherwise he would die where he lay." A mile and a half further on and Hedin found the long-sought river.

"I heard a splash, and in the next moment I stood by a little pool filled with fresh, cool water — beautiful water. It would be vain for me to try to describe the feelings which now overpowered me. Before drinking I counted my pulse; it was forty-nine. Then I took the tin box out of my pocket and drank. How sweet that water tasted! No one can conceive it who has not been within an ace of dying by thirst. I lifted the tin to my lips, calmly, slowly, deliberately, and drank, drank, drank, time after time. How delicious! What exquisite pleasure! The noblest wine pressed out of the grape, the divinest nectar ever made was never half so sweet. I do not think that I at all exaggerate if I say that during the first ten minutes I drank between five and six pints. At that moment it never entered my head that, after such a long fast, it might be dangerous to drink in such quantity. But I experienced not the slightest ill effect from it. On the contrary I felt how that cold, clear, delicious water infused new energy into me.

"Every blood vessel and tissue of my body sucked up the life-giving liquid like a sponge. My blood, which had lately been so sluggish and so slow that it was scarcely able to creep through the capillaries, now coursed easily through every blood vessel. My hands, which had been dry, parched and as hard as wood, swelled out again. My skin, which had been like parchment, turned moist and elastic. And soon afterward an active perspiration broke out upon my brow. In a word, I felt my whole body was imbibing fresh life and fresh strength. It was a solemn, an awe-inspiring moment. Never before and never since have I so vividly realized the sublime influence of the Eternal."

Oh, the exquisite measure of joy in quenching *their* thirst. Have you done all you ought to supply them? "Freely ye have received, freely give." Am I too earnest? Can we do too much for missions to thirsty Asia and Africa? Will not every pastor and church cry mightily to God for his quickening spirit, that all our powers may be used to the utmost of their energy in this closing year of the century, this portentous year, A.D. 1899. "Whosoever drinketh of this water shall thirst again."

Oh, pastors! Oh, fellow Christians! If this thirst of Hedin be earthly thirst, if this joy of Hedin be earthly joy, what is *soul* thirst? What is soul joy in Christ? Let this experience image Asia. Out there lies poor Kasim. With his gesture of despair he will die unless you pity him. Do you think Hedin forgot him? Will you? Out there is thirsty Asia, thirsty Africa. A thousand millions thirsting unto death. How much will you do this year to thrill them with the water of life? "With what measure ye mete it shall be measured to you again."

LETTERS FROM AFRICA

PROSPERITY AT KIFWA

We have a little opposition from the Catholics, which has almost taken the form of persecution. One of our evangelists has lately been misused and threatened with a gun by one of their men. A boy was also whipped by the same man because he had confessed conversion and wanted to be baptized by us.

Our work here looks promising. We baptized twenty last month in four of our outposts. We have a good many inquirers yet; four villages from fifteen to thirty miles away asked us last week to put a preacher in their villages, but we have none yet to send them. I only had $200 this year for all my mission work, which is half of what I needed. No money used on the mission field gives so large a return as that used direct for native evangelists and training of such ones.

We have had to begin a little orphanage. Of course we have no money to carry on such a work, but it is hard to see children die from starvation and not be able to help. Two small girls whose mothers had died, died from starvation and neglect. We have taken two small boys who were fast dying because their mothers had died. The father to the one had given about one-fourth of the food necessary for his little three year old boy to live on. As he did not prosper on it, the father declared that it was of no use to give him any more as there would be nothing of him at any rate. He is now with us and often we hear the people say to him, "Had the white man not taken you you would been dead now." $15 will keep a little fellow like that for one year. P. FREDERICKSON.

WORK OF VOLUNTEERS

ABOUT eighteen months ago several young men, members of our church, who live at Kinkanza, began to go over to Mafuambu and preach to the people. This they continued to do for many months, not because they were paid to do it, for they received nothing, but for the love which they bear to Him who washed them from their sins in His blood. It was hard, discouraging work, but after a long time the people began to listen to them, and soon one another began to confess their faith in until over twenty had numbered themselv the Lord's side. But with this the devil a and made a mighty effort to reclaim thos had been wrested from his grasp, and to out the hated teachers. Several specially v men began to plunder and threaten the tians, stealing their goats and chickens abusing them in every way they could d The climax was reached in August when c our teachers so nearly lost his life in a v the town. The two principal actors were ward brought to trial at Matadi, but, as too happens, Belgian justice failed to convic guilty. But God's justice was not tardy i case of the worst offender. Only a few after he was released sickness laid him low he perished miserably in his sins. This fac no doubt, been a mighty weapon in fightir Lord's battles over there.

In October last, feeling that many had sufficient proof of a change of heart, Dr. and I went over to examine and baptize. were examined, of whom twenty-four we ceived and baptized, the first fruits of victc that hard-fought field. It was with special ure that I went over again to see them, anc tize, and gather them around the table c Lord.

I spent all of my second day examining dates, receiving many, rejecting some, and on the following morning we went to a bea little stream, and in a rocky cove overhu tropical verdure, I buried twenty-six i watery grave in the name of Father, So Spirit. It was with peculiar joy that I ba these, as they were the first I had myself tized in Africa. More than four hundred been baptized since we came, but I had ba none before.

After the baptism we gathered aroun table of the Lord, and partook of the em of the broken body and shed blood of th vior, and I gave the hand of fellowship t newly baptized believers.

E. T. WELI

BANZA MANTEKE, CONGO.

DONATIONS

RECEIVED IN MARCH, 1899

MAINE, $1,740.78

Thomaston ch	$38 06
Portland Free st. S. S	9 32
" " ch	158 71
" 1st ch	111 23
" " Jr. Y. P. S. C. E.,	8 18
Brunswick, C. M. Herring	2 00
Rumford Falls, 1st ch	19 47
Rockport Y. P. S. C. E.	1 53
Waterboro, 1st ch	5 00
Livermore Falls, Helen Record Whittemore	5 00
Livermore Falls ch	10 25
Bangor 1st ch. (of wh. $5.00 is from a member)	55 00
Bath, 1st ch	4 25
Skowhegan, Bethany ch. (of wh. $100 is from Helen S. Coburn and $50 is from Louise H. Coburn)	161 35
Skowhegan, 1st ch	34 30
Larrabee ch	2 00
South Norridgewock ch	13 08
" " Mrs. Frances E. Wright	1 00
South Paris ch	25 30
Houlton ch	16 20
" S. S.	10 00
" Y. P. S	5 00
" L. B. Merritt	5 00
Kennebunk ch., a member	1 00
" Henry F. Curtis.	5 00
Oakland ch	2 78
West Gardiner ch	2 40
East Dixfield ch	3 00
Fayette ch	1 80
Wayne ch	3 90
Springvale ch	46 05
North Newburgh, John Sawyer	5 00
Hodgdon ch	1 95
Amity ch	2 70
Caribou ch	21 18
Cary ch	2 30
Dexter ch	5 00
Castine, Wm. H. Sargent	10 00
Bryant's Pond ch	1 36
Presque Isle, C. B. Coy	5 00
Anson ch	3 00
East Sumner ch	5 00
West " "	2 25
Buckfield ch	2 00
Monson Y. P. S. C. E.	3 00
" ch., Easter offering	5 00
Hallowell, 1st ch	3 00
Patten ch	1 00
Hallowell, Mrs. H. C. Cochrane	1 25
Hallowell, H. T	2 00
New Sweden, Sw. ch	15 00
Peru ch	2 50
Lee, Sam'l M. Thompson	5 00
Canton ch	4 00
Biddeford 1st ch	5 79
South Berwick ch	100 00
Jay ch	4 20
Sanford ch	42 31
Kennebunk Village ch. (of wh. $3.50 is from the Woman's Miss'y Circle)	19 00
Augusta, 1st ch	45 15
Bowdoinham ch	2 00
Lewiston ch	67 23
Smithfield ch	3 00
Fairfield ch	84 20
Burton Centre ch	7 00
Mechanic Falls, Mr. J. S. Merrill	2 00
Mechanic Falls ch	2 27
West Hampden B. Y. P. U.	$5 00
South Waterford ch	20 00
Saco ch	27 25
Penobscot Asso. per A. G. Ray, Treas., Great Works ch., $1.78; Bradley ch., $1.47; East Corinth ch., $3.39; Bangor, 2d ch., $34.20; do S. S., $25.50; Lincoln Centre ch., $1.12; West Hampden ch., $1.20; Old Town ch., $21.96; Passadumkeag ch., $1.65; Levant ch., 60 c.; Brewer, 1st ch., $11.50; do S. S., $9.84; Howland ch., $2.76; Montague ch., $2.10	119 07
North Vassalboro ch	4 39
" " S. S	2 61
" " Y.P.S C.E.,	2 00
Westbrook ch	3 00
Yarmouth, 1st ch. (of wh. $15 is an Easter offering)	30 00
Gardiner, 1st ch	15 15
Tenants Harbor ch	20 00
North Berwick ch	2 20
Cambridge Y. P. S. C. E. tow. sup. of Rev. E. N. Fletcher and wife, Ningpo, China	6 50
Harpswell ch., Easter offering,	3 00
Freeport Y. P. S. C. E.	2 89
" ch	11 35
Harrison, Mrs. Alma Kneeland	2 00
Old Town, Mr. and Mrs. N. H. A. Gammon tow. sup. of Rev. E. Welles, Africa	8 00
Charleston, Free Temple S.S. Easter offering	7 00
Charleston, Mrs. Nathan Hunt	2 50
Waterville, 1st ch	81 07
" Mrs. E. O. Stevens,	10 00
Hebron ch	6 00
Harrington Y. P. S. C. E.	1 50
South Waterloo ch	17 50
St. George, 1st ch	7 00
Jefferson, 3d ch	3 00
Damariscotta ch	115 00
" Mills ch. (of wh. $2.00 is in memory of Rev. T. F. White, and $2.00 is from Mrs. E. H. Whittemore)	6 00

NEW HAMPSHIRE, $1,029.43

Seabrook ch	5 00
Newport ch	14 54
Meredith, Rev. N. C. Saunders and wife, special	5 00
Meredith ch. (of wh. $3.00 is from S. S.)	11 10
Claremont ch., a friend	50 00
" 1st ch	18 78
Goshen Y. P. S. C. E	3 00
Nashua, Crown Hill ch	35 00
" 1st ch	104 00
" " Y. P. S. C. E. tow. sup. of Ma Tow, care Rev. C. L. Davenport, Sandoway, Burma	35 00
Hanover, Mrs. N. S. Huntington	10 00
Hopkinton, 1st ch	2 00
" R. Chase	5 00
Newton, 1st ch	12 00
Peterboro Y. P. S. C. E	5 00
" ch	5 00
Greenville ch	10 00
Stratford ch	$16 00
" Y. P. S. C. E.	2 00
Milford, 1st ch	117 00
Hinsdale ch. (of wh. $1.40 is for China)	8 40
New London, students at Colby Academy, tow. sup. Rev. E. N. Fletcher, China,	6 75
New London ch. (of wh. $8.00 is tow. sup. of Rev. E. N. Fletcher, China)	45 70
Plaistow ch	3 50
Warner, Mrs. Mary C. Harvey,	10 00
Rumney Y. P. S. C. E.	3 50
Lyme Centre, E. P. Merrifield	10 12
Brentwood ch	2 75
New Boston ch	8 66
" " Y. P	1 34
Franklin Falls, 1st ch	9 38
North Conway ch	3 00
Berlin ch	5 00
West Concord, Martha W. White	10 00
North Woodstock, A. B. Demerett	2 00
Troy, A. S. Clarke	50 00
" 1st ch	22 00
" " Y. P. S. C. E	3 00
Suncook ch	14 66
A thank-offering	6 25
North Londonderry, Rev. Arthur Locke	1 00
Salisbury Heights, Rev. Geo. W. Hawkins	5 00
Fitzwilliam, 1st ch	12 00
Antrim ch	17 00
North Sanbornton North ch., Easter off	70
Hudson Centre ch	4 45
West Salisbury, Y. P. S. C. E.	3 00
Manchester Peoples ch	47 00
" " Tabernacle	12 00
" Merrimac-st ch	50 00
" " Y. P. S., tow. sup. of Ko Myat San, Zigon	50 00
Campton ch.	15 00
Deerfield, 1st ch	5 00
Keene, 1st ch	16 71
Swanzey ch	8 00
" Y. P. S. C. E.	2 25
Exeter ch	48 64
" S. S., Primary Dept	2 75
" Y. P. S. C. E	8 50
South Lyndeboro	26 00
East Westmoreland ch	3 00

VERMONT, $1,270.25

Lowell ch	1 50
Whitingham ch	8 50
Burlington 1st ch	16 00
" B. Y. P. U.	10 00
Charlotte S. S., for the Boys' School in Japan	5 60
Fairfax ch	8 08
Weston ch	2 00
Bristol ch	5 75
" Y. P. S. C. E.	7 00
West Brattleboro ch	1 06
" " S. S. Easter offering	3 43
Montpelier 1st ch	20 00
Mt. Holly, B. E. Horton	1 00
Pittsford ch	3 00
Montgomery Centre, Y. P. S. C. E	5 00
Whiting ch	2 60
Mechanicsville ch	2 75

Guilford ch $6 00
Pondville ch 8 00
North Troy ch 2 00
" " B. Y. P. U. 4 00
Colchester ch 11 20
Perkinsville ch 14 50
Brookline ch 12 85
East Hubbardton ch 6 25
Georgia Plain ch 9 00
Jay ch 3 20
Sharon ch 20 00
North Bennington ch. (of wh. $18 is for salary of Miss Clara A. Converse) 38 00
Hydeville ch 11 04
Bennington 1st ch. (of wh. $100 is tow. salary of Miss C. A. Converse) 352 51
Bennington S. S. 5 00
" Y. P. S. 20 00
Rutland ch 54 15
East Bethel ch 2 50
Stamford 1st ch 4 75
Addison ch 14 73
Manchester Center, Manchester ch 2 00
Grafton ch 44 00
St. Albans 1st ch 26 48
Jericho ch 2 50
Barre 1st ch 8 08
Wilmington ch 14 00
Randolph ch 5 00
Manchester ch., tow. salary of Miss C. A. Converse 10 00
Ludlow ch 64 60
Wallingford ch 15 00
Cavendish ch 29 00
" Y. P. S. C. E. 15 00
" S. S. 6 06
Brattleboro 1st ch 199 30
" " S. S 33 62
Passumpsic ch 6 00
So. Windham ch 5 00
Pownal ch 20 00
Newport 1st ch 29 41
Derby ch 11 00
Shaftsbury ch. (of wh. $13.75 is to apply on salary of Miss C. A. Converse) 21 25

MASSACHUSETTS, $25,343.51

Allston, Brighton-ave ch 62 85
" " S. S., for Yugora Chiba, care Rev. S. W. Hamblen, Japan 33 65
Allston Y. P. S. C. E., tow. sup. Kinkano, care Do 12 50
No. Attleboro 1st ch 13 60
Shelburne Falls 1st ch 26 00
Southboro, Mrs. Clarissa K. Davis (of wh. $12 is a special offering) 22 00
Norwell, Lucy Turner 12 25
North Woburn, Mrs. E. C. Butters, an Easter offering. 1 10
Fall River 3d Y. P. S. C. E. tow. salary of J. S. Grant, M.D 10 00
Fall River 1st ch. (of wh. $87 is for the year 1898) 487 58
Fall River 1st ch. Nash Shwayee Soc. (of wh. $160 is for school and $25 for industrial work care Miss S. E. Haswell and $25 for hospital work care Dr. Finch) 210 00
Boston, Warren-ave ch. (of wh. $10 is from Mrs. Susan E. Parker) 194 26
Boston, 1st ch. (of wh. $1,000 is from Samuel N. Brown and $100 is from Mr. E. B. Badger) 1,878 74
Boston, 1st Y. P. S. C. E. 5 00
" Tremont Temple ch. (of wh. $10 is from T. C. Evans) 610 00
Boston, Tremont Temple, Geo. W. Chipman, special offering $100 00
Boston, Tremont Temple S. S., C. P. Jameson's class tow. salary Dr. Harper 595 00
Boston, Tremont Temple Y. P. S. C. E., tow. sup. of Rev. J. A. Curtis 600 00
Boston, Mrs. R. J. Fox 3 30
" contributed 1,200 00
" Mrs. R. J. Dudley, special offering 200 00
Boston, Mrs. John Whitmore 5 00
" Peter S. Roberts 25 00
" Ruggles-st Bible sch., Y. P. Dept 1 69
Boston, Ruggles-st ch 135 41
" A friend 25 00
" Rev. H. C. Mabie, D.D 50 00
Boston, Mrs. W. C. Cannon, for nat. pr. Banza Manteke. 20 00
Boston, Stoughton-st ch 101 32
" South ch 10 00
" Clarendon-st Y. P. S. C. E. tow. salary Rev. Thos. Hill, Africa 125 00
Boston, Clarendon-st ch 2,664 00
" A friend 20 00
" Bethany ch 212 34
" Rev. T. J. B. House, 5 00
" Dudley-st ch 649 07
" Rev. Abijah Hall 12 00
Long Plain, R. S. Bradley ... 1 00
" " Mrs. A. M. Cushman 1 00
Springfield, Belmont-ave. chapel 8 89
Springfield, State-st. ch 273 03
" Carew-st. ch 19 15
" Will B. Smith 5 00
" Highland ch 41 00
" 1st ch. (of wh. $5.00 is for the Forward Movement) 105 24
Springfield, a friend, for boys school, Japan, in memory of Dr. Duncan 10 00
Springfield, 1st ch. Y.P.S.C.E., 3 00
" George Billings .. 5 00
" George A. Russell, 200 00
Melrose S.S. 20 00
" 1st ch. 384 31
Haverhill, 2d ch 2 00
" " Y. P. S. C. E .. 4 00
" 1st ch. (of wh. $64.66 is special) 120 01
Haverhill, 1st Y. P. S. C. E. tow. sup. of Dr. Leeds 50 00
Haverhill, Miss Caroline Duncan 10 00
Haverhill, Portland-st. ch 160 00
" " " S. S.. 10 00
" Mt. Washington ch. Boys Missionary Asso 2 00
Cambridge, Miss J. Chapman, 3 00
" Inman-sq. ch. (of wh. $10 is by Rev. D. B. Gunn) 20 00
Cambridge, Broadway ch 24 95
" 2d ch 25 00
" J. S. Paine 200 00
" 1st ch. (of wh. $1.00 is from Mrs. G. H. Pierce) 1,600 04
Cambridge, 1st ch., W. A. Munroe 350 00
Cambridge, North-ave. ch. (of wh. $50 is from Mrs. Henry R. Glover for Mrs. Ingall's work, and $10 from Volunteer Mission Band) 649 30
Cambridge, Old Cambridge ch 746 95
Cambridge, C. W. Kingsley.. 500 00
Bendsville, N. E. Barrett 26 00
Charlestown, 1st ch 34 25
Amherst ch $29 50
" Y. P. S. C. E. 7 25
Southbridge, Robert H. Cole, 25 00
" Mrs. R. H. Cole and Miss M. Cole 50 00
Worcester, 1st ch., add'l 5 00
" Adams-sq. ch 31 61
" Lincoln-sq. ch 148 23
" " " Y. Y. Miss'y Soc 20 80
Worcester, South Y. P. S. tow. salary of Rev. E. T. Welles, Congo 31 25
Worcester, South S. S. 15 00
" South ch 90 79
" Main-st. ch 227 36
" " " Chinese S.S. for work in China 40 90
Worcester, 1st Sw. Y. P. S. ... 35 00
" Dewey-st. ch 7 78
" Pleasant-st. ch ... 48 47
Lynn, Miss Adelaide Geyer.. 100 00
" H. A. Pevear 500 00
" Washington-st. ch 134 14
" Essex-st. ch 13 01
" 1st ch 72 48
Littleton, 1st ch 10 00
Charlestown, F. O. Reed 300 00
" Mrs. S. P. Hill, 10 00
" 1st S. S (of wh. $22.50 is for sup. of Rev. A. Friesen and $22.50 tow. sup. Rev. E. W. Kelly 45 00
Rockport, Mrs. Mary Sanborn, 2 00
Wenham ch 5 00
Wollaston Heights, 1st ch.... 191 36
Wakefield ch 184 32
" S. S 50 00
Framingham S. S. 10 00
" 1st ch. (of wh. $50 is from Phebe J. Twombly). 60 80
Fells ch 20 00
Turners Falls ch 2 93
Northampton, Geo. H. Cass and wife tow. sup. Man Oo, care Dr. Bunker 12 00
Northampton, 1st ch 72 05
Winchester, 1st ch 10 00
West Acton ch 44 38
Egremont ch 7 60
Chelsea, a friend 5 00
" Cary-ave. ch 100 00
" 1st ch 59 42
Pittsfield, Morningside ch.... 40 80
" " Y.P.S.C.E., 15 00
Russell ch 5 00
Athol, 1st ch 16 88
" Y. P. S. C. E 2 66
Barnstable ch 12 75
Lowell, Branch-st. S. S 19 43
" Immanuel ch 11 40
" " B.Y.P.U., 3 10
" 1st ch., special 13 66
Middlefield, Lucy S. Newton, 7 50
" ch., a member ... 1 00
Tyringham Y. P. S. C. E 2 00
" ch 2 00
" Violet M. Bigger for work in Congo 1 00
Taunton, J. S. Eaton and wife, 5 00
" Winthrop-st. ch 359 70
New Bedford, North ch 41 10
" " " S. S. 3 50
Winter Hill ch 112 25
Blackinton, Mary Palmer 1 00
Brookline, 1st ch. (of wh. $25 is from Rev. Thomas S. Barbour, D.D 343 84
Brookline, 1st S. S 33 53
Osterville ch 10 30
Medford, 1st ch 60 58
Hyde Park, 1st ch 79 92
" " " S. S 10 00
" " Y. P. S. C. E ... 10 00
Needham, 1st ch 150 09
" Y. P. S. C. E. for sup. Moung Oung Min, care Rev. C. L. Davenport 15 00

Needham, John Moseley	$25 00
East Brookfield ch	9 60
Bolton ch	16 63
" A. R. Powers	100 00
Wollaston ch	50 00
Palmer, 2d ch	2 53
Everett, Dudley P. Bailey	15 00
" 1st ch	66 34
Jamaica Plain Y. P. S. C. E.,	40 90
" " ch	32 35
" " Centre-st. ch	25 00
Dorchester, a friend	5 00
" Mrs. M. C. William	2 00
Dorchester, Immanuel ch	8 11
" A friend tow. sup. of Sungiah, care Dr. Downie, Nellore, India	25 00
Dorchester, 1st ch	26 48
Fayville ch	4 25
West Townsend ch	8 00
Royalston, Mrs. Julia H. Shepardson, a thank-offering	2 00
North Adams, V. A. Whitaker,	50 00
Westfield, Central ch	36 35
Ayer ch	16 66
Millbury Y. P. S. C. E.	5 00
Sutton, 1st ch	5 75
Lyonsville, Mrs. Anna E. Terry, special	1 00
Somerville, a friend	10 00
" 1st B. Y. P. U	3 50
Orleans, a friend of missions	5 00
Southfield, Rev. Harry S. Mabie	5 00
Southfield, New Marlboro ch.,	12 00
Woburn, 1st ch	104 54
Canton ch	10 35
" ch., Mrs. T. M. Butler in memory of Rev. T. M. Butler	5 00
Brockton, Warren-ave ch	15 90
" Sw. ch. tow. sup. Mah Lee, care Rev. C. L. Davenport	12 50
Brockton, North ch	18 28
Norwood ch	15 75
Medfield ch	7 90
Clinton, 1st ch., tow. sup. Rev. Solomon Vencutiah, care Rev. J. E. Clough	20 00
Clinton, 1st Y. P. S. C. E	26 00
Dighton, 1st ch	13 84
" " S. S	1 56
" " B. Y. P. U	7 07
Lawrence, 1st ch	52 10
" " S. S. tow. sup. nat. pr., Moung Kyaw, care Rev. C. L. Davenport	25 00
Lawrence, 2d ch. (of wh. $5.62 is from Light Bearers)	128 11
Holyoke, 2d	150 25
" " Y. P. S. C. E	10 00
" 1st ch	70 00
Dauversport ch	30 00
West Medway, Neil E. Herman	12 00
Dedham, 2d ch	70 00
" " S. S	10 00
Wigginville mission tow. salary Moo Khay Law, nat. pr. in Burma	25 00
Mansfield, 1st ch	25 00
Chicopee, Central ch	18 42
" " S. S	5 00
" " B. Y. P. U.,	3 00
Orange, 1st ch	17 50
Salem, Mrs. Annie B. Holbrook, a special offering in memory of her son, Carl E. Holbrook	50 00
East Somerville ch., by the pastor	10 00
Malden, 1st ch	190 36
Westboro, 1st ch	113 60
Methuen, 1st ch	43 61
Foxboro ch	36 17
Roxbury, Elm Hill ch	3 87
Kingston ch., Burdett Mission Circle	$9 50
North Oxford ch	6 50
Fitchburg, 1st ch	50 00
" Highland ch	18 52
" " Y. P. S. C. E	2 25
Fitchburg, Mrs. L. Jewett	5 00
Agawam, 1st ch	45 15
" " S. S	3 67
Carver ch	7 29
Andover ch	16 00
Hopedale, Mrs. H. E. Willard,	5 00
Oxford, Wm. H. Newton	40 00
" Mrs. Eliza L. Newton,	15 00
Sharon, Rev. E. F. Merriam (of wh. Rs. 21-8-3 is for bal. on bell for Ongole Baptist College, care Rev. L. E. Martin)	100 00
Lower Mills ch	10 00
" " Y. P. S. C. E	4 22
Weymouth, 1st ch	148 50
Huntington ch	20 00
" S. S	5 00
" Y. P. S	5 00
Raynham ch	13 40
Chicopee Falls, 1st ch	142 50
North Abington ch	9 64
Amesbury, Market st ch	20 00
" People's ch	9 50
" ch	12 61
" Y. P. S. C. E., in memory of Dr. Duncan, for Boys' School, Japan	1 00
East Boston, Central-sq. Y. P. S. C. E	3 76
East Boston, Central-sq. ch	158 55
Newburyport ch	125 00
Rock, 3d ch	4 50
Gloucester, 1st ch. Wom. Circle for sup. "Rebecca"	30 00
North Grafton ch	11 00
" " J. A. Smith	25 00
East Milton ch	20 00
Merrimac, A. A. Coffin	5 00
South Hanson ch	25 00
Beverly, 1st ch., a friend	100 00
Natick, 1st ch	80 97
Marhsfield, No. S. S	9 00
" " ch	10 00
North Hanover ch	70 00
Rockland, 1st ch	69 62
" " Y. P. S. C. E	10 38
A friend	5 00
Shirley ch	3 00
North Sunderland	3 00
Hampden Falls, 1st ch	20 00
Bridgewater, 1st ch	15 00
A friend, Easter offering	5 00
Holden ch	50 00
Dalton, 1st ch	14 50
" " B. Y. P. U	5 00
" " S. S	2 50
Lanesboro, 1st ch	2 75
Belchertown ch	6 00
Cummington ch	6 25
Marlboro, 1st ch	8 00
" " Y. P. S. C. E	6 00
" " S. S	11 00
Newton, 1st ch. (of wh. $40 is a thank-offering	703 54
Newton, Emmanuel ch	15 00
Newton Centre, A. G. Bartlett,	5 00
Still River ch	23 89
Groton ch	13 00
Sheldonville ch	7 00
Westwood ch	6 00
West Newton ch	190 24
Mendon, 1st ch	48 00
Hampden, a friend	15 00
Becket ch	35 00
Somerset, 1st ch	8 39
" " S. S	1 61
Bellingham, a friend	10 00
Barre ch	5 00
Weston ch	18 10
West Sutton ch	4 75
Sandisfield ch	$2 00
Roslindale ch	146 18
Watertown, 1st ch	225 00
" " B. Y. P. U	18 67
North Leverett, C. A. Shaw	6 25
Westminster ch	35 03
" B. Y. P. U	4 50

CONNECTICUT, $6,827.17

Hartford, Jas. L. Howard, special off.	250 00
Hartford, Suffield-st. Y. P. S. C. E	7 50
Hartford, Asylum-ave. ch.	123 91
" 1st ch. Y. P. Asso. for sup. Rungrah, care Dr. J. S. Timpany, India	225 00
Hartford, Memorial ch.	5 00
Bridgeport, E. W. ave. ch.	32 20
" 1st ch	148 78
Montville, Union ch.	13 33
New London, Mrs. Elizabeth Darrow	25 00
New London, Ruth Darrow	1 00
" " 1st ch.	81 55
Wallingford 1st ch., of which $159 is tow. sup. of Rev. E. N. Fletcher, China	165 35
Cromwell ch.	17 60
" S. S	2 75
North Lyme ch.	10 00
" " Y. P. S. C. E	3 80
Waterford 2d ch.	7 80
" " B. Y. P. U.	1 58
East Cornwall ch.	5 70
New Haven, Calvary ch. (of wh. $10 is from the Soc ety),	280 00
New Haven, Olivet ch.	28 95
" " Mrs. Francis Wayland	1,000 00
New Haven, 1st ch.	218 46
" " " Bible School (of wh. $100 is from Mr. Douglass' class)	138 90
New Haven, 1st Y. P S. C. E.,	48 05
" " " Newsboys	2 00
Willington ch.	11 00
Stonington, Mrs. Wm. J. H. Pollard	25 00
Danielson ch.	23 36
Waterbury, A. J Shipley	25 00
Brooklyn, Sarah Searle	5 00
" E. Bennett	5 00
Plainfield, Union ch.	11 50
South Norwalk ch.	201 29
Torrington, Calvary ch.	6 00
Clinton, Mrs. P. M. Watrous (of wh. $5.00 is a special off.)	10 00
Southington, 1st ch.	88 20
" " S. S.	20 00
New Britain, E. M. W., in memory of Ann Eliza Woodruff	20 00
Stafford ch.	13 25
" Y. P. S. C. E.	1 00
Ansonia, 1st Y. P. S. C. E.	5 00
Poquonoc B. Y. P. U.	1 00
Noank ch., of wh. $200 is from Robert Palmer	250 00
North Ashford. Rev. Asa Randlett, 77th birthday off.	5 00
Putnam ch. (of wh. $100 is from Dea. Geo. M. Morse).	179 70
Putnam, Boys' Jr. Y.P.S.C.E.,	20 00
" S. S	20 30
Mystic, Union ch	213 90
East Haddam ch	12 00
Quaker Hill, a friend for H. L. M	100 00
Stratfield S. S.	16 50
Suffield, 2d ch	208 40
" 1st ch	44 30
" " Y. P. S. C. E.	4 70
Andover ch.	12 60
Meriden, 1st ch. in part	150 00
Winsted ch	16 60
Bristol ch	110 00

Willimantic, 1st ch..... $33 50
" " Y. P. S. C. E. for the Willimantic Chapel, Tokyo, Japan 5 00
Essex ch 30 95
Norwich, Central ch. (of wh. $23 is from the " Extra Cent a Day Band ")..... 123 00
Montowese ch..... 20 25
" S. S 12 35
Adams, Rev. Samuel G. Silliman 25 00
Preston City ch..... 8 22
Jewett City ch..... 24 65
Groton, Groton Heights ch .. 2 25
New Canaan ch 13 50
West Suffield, Wm. S. Pomeroy.....1,849 29

RHODE ISLAND, $2,863.77

Phenix ch..... 10 10
" Y. P. S. C. E..... 5 07
" Jr. " 1 00
" S. S., Mrs. H. F. Brown's class..... 1 00
Warren, Y. P. S. C. E., for sup. nat. pr., care Rev. C. H. Heptonstall, Toungoo.. 20 00
Warren ch..... 52 04
Westerly, Hiram Arnold..... 2 00
Providence, Misses S. and E. Manton 10 00
Providence, M. Josephine Peckham..... 5 00
Providence, 1st Y. P. S. C. E., 25 00
" " ch. (of wh. $100 is from Geo G. Wilson to constitute himself a life member, $168 35 is a special collection and $17.20 a concert collection)..... 658 95
Providence, Central ch..... 85 00
" Broadway ch. (of wh. $40 is from Mr. and Mrs. W. L. Clarke for nat. pr. care Rev. C. H. Heptonstall)... 104 41
Providence, Broadway S. S. Class 13, for Congo..... 4 80
Providence, students of Brown University tow. sup. of Rev. J. H. Randall..... 210 00
Providence, Jefferson-st. ch.. 49 01
" Union ch., Mrs. Caroline F. Lyon..... 500 00
Providence, Stewart-st. S. S. 20 60
" " Y.P.S.C.E. tow. sup. of Moung Lay, care Dr. Bunker..... 25 00
Providence, Stewart-st. ch.... 45 00
" Cranston st. ch... 186 35
" Calvary ch..... 31 97
" Mt. Pleasant ch. 20 02
Newport, 1st S. S..... 3 17
" Central ch..... 70 33
" " S. S..... 25 00
" 2nd ch..... 15 00
South Ferry ch. 4 04
Point Judith 1st ch..... 54 72
Jamestown, Central ch..... 10 00
Rockville, Thos. A. Hall 3 00
Wickford, 1st ch..... 32 46
" S. S..... 10 00
Pawtucket, Woodlawn S. S. 18 33
" " ch.. 41 38
" 1st ch..... 189 02
" Pleasant View ch. 28 60
Bristol, 1st ch..... 13 73
" B. Y. P. U..... 7 00
North Kingston, 1st ch..... 3 68
Anthony, O. E. Bitgood 5 00
Harrisville, Berean ch..... 4 00
East Providence ch. and S. S., and with previous donations to constitute Mrs. Hattie Chaffee H. L. M..... 100 00
East Providence 2d ch. 8 41
Central Falls, Broad-st ch.. .. 16 86
Woonsocket ch..... $44 37
" Y. P. S. C. E. for the Forward movement 21 35
Lonsdale ch..... 19 00
" B. Y. P. U..... 3 00
Allenton, B. Y. P. U..... 5 00
Perryville ch. 3 00
Tiverton, Central ch. 32 00

NEW YORK, $71,259.86

Stockton, Y. P. S. C. E., to be forwarded to Miss C. E. Putnam, Burma 3 16
Stockton ch..... 2 40
Leesville ch..... 10 75
Netherwood Pleasant Valley ch 5 11
Netherwood Y. P. S. C. E... 75
Hamilton ch 35 00
" Y. P. S. C. E., tow. sup. Che Ka..... 12 94
Hamilton ch., Mrs. Julia E. Harris 25 00
Bristol Springs, Miss Julia Sherman 1 00
Buffalo, Pilgrim ch.... 1 10
" 1st ch..... 112 00
" " Y. P. S. C. E.... 60 00
" Prospect-ave. ch 290 95
" " S. S .. 75 00
" Kensington ch..... 10 00
" Fillimore-ave. ch.... 11 31
" Miss Mary Gifford for nat. pr., care Rev. J. R. Goddard..... 30 00
Brooklyn, Hanson Place ch., D. M. Stearn's Bible class for Kototoye, care Rev. J. L. Dearing..... 47 25
Brooklyn, Central ch 57 33
" 1st ch. in Pierrepont-st..... 249 07
Brooklyn, Emmanuel ch 602 50
" Tabernacle ch..... 279 12
" Heights, 1st ch.... 10 00
Whitehall, 1st ch 10 27
" Juniors..... 23
New York, Jas. B. Colgate..1,000 00
" " Ralph L. Cutter tow. salary of Rev. Geo. A. Huntley and wife in China, 200 00
New York, I. E. Gates 250 00
" " John J. Jones ... 400 00
" " F. T. Gates..... 50 00
" " Fifth-ave. ch 1,736 38
" " John D. Rockefeller 49,131 81
New York, Judson Memorial Y. P. S. C. E. tow. sup. of Rev. Ernest Grigg and wife, 50 00
Woodhull Y. P. S. C. E 6 69
Albany, Frances S. Brooks, special offering..... 50 00
Albany, Emmanuel ch. (of wh. $50 is for Rev. J. Heinrichs for Telugu work..... 787 73
Newport, 1st ch 15 00
Hermon ch..... 12 00
Fayetteville ch..... 50 00
Middlefield ch..... 4 68
Roseboom ch 7 00
Millerton, E. B. Benedict on acct. of Dr. Clough's special work 1 00
Schenectady, 1st ch..... 40 39
" Emmanuel Bible School 10 00
Pen Yan, 1st ch..... ... 35 00
Parishville, 1st ch..... 39 47
Rochester, 2d ch..... 185 33
Ballston Spa ch..... 41 40
" " S. S..... 12 50
Andover ch..... 18 00
" S. S..... 4 25
Kent ch. 30 23
Schenevus ch. 2 51
Clarence, Y. P. Miss. Union, 10 00
White Plains, 1st Y.P. S. C.E. addl..... $1 06
Virgil, Rev. F. P. Fletcher... 2 00
Monroe Asso., per A. H. Cole, Treas.: Rochester, Wilder-st. Y. P. C. E., tow. sup. Rev. Thos. Moody, Congo, $10; do. Lyell-ave. Y. P. C. E. for do., $10; do. 1st B. Y. P. U. for do., $30.42; do. Lake-ave. Tenacious class, S. S., for do., $10; do. Judson Soc. Theo. Sem. for do., $12; Churchville Y. P. C. E. for do., $5.00; Chili Y. P. C. E. for do., $10; Greece ch., $14.17; Rochester, 1st ch., $84; do. Bronson-ave ch., $38.80; do. Wilder-st ch., $7.19; do. Meigs-st. ch., $35.05 266 63
Monroe Asso., per A. H. Cole, Treas.: Chili ch, $10.85; Larma 1st ch., $40; Brockport ch., $34.90; do. S. S., $7.38; Judson Soc. of Roch. Theo. Sem., $63; So. Rock ch., $21.20; do. Jr. C. E., $1.25; do. Prim. Dept., $1.25; do. Wm. Shelbon's class, $1.30; Mumford Y. P. S. C. E., for Thos. Moody, $10.77; Rochelle, University-ave. ch, for do., $6.50; do. 2d ch. for do., $43; do. Park-ave. ch. for do., $25; do. Lake-ave. ch. for do., $4.45 270 85
Rochester, Jane A. Hadley .. 1 00
" Park-ave. ch., Miss Lizzie Hyatt..... 10 00
Rochester, Park-av. ch., of wh. $58.96 is for a new mission press bldg. at Rangoon, and $8.74 is for Thos. Moody 129 62
Syracuse, three friends..... 10 50
" N. Gilbert..... 10 00
" 9th ch. 3 10
" Delaware-st ch..... 45 00
Hayt Corners, Mary E. Dickerson..... 2 00
Wayne Co., " M. Y."..... 15 00
Lorraine ch..... 2 00
Brocton B. Y. P. U..... 5 00
Hartland ch..... 2 35
" " Rev. D. R. Davies 2 50
Adams, 1st ch..... 5 00
North Hector Y. P. S. C. E., tow. sup. A. Koe, care Rev. J. W. Carlin, D.D 10 00
Saratoga Springs, 1st ch. (of wh. $100 is from F. W. Waterbury, and with previous donations to constitute Helen I. Andress H. L. M.) 115 00
Hoosick Falls Y. P. S. C. E. 3 03
" " 1st ch..... 20 72
Corning, 1st Y. P. S. C. E... 14 12
" " ch. 64 88
Belfast, 1st ch. 6 00
Yates ch..... 20 00
Watertown ch..... 59 75
Poughkeepsie, Hyde Park ch. 2 00
" ch..... 80 92
Potsdam, a thank-off. 11 28
" ch..... 30 55
Owego, 1st ch..... 128 85
" " S. S 13 08
Olean Y. P. S. C. E..... 5 00
" Jr. Y. P. S. C. E..... 2 00
" Jennie R. Fowler 1 00
Arcade ch., M. B. Wells 100 00
Black River, Mrs. Willard Gray 2 00
Whitesboro, Miss M. J. Champlin 2 00
Manlius ch..... 25 55

East Marion ch..... $90 40
De Ruyter ch..... 3 80
Cortland, 1st ch..... 148 10
" " S. S..... 25 00
Sherman, Rev. T. P. Poate.. 10 00
Bainbridge, 1st ch..... 8 41
Kent and Fishkill ch..... 11 00
Kent Cliffs, a friend..... 20 00
Hoosick, Rev. Geo. J. Scobey and wife..... 10 00
Fulton ch..... 25 00
" S. S..... 5 00
Albion ch..... 202 55
" Wm. E. Barker, to aid in the erection of new buildings for the mission press at Rangoon..... 5 00
Canaan Four Corners, W. W. Mayo..... 2 00
Canaan Four Corners, Geo E. Max..... 75
Mannsville ch..... 10 60
Wayne Village ch..... 34 00
" " S. S..... 3 00
" " Y. P. S. C. E., 6 00
Fredonia ch..... 98 29
" S. S..... 15 00
Delhi ch..... 10 56
Norwich, Calvary ch..... 46 00
Utica Tabernacle, Y. P. S. C. E..... 35 00
Yonkers, Warburton-ave S. S., 14 67
Granville ch..... 50 25
" Jr. Y. P. S. C. E.. 7 00
Clifton, Y.P.S C.E. tow. salary of Rev. Thomas Moody, Africa..... 5 00
South Jefferson ch..... 3 50
Base Point ch..... 9 43
Redwood ch..... 9 00
W. Township, C. F. Seabury. 5 00
Saranac Lake ch..... 1 00
Fishkill Plains, a friend..... 1 00
Grapeville ch..... 3 50
Elizabethtown, E. C. Rowe.. 2 00
Port Dickinson ch..... 1 00
New Paltz, Mrs. Mary G. White and Prof. W. F. White..... 10 00
West Edmeston, Y. P. S. C. E., 70
Gloversville, 1st ch..... 57 00
" " Jr. B. Y. P. U..... 5 00
Gloversville, 1st Kindergarten Dept. of S. S..... 5 00
Gloversville, 1st Primary Dept. of S. S..... 10 00
Panama, 1st Harmony ch., S. S., Y P. S. C. E. and Girls' Mission Band..... 12 78
Royalton ch..... 3 00
Middlebury ch., add'l..... 1 00
Trumansburg ch..... 15 00
Springville, 1st ch..... 27 65
Auburn, 1st ch., Easter offering..... 13 59
Ladingtonville, Kent S. S.... 5 00
La Grange, W. T. Potter..... 5 00
Troy, 1st S. S. (of wh. $25 is to be paid Miss Susie Haswell tow. sup. of boy in her school and $50 to Mrs. J. H. Vinton tow. sup. of two boys under her care, the balance to Miss Haswell for her work..... 262 74
Troy, 1st ch..... 87 00
" Fifth-ave ch., Mr. Elmer E. Earle and sisters..... 10 00
Troy, Fifth-ave ch., Mr. Elmer E. Earle for nat. pr. care Rev. J. R. Goddard..... 20 00
Morris, 1st ch..... 16 26
Sandy Hill ch..... 104 90
Palmyra, 1st ch..... 18 90
East Worcester, 1st Summit ch..... 1 59
Newark, 1st ch..... 41 27
Port Byron, Mrs. Helen Morehouse..... $1 00
Oswego, 1st Y. P. S. C. E. tow. sup. of Ha-lo-ai, nat. pr. care Dr. Bunker, Toungoo, Burma..... 10 00
Waverly ch..... 30 30
Appleton, R. W. Noble..... 50 00
Saratoga, E. T. Hiscox..... 2 68
Portageville ch..... 2 30
Rome, 1st ch..... 37 05
Central Square, Rev. and Mrs. D. D. Owen..... 5 00
Central Square, a friend..... 1 00
Avoca ch..... 9 50
South Livonia ch..... 5 67
Holland ch..... 9 51
" S. S..... 5 37
Smithville ch..... 18 00
Cohoes, 1st Y. P. for Boys' School, Japan, in memory of Dr. Duncan..... 45 50
New York, 16th S. S..... 25 00
" " Baptist Home for Aged..... 7 93
New York, Madison-ave. ch.. 240 00
" " ch. of Ascension Y. P., for nat. worker in China, 25 00
New York, Epiphany ch. ... 105 70
" " W. 33d-st. ch., children..... 3 00
New York, W. 33d-st., Y. P.. 7 50
" " " " ch.... 92 50
" " Amity S. S..... 9 00
" " " ch..... 13 89
" " Memorial ch..... 10 00
" " Calvary ch..... 502 68
" " Rev. T. J. Morgan, LL.D..... 25 00
New York, Hope ch..... 103 00
" " Central ch..... 314 47
" " Lexington-av. S.S., 90 00
" " " Y. P. for nat. pr..... 55 00
New York, W. H. H. Holton, for assist. to Dr. MacLaurin, 25 00
New York, Lexington-av. ch., 44 00
" " Riverside ch..... 75 28
" " Calvary ch..... 527 25
" " 1st ch..... 557 16
" " Mt. Morris ch.... 425 00
Mount Vernon, 1st ch..... 145 17
Yonkers, Napperhan-ave. ch., 12 00
" Warburton-ave. ch., 10 00
Port Chester ch..... 5 00
New York, 2d German ch ... 124 31
Brooklyn, Emmanuel ch..... 500 00
" Sixth-ave. Y. P.... 15 70
" Greenwood ch. ... 387 48
" " " Park Branch Bible School..... 9 40
Brooklyn, Greenwood Y. P. for nat. pr. Toungoo..... 50 00
Brooklyn, Greenwood Y. P. for nat. pr. Banza Manteke, 50 00
Brooklyn, Greenwood Y. P. for bed in Dr. Smith's hospital. 5 00
Brooklyn, Washington-av. ch., 902 63
" a friend..... 20 50
" Life Line Mission.. 1 00
" Marcy-ave ch..... 508 19
" Strong-pl. ch..... 654 04
" a friend, J. E. D... 100 00
Greenport, D. T. Latham, wife and daughter..... 50 00
Flatbush, 1st S. S..... 5 00
" " ch..... 14 06
E. Marion S. S..... 25 00
Jamaica ch..... 10 00
Flushing ch..... 12 96
Patchogne ch..... 11 50
Brooklyn, Pilgrim ch..... 25 50
" Greene-ave, individual..... 1 00
Brooklyn, Strong Place ch... 1 00
Middleton ch..... 8 87
Tivoli Y. P..... 10 00
Sing Sing ch..... 111 67
Nyack ch..... $28 08
Warwick ch..... 64 54
Tarrytown ch..... 72 76
Rhinebeck ch..... 76 00
" S. S..... 5 00
" M. B..... 1 00
Newburg, 1st ch..... 90 00
" Mem'l ch..... 51 61
Matteawan Pilgrim ch..... 7 95
Kingston, 1st ch..... 75 00
Peekskill ch..... 37 26
Dover, 1st ch..... 2 00
" 2d ch..... 12 00
" " Y. P..... 4 00
Pine Plains ch..... 6 60
Brewster ch..... 5 67
Dykemans, individual..... 40 00
Ingham Mills ch..... 2 60
Second Half Moon, Scotia ch, 5 00
Binghampton, Main-st. ch.... 6 45
Wyoming ch..... 13 65
" S. S..... 5 00
" Y. P..... 4 00
Akron ch. Jrs..... 1 00
Westfield ch..... 18 83
" Y. P..... 4 50
Rushford S. S..... 13 20
Lyons ch..... 5 05
" Bible School..... 1 10
" Y. P..... 1 00
Adams Basin, Ogden ch..... 1 80
Howard ch..... 3 60
Angelica ch..... 16 30
Belmont ch., add'l..... 14 10
" Y. P..... 2 00
Cuba S. S..... 5 00
" Y. P. S. C. E..... 5 00
Friendship ch., add'l..... 17 70
Rushford, a friend..... 2 00
Wellsville ch..... 10 00
" Y. P. S. C. E..... 2 00
Great Bend Y. P. S. C. E.... 1 35
Castorland ch..... 2 00
" Y. P..... 1 00
Three Mile Bay ch..... 7 00
Carthage ch..... 30 40
Lowville ch. to constitute with offerings, Rev. D. D. Dean, H. L. M..... 64 31
Lowville, S. S. tow. sup. nat. pr., care Rev. A. V. B. Crumb, Toungoo..... 12 50
Lowville, Y. P. S. C. E., do.. 7 28
Belleville ch..... 45 60
Copenhagen S. S..... 1 50
Philadelphia S. S..... 4 00
Maine ch..... 29 05
Tioga Centre ch..... 10 00
Lester Shire ch..... 8 44
Binghampton, 1st ch..... 116 08
" Park-ave. Y.P. S.C.E..... 3 63
West Danby, Y. P. S. C. E.. 1 00
Newark Valley, a friend..... 10 00
Buffalo, Kensington S. S..... 2 00
" Hedstrom Mem'l ch., add'l..... 16 50
Buffalo, Reid Mem'l ch..... 5 00
" " " S. S. 8 00
" " " B.Y.P.U., 2 75
" " "Jr. " 5 25
North Tonawanda ch..... 28 66
Yorkshire Center S. S..... 2 00
Freedom Bethel S. S..... 1 00
Farmersville S. S..... 8 00
Franklinville ch..... 9 50
Port Byron ch..... 6 95
" " "Ladies' Aid Soc..... 4 22
Port Byron Jr. Y. P. S. C. E., 3 00
Union Springs ch..... 17 00
" " Y. P. S. C. E., 10 00
Kennedy S. S..... 1 00
Canisteo B. Y. P. U..... 3 50
Elmira, South Side Y. P. S. C. E..... 2 00
Havana ch., add'l..... 29 00
Horseheads ch..... 9 60

Elmira, 1st ch $42 78
" " S. S 25 00
" " Y. P. S. C. E 25 00
Painted Post 56 00
Athens, Pa. ch 15 00
Millport ch 4 25
S. S 54
Addison ch 20 00
Oxford ch 31 50
" S. S. tow. sup. nat. pr., care Rev. W. C. Owen, Bapatla 25 00
Sherburne ch 1 50
" Jr. Y P. S. C. E.. 6 00
Smyrna ch 2 00
" S. S 2 00
Plymouth ch 3 81
South Otselic, Mr. and Mrs. F. E. Cox 7 00
Norwich, 1st ch 24 00
Truxton S. S 1 50
Cortland, Letts property rental 15 00
Homer ch 72 91
Cortland, Mem'l Y.P.S.C.E., 2 50
Groton ch 35 00
Lake Ridge ch 5 00
Hancock ch., add'l 1 00
Harpersville S. S 2 00
Cannonsville ch 3 50
West Colesville ch 30
East Branch ch 19 40
" " Y. P. S. C. E... 4 00
" " S. S 1 10
Rock Rift S. S 2 00
Adirondack ch 5 20
West Plattsburg S.S 3 00
Treadwell ch 18 19
" S. S 4 00
Sidney Centre Y. P 1 00
Walton ch 7 46
" S. S 1 23
" Y. P. S. C. E 2 00
Meredith ch 6 70
Mt. Upton, 1st Guilford ch... 17 00
" " " " S. S., " " " " Y. P. S. C. E 12 00 3 12
Milford ch 10 00
" S. S 3 00
Oneonta ch 74 42
Wyoming, Mr. and Mrs. John A. Strayline and daughter.. 5 00
Bethany S. S 5 26
Perry, 1st Y. P. S. C. E 5 00
Le Roy ch 49 30
" " Y. P. S. C. E 4 00
Middlebury ch 13 92
" Y. P. S. C. E. ... 2 00
So. Alabama ch 5 95
" Jr. B. Y. P. U 80
Attica Y. P. S. C. E. tow. sal. Rev. M. C. Mason, Tura .. 8 70
Warsaw ch 24 55
" Y. P. S. C. E. tow. sup. M. Samson, care Prof. L. E. Martin 3 00
Warsaw, Rev. O. R. McKay, prize money, care do. 5 00
Hudson ch 13 10
Cohoes ch 91 98
Albany Mem'l ch 111 62
" " B. S. 13 65
Hudson River, No. B.Y.P.U. Asso'l Union, tow. sal. Rev. W. F. Groesbeck, Ung Kung, China 200 00
Warrensburg ch 13 35
York, Y. P. S. C. E 4 42
Portage ch., of wh. $2.50 is from Rev. Thos. Broxholm, 16 61
Geneseo ch 57 36
Livonia Station ch. 50 75
Mt. Morris ch 16 00
Brookfield, 2d Y. P. S. C. E. 2 25
Cazenovia Village ch 27 86
" " Y. P. S. C. E. 1 69
Morrisville ch 16 82

West Eaton ch $4 00
Georgetown Y. P. S. C. E. .. 2 00
Randallsville ch 25 00
Lenox ch 2 00
Fenner ch 1 00
Madison ch 8 00
Canastota ch 5 00
Salisbury ch. and Rev. A. L. L. Hall 12 00
Ilion ch 37 27
Brockport, Emmanuel ch 9 40
Rochester, Lyell-ave. ch. 1 60
Webster ch 16 15
Waterville ch 14 85
" Y. P. S. C. E. ... 12 00
Boonville ch 7 75
" Y. P. S. C. E 3 25
New Hartford ch 11 25
Utica, East ch 1 25
" Park ch 29 89
Akron ch 9 00
" Y. P. S. C. E 5 00
W. Somerset Y. P. S. C. E... 2 00
" Young Men of Farther Lights 5 00
Niagara Falls ch 35 00
" " S. S 5 00
Marcellus S. S 5 94
Syracuse, Immanuel Y. P. S. C. E. 3 00
Syracuse, Central ch. 108 00
" " Y. P. S. C. E. 25 00
Elbridge ch., with other off'gs to constitute Mrs. S. M. B. Rhoades H. L. M 84 51
Elbridge Y. P. S. C. E 29 69
North Manlius Y. P. S. C. E. 6 00
Camillus ch 71 51
" S. S 7 24
No. Syracuse Y. P. S. C. E. 3 00
Geneva ch., with other off'gs to constitute Rev. Chas. De Moody H. L. M 97 00
Geneva Y. P. S. C. E 3 00
Phelps, 1st ch. 5 50
" " Y. P. S. C. E.... 2 10
" 2d ch 6 35
Clifton Springs ch 29 53
Holley ch 16 00
" S. S 2 50
Medina ch 29 45
" Y. P. Miss. Soc. 10 00
Knowlesville ch 31 53
Gaines and Murray ch 14 12
Shelby ch 5 10
" S. S 3 40
" B. Y. P. U 1 00
Morris S. S 5 00
Burlington S. S 1 50
" Y. P. S. C. E 2 50
Springfield Y. P. S. C. E 1 50
Exeter Y. P. S C. E 3 20
Mt. Vision Y. P. S. C. E 1 80
West Lebanon, Mrs. Charlotte E. Smith 1 00
E. Nassau S. S 2 00
Wells ch 5 33
Saratoga Springs, Regent-st. ch 36 00
Johnstown ch 32 50
Scotia ch 18 30
Greenfield ch 2 50
Wilton ch 1 00
Corinth B. Y. P. U. tow. sal. of Rev. L. W. Cronkhite, Burma 5 00
Saratoga Springs, Regent-st. S. S., for do 4 00
Saratoga Springs Y.P.S.C.E. for do. 5 00
Ballston Spa Y. P. S. C. E. for do 7 18
Scotia S. S. for salary of Rev. L. W. Cronkhite, Burma... 5 32
Scotia B. Y. P. U. for do 8 50
Greenfield Y. P. for do 1 58
Ovid Village ch 4 05
Mecklenburg S. S 1 00

Romulus ch., add'l $
" S. S 1
" Y. P. S. C. E. tow. sup. nat. pr., care Rev. M. C. Mason, Assam 2
Watkins ch 2
Ithaca, 1st Y. P. S. C. E 1
" " S. S 1
Ogdensburg ch., add'l 1
Madrid, Rev. J. A. Ward 1
Richville ch 1
Nicholville ch 1
Malone ch 5
" Y. P. S. C. E 1
Oswegatchie ch 1
Urbana ch 1
Bath ch 2
" B. Y. P. U 1
Wayne ch., add'l 1
Townsend S. S 1
Bottskill ch 11
Glens Falls ch 12
North Granville ch 1
Fort Edward ch 9
Bottskill Y. P. S. C. E. tow. salary of Rev. L. W. Cronkhite, Bassein, Burma 2
Granville S. S. for do 1
Glens Falls Y.P.S.C.E. for do., 1
North Granville S. S. for do.. 1
" " Y. P. S. C. E. for do 1
Wolcott ch 1
" Y. P. S. C. E 1
Rose ch 2
" B. Y. P. U 1
Westville S. S 1
Sloansville ch 1
East Worcester ch 1
" " S. S 1
Richmondville ch 1
Seward Valley ch 1
Worcester ch 1
Westford ch 1
Cobleskill ch 1
Dundee ch 2
Lake Keuka ch 4
" " S. S 1
Second Milo Y. P. S. C. E .. 1
Prattsburgh S. S 1
Cortland, 1st Y. P. S. C. E. tow. sup. of Saya Timothy, care Rev. E. W. Kelly, Rangoon, Burma 1

NEW JERSEY, $6,659.37

Morristown, Edwin Fayette Smith for Paul's salary, care Rev. W. A. Stanton 1
Morristown, Mrs. W. R. Brooks 5
Morristown, J. H. Coghill... 7
" Mrs. Nathan Bishop 50
Hoboken, 1st ch 1
Paterson, Union-ave. ch 1
" " S. S 1
Plainfield, Park-ave. Y. P. S. C. E 3
Plainfield, 1st ch 70
Mountain View, S. D. Knapp, 1
East Orange, 1st ch. of the Oranges 10
Milburn, 1st ch 1
New Monmouth, Rev. W. V. Wilson 1
Bridgeton, 1st Y. P. S. C. E., 1
New Brunswick, George's Road ch 1
Lakewood, S. M. McMaster.. 1
Dover, Rev. O. J. Peterson.. 1
Camden, Mrs. H. M. Chandler 1
Hightstown, Rev. T. S. Griffiths 1
Hightstown, Rev. O. P. Eaches 1

Princeton ch. Mission Circle,	$10 00
Elizabeth, Central S. S	26 82
Ocean City, 1st ch	3 20
Newark, Roseville ch	24 47
" 1st Peddie Mem'l S. S	100 00
Newark, 1st Peddie Mem'l ch.	450 00
" North Y. P.	25 00
" Clinton-ave. ch	65 75
" South ch	100 00
" Tabernacle ch	5 68
Lyons Farms ch	20 50
Jersey City, North ch	62 33
" " Bergen ch	156 69
Harrison ch	10 00
Stelton, Piscataway ch	157 56
Roselle, Y. P	5 50
Mount Bethel ch	11 06
Plainfield, Park-ave. ch	25 00
Red Bank S. S	5 00
Westfield ch	102 17
Elizabeth, 1st Y. P. for Bible Reader	6 25
Plainfield, 1st ch	365 00
Roselle ch	23 33
Hoboken, 2d ch	2 50
Deckertown, 1st Wantage ch.	20 22
" " Y. P	3 00
Glenwood ch	59 25
Paterson, 4th ch., Rev. Jas. Sullivan	12 00
Hasbrouck Heights ch	2 70
Hackensack, Calvary ch	50 03
Jersey City, Summit ave. K.D. "Willing Workers"	12 50
Paterson, Prospect Park ch	3 65
Ridgewood ch	40 00
Ridgefield Park ch	6 58
" " S. S	87
Bloomingdale ch	14 00
Bayonne, 1st ch	7 00
Paterson, 1st ch., tow. sup. of Geo. Waters	178 50
Paterson, Park-av. ch	70 00
" 4th ch	86 00
Bloomfield ch	436 57
" S. S	100 00
Brookdale ch	20 17
Montclair Y. P	19 77
Millington ch	59 09
" S. S	10 30
" Y. P	10 60
Mount Olive ch	14 05
North Orange ch	902 67
Orange, Washington-st. ch	8 25
Camden, Linden ch., add'l	1 80
Haddonfield ch	82 25
" Jr. B. Y. P. U	3 00
Florence ch	21 50
Cramer Hill, 1st ch	14 00
Merchantville ch	28 78
Beverly ch	4 20
Atlantic City, Y. P. S. C. E. for nat. pr., care Rev. I. S. Hankins	9 00
Burlington 1st ch., monthly coll	30 00
Camden, Linden S. S	10 00
Mt. Ephraim ch	7 00
Camden, 1st ch	173 00
" " S. S	10 65
" " Y. P. S. C. E	22 29
Atlantic City, 1st ch	50 00
Camden, North ch	114 82
New Brunswick, Mem'l S. S.	12 51
Flemington ch	110 00
Hightstown Jr. Y. P. S. C. E.	5 00
Trenton, 1st Y. P. S. C. E. for Telugu student for min.	25 00
Trenton, Clinton-ave. ch	50 00
Holmdel ch	114 10
Point Pleasant ch	20 00
Bordentown ch	86 10
So. Amboy ch., P. V. Broach, as mem'l to his father	10 00
So. Amboy, Rev. T. S. Griffiths and wife, add'l	3 00
Newfield ch	5 00
Trenton, Calvary ch	$5 90
" " S. S	5 56
Bridgeton, 1st ch	55 50
Dividing Creek ch	21 50
Woodbury, 1st ch	30 79
Newport ch	12 80
Cape May, 1st B. Y. P. U. for Ko Hmwa Kalay, care Rev. C. L. Davenport	6 11

PENNSYLVANIA, $8,621.44

Bryn Mawr, Mrs. Joseph L. Richards, special off	50 00
Germantown, Rev. S. W. Whitney and wife	5 00
Upland, Francis E. Weston	50 00
Pittsburg, F. S. Lusk	200 00
Hillsville, Zoar ch	30 00
South Creek ch	6 00
Lewistown, Calvin Greene	50 00
Saltillo Jr. Y. P. S. C. E	6 00
Tarentum, 1st ch	8 10
Philadelphia, Trinity ch., J. W. Stifler	25 00
Philadelphia, John B. Stetson	250 00
Parsons, Welsh ch	8 00
East Smithfield ch	5 00
Altoona, Benj. M. Bunker	50 00
Hebron ch	3 53
Epiphany ch	69 39
Memorial ch. add'l	231 50
" S. S	25 00
1st ch., Dr. B	50 00
" " in part	545 15
L. B. M	3 00
Rev. A. L. Vail	50 00
Lehigh-ave. ch., in part	13 65
Lower Merion ch	102 01
" " S. S	141 00
4th S. S. for helper care Dr. Kirkpatrick	120 00
Mrs. A. S. Quinton	5 00
Blockley ch., for nat. pr. care Rev J. Clark, Congo	33 17
Oak Lane ch	34 00
" " S. S	6 52
2nd ch	128 00
Gethsemane ch	96 44
" special	10 00
" " S. S	53 58
Germantown, 2d ch	79 23
The Scott family, Easter offering	25 00
Bethlehem ch., in part	65 22
" special for prs. and assistants in Dr. Kirkpatrick's hospital	180 00
Robert H. Crozer	2,500 00
Roxborough ch	28 50
" S. S	72 00
" Mr. Blake's class A, for Darla Joseph care Dr. Downie	70 00
Bethlehem S. S	23 02
Baltimore-ave. ch	72 21
Chestnut Hill ch	46 00
Rev. R. M. Hunsicker and wife, special	25 00
10th S. S., Yoke Bearers, Y. M. Band ($15 in memory of Harry Wisler)	30 00
2d ch., Mrs. Eliza Cathcart and Mrs. Carrie I. Gordon Band for nat. prs. care Dr. Downie and Rev. W. H. Corsum	40 00
Germantown, 2d Y. P. S. C. E., 5th ch add'l	10 00
Mrs. Sarah A. Trevor, special Easter offering	200 00
11th Y. P. S. C. E., for a certain boy care Rev. Will M. Upcraft per note in Commonwealth	30 00
Calvary ch	13 29
Pilgrim ch	13 25
" Y. P. S. C. E	16 00
Upland ch., monthly coll	40 70
Crozer, Students Theo. Sem	$33 45
New Tabernacle ch., in part	58 22
Tioga ch	41 78
" S. S	13 26
" Y. P. S. C. E	7 96
Frankford, North ch	54 46
Hatboro ch	29 36
Mr. C. C. McNair, for nat. pr. care Rev. L. W. Cronkhite,	30 00
Hatboro Y. P. S. C. E	10 00
Jenkintown ch	16 80
" B. Y. P. U	2 04
Nicetown ch	65 23
Germantown, 3d ch. quar. off.,	16 59
" " B. Y. P. U. for nat. pr. care Rev. P. Frederickson, Congo	15 88
1st ch., Manayunk	41 92
Holmesburg ch	7 75
Lansdale ch	11 00
South Broad-st. Y. P. S. C. E. for work of Rev. J. Speicher, China	10 00
Narbarth, ch. of the Evangel, add'l	5 00
Harrisburg, Tabernacle ch	20 10
Penn-ave. ch	91 51
Factoryville ch	31 00
Ulysses ch	26 50
Roulette ch	3 45
New Albany and New Era chs., for nat. pr. care Rev. W. A. Stanton, Kurnool	37 00
R. M. Welles, special	10 00
Rush ch	3 00
Warren ch	3 00
Susquehanna ch	9 80
West Chester, Olivet ch	25 00
" " 1st ch	42 19
Mrs. M. G. Hayes	5 00
Downingtown ch	5 00
Vincent ch	22 65
East Nantmeal ch	8 00
Kennett-sq. ch	10 05
" Y. P. S. C. E	15 65
J. A. Truitt	5 00
Altoona, 1st ch	59 80
Huntingdon B. Y. P. U., for Yah Pet, under direction of Rev. W. C. Calder	25 00
Hollidaysburg ch	70 00
Springboro ch	5 00
Orangeville ch	4 55
Crooked Creek ch	2 50
Indian Creek ch	4 00
Warren ch	16 30
Waynesburgh ch. add'l, to make Dr. J. E. Darby H. L. M	40 00
Jersey Shore ch	4 42
Shamokin Valley ch	1 70
Danville, Immanuel ch	20 00
" 1st ch., in part	4 00
Milton ch	17 30
" S. S	8 88
Williamsport, 1st ch	100 00
Picture Rocks ch	28 05
" " S. S	4 68
Winfield ch	2 00
St. Clair ch	12 49
Girardville ch	10 00
Mrs. W. T. Williams	5 00
Pottsville, 1st ch	4 60
" " S. S	3 00
Minersville ch	5 08
Reading, 1st ch	58 19
" " S. S	5 08
Charleston ch	3 00
Deerfield ch	2 50
Covington S. S	4 30
Tunkhannock ch	20 00
Pittston, Luzerne-ave. ch	50 00
" " Y. P. S. C. E., final payment for nat. pr. care Rev. C. H. D. Fisher, Japan	37 50
Wilkes Barre, 1st ch	21 46
Eaton ch	20 85

Monongahela, 1st ch.... $23 50
" " Ward Mission 2 00
Oakland ch., for salary Dr. Briton Corlies 100 00
Banksville ch..... 14 67
" S. S..... 2 33
Elizabeth ch. 4 52
Jeannette ch 20 75
" S. S..... 10 89
Beth Eden (Nixon-st. Ally) add'l 1 25
Elizabeth ch., tow. sup. Rev. W. A. Stanton, India 20 00
Homestead ch., for do..... 36 47
Wilkinsburg ch., for do..... 23 28
Apollo ch., for do 50 00
Maple-ave. ch., for do 31 00
Wylie-ave ch. for do..... 6 00
Monongahela, 1st ch. for do.. 1 00
Alleghany, Emmanuel ch 6 50
" " S. S .. 3 00
Maple-ave. ch., usual offering, 20 00
Wylie-ave. ch., quarterly offering..... 4 50
Wilkinsburg ch., quarterly offering..... 43 97
Wylie-ave. Bible School..... 8 34
Sharpsburg ch..... 30 00
Rochester ch 34 30
Fourth-ave. ch. cont. for five months ending March 31.... 488 54
McKeesport, Fifth-ave. ch... 16 42
" 1st ch., quarterly offering 9 42
Wisconisco, Welsh Y.P.S.C.E. 4 00
Cash..... 2 00
S. A. W..... 25
Village Green ch..... 8 25
Prospect Hill ch..... 20 00

DELAWARE, $174.12

Wilmington, 2d ch..... 174 12

DISTRICT COLUMBIA, $1,359.72

Washington, East Washington Heights ch..... 10 00
E. Washington Heights Y. P. S. C. E..... 5 00
Washington, 1st ch 80 00
" Calvary ch. (of wh. $300 is a thank-offering), 800 00
Washington, Grace ch 13 72
" Metropolitan ch., 114 45
Anacostia ch 22 59
Washington, E-st. ch..... 50 25
" J. H. Larcomb, special 10 00
Washington, 1st ch. Immanuel Circle 50 00
Washington, 1st Y.P.S.C.E., 50 00
" E-st. Y.P.S.C.E., 42 25
Kendall ch. ($43.14 in L. H. boxes)..... 73 14
Maryland-ave. ch..... 38 32

MARYLAND, $15.00

A friend 5 00
Baltimore, Philip S. Evans... 10 00

WEST VIRGINIA, $192.42.

Grafton, 1st ch 22 45
Olive ch..... 2 63
Shinnston ch 10 00
Murphy Creek ch..... 2 00
Greenbrier ch 29 81
" S. S..... 10 00
" Jr. B. Y. P. U.... 5 00
Two Run, B. M. League..... 3 32
Fairview ch..... 5 00
Olive Branch ch..... 5 00
Charleston, 1st ch 7 08
" " S.S..... 4 82
" Virginia-ave. ch., 2 00
Charleston J. Q. Barker, Esq., 5 00
Halliday's Cove, Mrs. Mollie Owings..... $1 00
Parkersburg, Miss V. Wells.. 50 00
Stillwell ch..... 26 56
Indian Creek ch..... 75

OHIO, $13,833.98

Sheffield ch..... 30 00
Salem ch 21 06
Cheviot, Bethel ch..... 5 00
" ch., Miss Emma Rockenfield 1 00
Toledo, Ashland-ave. ch., Delia Curtis (of wh. $100 is to constitute Rev. Emory W. Hunt, Toledo, Ohio, H. L. M.)..... 166 12
Toledo, Mrs. Florence K. Cooper..... 5 00
Medina, L. S. Murray 2 00
Evansburg, G. P. Kime..... 2 50
Troy, Wm. Shilling..... 5 00
Perry Y. P. S. E 6 60
Bethesda, Ebenezer ch..... 2 51
Franklin B. Y. P. U..... 30
Cleveland, Hanson Green.... 20 00
" A. T. Osborne.... 15 00
Willoughby, Martin E. Gray, 4,270 50
Wyoming, Rev. W. D. Hoit . 2 50
Cincinnati, R. A. Holden, special offering..... 100 00
Cincinnati, Columbia Regular ch 8 72
Cincinnati, Walnut Hills ch.. 159 11
" G. M. Peters..... 200 00
Springfield, 1st ch 43 63
Deucher, Independence ch... 3 00
Lima, 1st ch.... 1 00
Lower Newport, a friend, for Bibles for the Chinese, care Mrs. G L. Mason, Huchau, 20 00
Dayton, Rev. Henry F. Colby D.D 250 00
Dayton W. T. Chamberlain . 1,000 00
" Linden-ave. ch. Wom. Soc. (of wh. $14.60 is for a Bible-woman, care Miss Scott, Swatow, and $7.75 for work in the Congo 39 10
Dayton, Edward Canby, tow. sup. of Rev. I. E. Munger . 300 00
Dayton, C. F. Snyder..... 200 00
St. Mary's, 1st ch..... 6 65
Kipton, gift of Rev. S. O. Christian 32 81
Kipton, C. M. Cook..... 300 00
Ashtabula ch 35 00
Kingsville ch..... 23 13
Madison ch..... 12 31
" S. S..... 12 69
Perry ch. (of wh. $20 is from D. C. Railsback and wife tow. sup. of Derana, care Mrs. D. Downie, Nellore.. 36 00
Amanda ch 5 50
Harrison ch..... 5 25
Kenton ch..... 12 00
Lima, 1st ch..... 28 76
Pleasant View ch 5 00
Spencerville ch..... 5 60
Van Wert ch 24 00
Salem ch..... 4 90
Centreville ch 2 00
Lindale ch 3 50
Akron, 1st ch..... 64 00
Cleveland, Calvary ch 27 07
" Cedar-ave. ch..... 40 15
" " S.S. for work of Capt. Luke Bickel in Liu Chiu Islands..... 7 13
Cleveland, East End ch..... 33 10
" Euclid-ave. Y.P.S. C.E..... 2 00
Cleveland, Euclid-ave., Dr. G. H. Quay to constit. Miss Jean Quay, H. L. M..... 100 00
Columbia ch..... 40 00
Cleveland, 1st ch$245 60
" Trinity ch 67 75
" Wilson-ave. ch.... 131 65
Sevile, 1st ch 35 00
" " B. Y. P. U. and ten others for work among Chins of North Burma, care Rev. A. E. Carson and wife 19 74
Thomastown ch 1 18
Hillsboro, 1st ch 15 85
Columbus, 1st ch 50 75
Granville, 1st ch 200 51
Sunbury, 1st ch. Easter offering..... 1 75
Sunbury, 1st S. S. Easter offering 1 00
Dayton, Central ch 190 00
" Linden-ave. ch 269 50
" 1st ch..... 631 00
" " " F. P. Beaver, Esq 2,500 00
Dayton, Riverside Mem'l ch, 40 94
" " " for boys' school, Ongole.... 5 00
Dayton, 3d-st. ch 10 00
Greenville ch..... 15 71
Greenville S. S..... 2 00
" B. Y. P. U..... 1 00
" Jr. " 1 00
Piqua, Calvary ch 10 80
St. Paris, 1st ch 4 67
Sidney, B. Y. P. U..... 1 75
Sinking Creek ch 6 40
" " S. S..... 3 59
Tippecanoe City ch..... 11 03
Troy, 1st ch 16 63
" " S S..... 12 00
" " B. Y. P. U..... 7 50
Urbana, 1st ch..... 37 25
New London ch..... 4 50
Norwalk, 1st ch., balance.... 3 00
Sandusky, 1st ch..... 5 00
Wellston, 1st ch 7 50
Camden, Rev. F. N. Phelps and wife 2 00
Elyria, 1st ch..... 133 91
" " S. S..... ... 7 48
" " B. Y. P. U 16 26
" " Jr. B. Y. P. U.... 50
La Grange ch..... 5 00
Litchfield ch..... 1 00
Lorain pulpit supply 2 15
Oberlin, 1st ch., completing L. M. for pastor, Rev. Ingram Ebenezer Bill, Jr..... 51 70
De Graff ch..... 13 00
Milford Center ch 5 95
Bucyrus, 1st ch..... 31 50
Perrysville ch..... 7 65
" B. Y. P. U..... 1 00
Marietta, 1st ch 107 75
" " S. S..... 10 00
" " Y. P. S. C. E... 6 00
Cheviot, Miss Charlotte J. Craig 10 00
Delhi, G. Bascom, Esq..... 5 00
Lebanon, East ch..... 116 75
" " S. S..... 15 57
Middletown ch 8 00
Wyoming ch. (of wh. $125 is from J. H. and Fannie Tangerman tow. sup. of Karen nat. pr.)..... 205 00
Harpster ch 12 05
Owl Creek, B. Y. P. U..... 58
Antioch, J. H. Yingling and family..... 50
Ironton, 1st ch. 18 50
" " S. S. 9 54
" " B. Y. P. U. tow. sup. nat. pr..... 25 00
Garrettsville ch..... 5 85
Niles, 1st ch..... 39 00
Defiance ch..... 12 56
Bowling Green ch..... 5 00
Haskins ch..... 17 30
Stryker ch..... 4 00
McConnellsville ch 5 00

Toledo, Ashland-ave ch..... $49 35
" 1st ch..... 117 32
" " Y. P. S. C. E.... 36 70
" Heston-st ch..... 7 00
" Mem'l ch..... 13 96
" Oliver-pl. ch..... 42 35
" " B. Y. P. U., 5 00
" Riverside ch..... 22 00
Youngstown, Welsh ch..... 23 00
Canton, 1st ch..... 52 89

INDIANA, $839.83

South Bend, 1st ch..... 30 00
" " " Sw. ch., for sup. "Baka," care Rev. O. L. Swanson..... 15 00
Angola, Alexander Kinmont.. 3 00
Kingsbury ch..... 2 50
Shelbyville, 1st ch. tow. sup. Bible-woman care Rev John Newcomb, Cumbum, India. 20 00
Russiaville ch..... 1 25
Indianapolis, Julius F. Pratt. 100 00
" Elias C. Atkins. 100 00
" 1st S. S..... 32 43
Terre Haute, 1st Shining Star Mission, tow. sup. Jessie Wagoner, girl pupil care Rev. S. A. Perrine..... 25 00
Evansville, 1st ch..... 6 09
South Whitley, a friend..... 1 00
Bridgeton ch..... 1 00
Dana, Rev. J. Rusmissel and family..... 3 00
Ladoga ch..... 2 00
Marshall ch..... 4 00
New Discovery ch..... 2 45
New Market ch..... 5 00
Bloomington ch..... 1 00
Boleston ch..... 3 00
Elwood ch..... 12 00
Galveston, 2d ch..... 23 50
" S.S. tow. sup. Sau Lee 3 00
Michigantown ch. tow. L. M., C. A. Marshall..... 20 00
Middle Fork S. S. tow. sup. Sau Lee..... 2 00
Sharon ch..... 7 00
" S. S. (of wh. $3.00 is tow. sup. Sau Lee)..... 6 00
Young America ch..... 4 50
" " S. S. tow. sup. Sau Lee..... 2 05
Young America W. C. 1 00
Chili ch..... 4 00
Mt Vernon ch..... 1 00
Graham ch..... 3 25
West Fork ch..... 1 25
Liberty Township..... 5 00
Mt. Ayr ch..... 3 10
" " S. S..... 78
Rensselaer ch..... 3 11
Wolcott ch..... 14 77
" B. Y. P. U..... 1 50
" S. S..... 53
Goshen ch..... 24 10
Hammond ch..... 5 51
La Porte ch..... 12 62
Covington ch..... 6 00
Waynetown ch..... 27 16
Amity ch..... 60
Bethesda ch..... 1 06
North Winchester ch..... 5 00
Bedford ch..... 53 98
Bethany ch..... 1 83
New Hope ch..... 2 00
" " S. S..... 4 00
Greensburg, Mrs. E. C. Stimson in memory of her mother..... 5 00
Brazil ch..... 2 00
Dana ch..... 8 63
Goshen ch..... 2 80
Mill Creek ch..... 1 50
New Maysville ch..... 1 85
Union ch..... 3 45
Linton ch..... 3 15
Zion ch..... $3 00
Martinsville ch..... 1 19
Olive Branch ch..... 2 47
Dover ch..... 2 45
Elwood S. S., Sau Lee Fund, 5 00
Delaware ch..... 2 10
Logansport, 2d ch..... 38 72
Miami ch..... 52 50
Royal Center ch..... 6 17
Goodland ch..... 13 65
Milroy Township ch..... 1 91
Garrett, A. J. Stewart, personal..... 10 00
Bangor Branch ch..... 65
Elkhart ch..... 6 17
Lima, Miss O. Edgecomb, personal..... 5 00
Mishawaka ch..... 10 15
Georgia ch..... 3 50
Bethel ch..... 4 65
Delphi ch..... 15 00
Mt. Carmel ch..... 1 00
Clayton ch..... 2 00
Richmond ch..... 1 25

ILLINOIS, $6,564.22

So. Chicago, 1st B. Y. P. U... 4 25
Bloomington, Wm. Taggart Wilson, special offering.... 190 00
Bloomington, 1st ch..... 2 50
Chicago, Prof. E. D. Burton.. 50 00
" Andrew McLeish... 100 00
" Prof. E. B. Hulbert, 25 00
Champaign ch..... 22 31
Georgetown, Mrs. C. A. Hawes 1 00
Joliet, J. E. Bush..... 10 00
" Mrs. C. Gaskill and Emily A. Gaskill..... 8 00
Plymouth, Rev. E. Alward... 2 00
Sw. chs. per Weekly News... 7 00
Griggsville ch..... 15 00
Mattoon, 3d ch..... 4 36
Plano ch..... 2 15
Alton, Hunterstown Mission S S..... 4 67
Alton pastor's birthday book. 3 00
Sheffield ch..... 2 15
Belvidere, 1st ch..... 32 65
Alton, 1st ch..... 86 59
" " S. S..... 11 80
Upper Alton ch..... 31 25
Woodburn ch..... 2 50
Aurora, 1st ch..... 95 26
" Park-pl. ch..... 126 05
Hadley ch..... 2 10
Joliet 1st ch..... 34 43
Kaneville, J. A. Fink..... 10 00
Morris ch..... 26 75
Newark ch..... 27 00
" " Mrs. Seth Sleezer. 15 00
Atlanta ch..... 32 80
Bloomington ch..... 51 00
Deer Creek ch..... 34 50
El Paso ch..... 38 78
" S. S. for sup. Ongole student..... 25 00
El Paso, David Evans, mem'l tow sup. do..... 25 00
Graymont ch..... 21 00
Hudson ch..... 44 01
Lexington ch..... 10 00
Normal, Prof. E. C. Hewitt. 25 00
McLean ch..... 3 25
Gifford ch..... 31 55
Penfield ch..... 15 00
Jerseyville, Mrs. S. A. Keith, 5 00
Waverly ch..... 7 00
Centralia ch..... 36 25
Petersburg, Rev. H. P. Curry, 1 00
Austin ch..... 60 08
" S. S..... 100 00
Chicago, Bethany ch..... 20 02
" Bethel ch., Mrs C. T. Dracas..... 5 00
Evanston ch..... 80 06
Evergreen Park ch..... 1 84
Highland Park ch..... 26 75
Chicago, Calvary ch..... $59 00
" Centennial ch..... 194 91
" Central ch..... 3 00
" 1st ch..... 287 83
" Mrs. E. M. Mabie.. 3 10
" Galilee ch..... 3 50
" Hyde Park ch..... 93 81
" Immanuel ch..... 171 50
" " S. S..... 111 20
" Fourth ch. in part... 88 80
" La Salle-ave. ch.... 27 00
" Lexington-ave. ch .. 40 65
" Memorial ch..... 365 72
" Maplewood-av. Y. P., 1 56
" Normal Park ch..... 24 80
" " C. L. Peyton..... 25 00
Chicago, Pilgrim Temple ch . 4 00
" 2d ch..... 313 07
" " " C. E. S. Windus..... 5 00
Chicago, A. Forget..... 3 00
" South Park Y.P. tow. sup. nat. worker, care Miss Welles, Africa..... 7 50
Chicago, Tabernacle ch..... 104 82
" Trinity ch..... 2 25
" Western-ave ch..... 201 12
Crystal Lake, Anson Thompson..... 19 00
Elgin, 1st ch..... 113 00
" " Y. P. S. C. E..... 21 96
Englewood ch..... 85 49
" S.S. Class, No. 40, 2 00
" Covenant ch..... 84 75
" " Y. P.... 5 00
Harvey ch..... 10 00
Maywood ch..... 5 09
Morgan Park ch..... 163 13
Oak Park ch..... 143 05
Pullman ch..... 3 55
Waukegan, Ash-st. Mission.. 1 00
Wheaton ch..... 91 53
" S. S..... 17 85
Woodstock S. S., tow. sup. of Baliah, care Dr. Clough, Ongole..... 8 38
Woodstock, Miss J. E. Sondericker..... 2 00
Freeport ch..... 103 50
" Y. P..... 2 80
Morrison ch..... 15 65
" S. S..... 1 25
" Y. P..... 2 50
Mt. Carroll ch..... 60 50
" S. S..... 10 00
" Y. P..... 15 00
Polo Y. P..... 2 41
Savanna ch..... 10 30
York ch..... 3 00
Fairfield ch..... 3 00
Chatsworth ch..... 18 00
Gilman ch..... 13 00
Hoopeston ch..... 18 00
Kankakee ch..... 38 07
Loda ch..... 26 42
Melvin, Chas Buchholz..... 10 00
Rankin, Mrs. Howe Davis... 5 00
Du Quoin ch..... 56 00
Pinckneyville ch..... 10 25
La Salle ch..... 10 52
Ottawa ch..... 322 50
Pawpaw ch..... 23 00
Princeton ch..... 16 65
Seneca ch..... 4 20
Streator Y. P., tow. sup. nat. worker, care Rev. E. T. Welles, Africa..... 5 00
Tonica ch..... 13 50
Hutsonville ch..... 4 23
Galesburg ch..... 112 01
Monmouth ch..... 38 84
" Law Mission..... 10 00
Peoria, 1st Y. P..... 5 00
Wyoming ch..... 5 50
Payson S. S..... 5 00
" Y. P..... 1 80
Quincy, 1st ch..... 38 45

Rock Island ch	$35 45
" " Y. P	5 00
Watertown ch	11 25
Belvidere, South ch. S. S.	5 00
De Kalb ch	37 52
Rockford, 1st ch	45 00
" Rev. W. I. Coburn	5 00
" State-st. ch	216 19
Bushnell ch	3 00
Carman ch	7 00
Littleton ch	10 00
Macomb ch	5 15
Roseville ch	61 31
Stronghurst ch	13 75
Union Grove ch	2 05
Diamond Grove, Rev. R. R. Holmes	6 00
Jacksonville ch	50 78
Moweaqua ch	26 60
Oreana ch	4 38
" B. Y. P. U	1 00
Springfield ch	172 23
Austin Sw. ch	10 00
Chicago, 1st ch. Edw. Peterson	1 00
" " " C. E. Peterson	1 00
" Ella Swanson	3 50
" Chas. Olander, for Rev. O. L. Swanson, Assam	30 00
Chicago, Mrs. John Berg, tow. Philip, care do	3 00
Chicago, a friend	1 00
" friends, for China	5 00
" 2d Sw. Y. P	30 00
Evanston, Sw. ch	26 35
Moline, Sw. Ladies' Soc., sup. nat. pr. in China	50 00
Moline, Y. P., tow. sup. Telugu pr	50 00
Moline Five Cent Soc., for Rev. O. L. Swanson, Assam	24 00
Morris ch	4 00
So. Chicago Sw. Y. P	43 50
Kankakee Danish ch. for Rev. C. Nelson, Africa	3 25
	$6,614 52
Less amt. returned to the A. B. Home Miss. Soc. from La Salle-ave. Bap. ch., Chicago	50 30
	$6,564 22

IOWA, $959.66

Osage B. Y. P. U., special for Rev. W. E. Hopkins, Palmur, India	25 00
Osage, Josiah Pope	5 00
Milton, Silas Echols	50
Pella, Rev. I. J. Stoddard	5 00
Manchester, Mrs. F. H. Dorman	7 00
Chester, M. Leslie	5 00
Red Oak, 1st ch	31 87
Competine ch	19 00
Mapleton, Eunice Perrin	1 10
Livermore ch	2 50
Forest City ch	6 00
Estherville ch	10 65
Cedar Rapids ch	48 50
Camanche ch	7 55
Delta ch	5 00
Red Oak B. Y. P. U	15 00
" " S. S	25 00
Shenandoah ch	43 00
Tabor ch	10 00
Emerson S. S	2 50
Osceola ch	4 00
Audubon, Augusta Baker	1 00
Fairmount ch	5 00
Knoxville ch	9 35
Monroe ch	35 00
" B. Y. P. U	5 00
Shell Rock ch	7 00
Cedar Falls ch	8 75
Hudson ch	$7 00
" " "Do Without Band"	5 20
Waterloo, Walnut-st. S. S	17 75
Swaledale ch	25 00
Waverly ch	15 60
Rockwell City ch	8 00
Gilmore ch., for Rev. C. Nelson, Africa	18 44
Harlan ch., for do	13 00
" Mary Nelson, for do.	2 00
Humboldt ch., for do	7 50
Pine Creek ch., for do	7 31
Council Bluffs Soc., for do	10 00
Becarat ch., for do	3 75
Attumwa, 1st ch	30 00
Foster Band	2 50
" Julius Nelson	2 00
Seymour ch	5 75
Russell ch	7 00
Leon B. Y. P. U	8 10
Burlington, L. M. Cooney	2 45
" 1st ch	28 85
" " S. S	7 50
" " B. Y. P. U	3 00
Mt. Pleasant ch	11 00
Harrisburg ch	11 15
Farmington ch	4 80
Bethel ch	5 00
Keokuk, friend, 1st ch	20 00
Fort Madison ch	19 07
Cascade ch	5 90
Camanche ch	13 30
Independence ch	23 61
Bloomfield ch	1 95
North Union ch	2 51
Council Bluffs, M. Noren, to apply on one-quar. share to Rev. O. Hanson's salary	5 00
Council Bluffs B. Y. P. U., for do	12 50
Village Creek for Finland	5 00
Gowrie, Lottie Peterson	25 00
Hayfield, N. Olsen	10 00
Forest City, L. Person	15 00
Arthur, a friend	25 00
" ch	17 54
Des Moines, Sw. B. Y. P. U. for Rev. O. Hanson	12 00
Sioux City, Sw. ch	25 00
Forest City, Sw. ch	47 25
Stratford, Sw. ch	6 50
Meriden, Sw. ch	10 00
Kiron, Sw. ch	8 51
" Annie Johnson	1 00
" Alfred Hanson	1 00
Lucas ch	10 00
Des Moines, Sw. ch	1 53
Missouri Valley ch	11 00
Shenandoah S. S	4 57

MICHIGAN, $3,796.07

Bloomingdale B. Y. P. U. for the Telugu mission, care Dr. Clough	1 00
Rives ch. (of wh. 89 cts. is from Cook Un. S. S.)	14 10
Detroit, Woodward-ave. ch (of wh. $30 is from the Workers' Bible Class tow. sup. nat. worker, care Dr. Ashmore, Swatow)	1,400 00
Kalamazoo, Miss E. C. Reynolds	2 00
Kalamazoo, a friend	11 82
Cedar Springs, 1st ch	10 00
Fenton, 1st ch	21 56
Alpena, 1st ch	12 85
Clarkston ch	14 09
Detroit, 18th-st. ch. (of wh. $2.00 is for work among Telugus	15 25
Detroit, North ch	36 02
Detroit, Warren-ave. ch	$42 00
" Immanuel ch	17 83
" Macomb ch	5 00
Pontiac ch	49 08
" B. Y. P. U. tow. sup. Po Yait of Burma	17 50
Romeo ch	22 97
" S. S	4 00
" B. Y. P. U	2 30
Waterford ch	3 50
Atlas ch	8 75
Flint ch	80 00
Flushing ch	23 00
Ortonville ch	8 00
Oxford ch	6 00
Alto ch	1 50
Englishville ch	3 17
Ensley ch	3 00
Grand Rapids, 2d ch	25 00
" " " S. S	6 00
" " Calvary ch	38 93
" " Wealthy-ave. B. Y. P. U. tow. sup. B. W. in India	3 35
Grand Rapids, Fountain-st. ch.,	40 15
Nashville ch	8 85
Paris ch	13 55
" B. Y. P. U	2 11
Greenville ch	1 25
" B. Y. P. U	87
Ionia ch	12 00
Lyons, Mr. and Mrs. Wheelock	1 50
Wright ch	50
Deckerville ch	6 00
Marion ch	4 00
Melvin ch	1 95
Speaker ch	1 57
Worth ch	2 20
Albion ch	16 94
Aurelius ch	16 70
Charlotte ch	12 20
Jackson, 1st ch	34 66
" " S. S	5 00
" " B. Y. P. U	4 44
" East Main-st. ch	13 90
" Memorial ch	8 61
Allegan ch	8 00
Battle Creek ch	41 35
Ceresco ch	4 28
Kalamazoo, 1st ch	134 42
Hickory Corners ch	3 50
Lawton ch	2 00
Marshall ch	10 25
Orangeville ch	3 00
Otsego ch	15 60
Schoolcraft ch	4 11
Kalamazoo, Portage-st. ch	7 20
Wakeshma ch	3 00
Adrian ch	75 00
Monroe ch	7 03
Rollin ch	5 00
Second Rome ch	5 16
Tecumseh ch	22 06
" B. Y. P. U	4 05
Gladstone ch	63
" S. S	4 37
Iron Mountain S. S	2 00
Boone ch	1 00
Reed City ch	4 20
" " W. C	1 00
Chase ch. and W. C	2 25
Manistique ch	29 04
" S. S	12 47
" B. Y. P. U	6 42
" Jr. B. Y. P. U	1 15
" Calvary Mission	3 15
Sault Ste Marie	10 30
Alma ch	14 82
Bay City, 1st ch	80 00
" " S. S	10 00
Isabella ch	7 21
Mt. Pleasant ch	19 30
Saginaw E. S	62 17

Vassar ch	$8 00
" B. Y. P. U	1 00
West Bay City	2 00
Durand ch	4 41
Longsburg ch	14 85
" S. S	1 50
Ovid ch	18 24
St. Johns ch	11 68
Webberville ch	8 00
Williamston ch	21 00
Hartford ch	11 55
" B. Y. P. U	5 00
Lawrence ch	50
New Buffalo ch	6 35
Niles ch. and S. S	18 20
Three Oaks ch	3 60
Jones ch	3 47
Newburg ch	2 10
Three Rivers ch	11 50
Ishpeming ch	4 00
" B. Y. P. U	14 50
Clinton ch	5 00
Manchester ch	5 00
York ch	3 60
Brighton ch	5 70
" S. S	1 23
Highland ch. and S. S	16 70
Kensington ch	2 71
Salem ch	15 00
Walled Lake ch	7 90
Hart ch	3 00
Hesperia ch	1 50
North Moreland ch	1 00
Scottville B. Y. P. U	1 53
Weare ch	1 50
Bristol ch	2 39
Tawas City, Mrs. R. A. Kelly, personal	1 00
Detroit, 14th-ave. ch	10 02
Oakland ch., balance	3 00
Port Huron ch	51 18
" " S. S	2 26
" " Howard Mission	94
Birchrun ch	2 00
Grand Rapids, Wealthy-ave. B. Y. P. U. tow. sup. B. W. in India	3 35
Howard City ch	2 50
Greenville ch	28 87
" B. Y. P. U	1 00
Charlevoix ch	16 36
Kalkaska ch	10 45
" S. S	1 52
" Y. P	2 24
Petoskey ch	10 00
Traverse City ch	27 10
Amboy ch	2 00
Clear Lake ch	5 00
Jonesville ch	1 00
Kinderhook ch	2 75
North Adams ch	11 65
Cass City ch	60 00
Croswell ch	4 00
Maysville ch	2 00
Pt. Austin ch	5 00
Sand Beach, 1st ch	15 00
Unionville ch	5 00
Washington ch	1 00
Bellevue ch	8 00
Danville, Rev. G. R. Beardslee	2 25
Eaton Rapids ch	44 00
Leslie ch	25 00
Onondaga ch	2 00
Parma ch	3 00
Athens ch	1 00
Bloomingdale, S. K. Ross	5 00
Kalamazoo, 1st ch., J. C. Bennett	5 00
Prairieville ch	35
Adrian, 2d ch	2 00
" " S. S	1 00
" " Y. P	1 00
Calumet ch	17 57
Menominee ch	10 65
Menominee S. S	$1 00
" Y. P	2 00
Bear Lake ch	4 15
Evart S. S	3 68
Le Roy ch	1 09
Breckinbridge ch	6 00
Emerson ch	3 50
Saginaw, Machinaw-st	12 00
St. Louis ch	16 39
" " S. S	2 61
" " Y. P	1 00
West Bay City ch	2 00
Dowagiac, Stella Bond Fund personal	5 00
Lawrence ch	6 06
Marcellus ch	5 07
Union Pier ch	25 00
Burr Oak ch	1 00
Colon ch	13 00
Union City ch	5 00
Ishpeming, Woman's Circle	30 00
Manistique ch	3 44
Norway, Woman's Circle, for work in China	12 00
Norway, for work in Africa	6 00
Cadillac ch	47 00
Dalton ch	4 50
Grand Rapids, Sw. ch	7 75
Ludington, friends for C. A. Carlson, Finland	6 00
Ludington, Sw. ch	10 00
Manistee ch	15 00
Tustin ch	2 00
West Bay City ch	1 50
White Hall ch	2 00
Saline ch	3 50
Ypsilanti ch	66 68
Brighton, Josh. F. Cole	5 00
Commerce ch	8 75
" S. S	68
Holly ch	9 00
Kensington ch	12 50
" Y. P	6 00
Wayne ch	29 00
" S. S	7 50
" B. Y. P. U	3 00
Ludington ch	1 15
Muskegon ch	17 25
Pentwater ch	10 00

MINNESOTA, $3,176.25

Minneapolis, Mrs. Wm. H. Dunwoody	100 00
Minneapolis, Chicago-ave. ch., Rev. Wallie L. Riley	10 00
Brainerd, a friend	1 00
Moorhead ch	10 00
Milaca, a friend	1 00
Minneapolis, Chicago-ave. ch.,	19 50
Sleepy Eye ch	6 00
Windom ch	14 25
Minneapolis, 1st ch. Y. Men, for West China	6 00
Minneapolis, Tabernacle ch. Y. Men, for do	4 50
Marion, G. V. Kinney	1 00
Le Roy ch	22 05
Minnesota City ch	3 50
" " S. S	2 00
Wells, M. E. White	2 25
Rochester ch	45 00
" Y. P. S. C. E	5 00
Eyota ch	1 00
Money Creek ch	15 00
Faribault, Y. P. S	3 00
Lansing ch	6 00
Austin ch	73 06
Blooming Prairie ch	3 03
Lake Crystal ch	11 25
Garden City ch	3 65
Kasota S. S	1 40
Vernon Centre ch	11 25
Mankato ch	6 70
Lake Benton ch	$13 65
" " S. S	1 14
Worthington ch	15 00
Luverne ch	17 20
Granite Falls ch	15 00
Montivideo ch	13 00
New Auburn ch	5 00
Balaton ch	2 50
Pigeon Lake ch	2 50
Olivet ch	29 75
" Y. P. S. for W. China,	17 50
Tabernacle ch	47 75
Calvary ch	41 16
" Y. P. S. for W. China	25 00
Minneapolis, 1st ch	856 89
" Immanuel ch	80 16
Northfield ch	41 15
Anoka, Rev. H. Erickson	3 00
Minneapolis, 4th ch	13 00
" " Y. Men for W. China	77 00
Minneapolis, 1st ch., Y. Men for W. China	91 00
Minneapolis, Central ch	160 72
St. Paul, Hebron ch	13 40
Lake City ch	40 00
Red Wing ch	21 54
St. Paul, 1st ch	67 00
" " " " for W. China,	35 50
Brainerd ch	4 00
Carman ch	9 00
Crookston ch	50 00
Little Falls ch	4 35
Clark's Grove S. S., for Rev. C. Nelson, Africa	37 00
Bradford ch., for do	5 00
St. Paul Nor. Dan. S. S	2 00
St. Peter, O. Sevoldsen, for Rev. C. Nelson, Africa	1 00
St. Peter, Mrs. C. Opsahl, for do	1 00
Thief River Falls ch., for do.	3 00
Stillwater ch. for do	12 00
Blooming Prairie ch. for do	28 75
Westboro ch, for do	22 55
Alden ch. for do	10 00
Rolling Fork ch. for do	3 50
Albert Lea ch for do	30 66
Worthington Sw. ch	58 35
" " Y. P. S	30 57
Stanchfield ch	5 25
Willmar ch. for Nazagga	6 00
" " N. L. Vinblad for V. Thomas and Rungiah	10 00
Willmar ch., N. L. Vinblad	25 00
" " O. Ekdahl	5 00
Milaca ch. (Spain)	1 50
Minneapolis, 1st Sw. Y. P. S. for W. China	25 00
Henning ch	50
Reynolds ch	5 00
Pelican Rapids ch	2 00
Fergus Falls ch	10 64
W. Duluth ch	2 00
St. Paul, 1st Sw. ch	23 00
St. Peter, F. Tenquist	3 00
Oscar ch	16 00
Milaca ch	3 25
Duluth, 1st Sw. ch	4 00
McIntosh ch	14 15
Houston ch	3 97
Cambridge ch., for Noviah, care Rev. W. Powell	21 00
Rush Point ch	7 25
Grove City ch	22 21
" Y. P. S. for K. Kaleb	25 00
Kron, friend	25 00
Watertown, J. Corlson	15 00
Fish Lake ch	27 00
Queen ch	1 45
Dalbo ch	3 00
Minneapolis, 1st Sw. King's Army	115 50
St. Francis ch	3 00

Scandia ch $3 00
" Y. P. S 10 00
" F. Lundston 6 00
Minneapolis, Elim ch 43 85
" Bethel ch 8 50
St. Cloud Sw. ch 12 50
Maynard ch 54 10
Greenleaf ch 6 50
Lincoln ch 53 44
" Y. P. S 7 06
Florence, R. W. Soderberg .. 20 00
Cambridge ch. for Noviah, care Rev. Wm. Powell 20 00
Austin Y. P. S. for Antonio, care Rev. E. Lund, Barcelona, Spain 25 00
Forest City, for do 10 00

WISCONSIN, $2,259 85

Milwaukee, Mrs. R. Sandon, 10 00
" Immanuel Miss. of South ch 1 65
Milwaukee, Albert Manzer and J. M. Reury 25
Milwaukee, Rev. L. H. Mosier 4 05
" Gentlemen of the Temple Builders of 2d Ger. ch 8 50
Menomonie, Immanuel ch ... 25 00
Stoughton, 1st ch 2 15
Bloomer, Mrs. C. S. Chaney, 3 00
Racine, Mrs. A. Schacht, tow. sup. Bible reader in India .. 25 00
Rhinelander ch 25 00
Stevens Point ch 11 00
Waupaca ch 25 00
Weyanwega ch. tow sup. Rev. W. S. Sweet, China 28 00
Beaver Dam ch 104 66
Kilbourn, Mrs. S. J. Freeman 2 00
Eau Claire ch 60 26
" " S. S 5 00
" " Wash'gton chapel, 9 00
" " Bethel chapel 4 50
" " " " S. S., 1 50
Hudson ch 45 68
Maiden Rock ch 1 04
Albany ch 11 15
Clinton ch 24 95
Zanesville ch 227 65
Monticello Prairie ch 10 75
La Crosse, 1st ch 7 93
Tomah ch 3 65
Trempealean, Mrs. M. H. S. Truesdell 8 00
Lodi ch 1 00
" S. S 8 17
Sun Prairie Y. P. 2 00
Milwaukee, 1st ch 203 35
" South ch 329 40
" " Y. P 7 41
" Tabernacle ch ... 123 55
" " Y. P., 10 00
" " Farther Lights 2 50
New Cassel ch 11 27
" " Y. P 4 90
Oconomowoc ch 42 00
Pewaukee ch 3 25
Racine ch 93 00
" Y. P 7 00
Waukesha ch 129 65
Wauwatosa ch 83 00
Delavan ch 308 30
Walworth ch 12 00
Appleton ch 20 00
Berlin ch 30 00
Fond-du-lac ch 13 24
Green Bay ch 32 64
" " S. S 51
" " E. S., S. S 22
Oshkosh, 1st ch 34 20
Union Grove, Danish Wom. Soc. tow. sup. Rev. C. Nelson, Africa 7 00
Waupaca Dan. ch. for do 6 64
Marinette, Sw. ch 16 49
Oconto Sw., M. Anderson ... $6 00
Rhinelander Sw., friends for India 2 34
Trade Lake Sw., O. Akerstrom for Finland's ministry 5 00
Wausau Sw., Aug. Reunstrom 1 00
Wausau Sw., And. Nelson... 6 50

MISSOURI, $502.77

St. Louis, 1st German ch 2 10
" " Irene B. Fox 5 00
" " 2d, F. H. Ludington 100 00
Marceline, Mrs. Geo. P. Allen, 10 00
Home and Foreign Missions Board 365 17
Kansas City Y. P. S. tow. sup. of nat. pr 15 00
Swedborg F. London des. to China 1 00
Swedborg. F. London des. to Span. missions 50
Mountain Grove, P. Lendholm 50
Preston, J. H. Olson 1 00
Cross Timbers, C. E. Lundborg 2 50

KANSAS, $1,288.79

Alden ch 7 40
" S. S 1 27
Nickerson ch 4 40
St. John ch 4 00
Marshall Center ch 11 25
Elm Creek ch 5 75
Grimes ch 2 75
Blue Rapids ch 15 00
" " S. S 3 00
Florence ch 3 94
" S. S 1 00
Peabody ch 12 35
" Y. P. S 1 15
Morgan ch 3 00
Bethel ch 4 75
Fort Scott, 1st ch 25 91
Odeuse ch 75
Pittsburg ch 4 30
Burr Oak ch 1 00
Jewell City ch 8 14
Kensington ch 45
Mission Point S. S 1 25
Manhattan ch 11 (8)
" W. C 75
North Topeka ch 20 41
" " S. S 9 73
" " Y. P. S 3 26
Burlingame Y. P. S 1 60
Auburn ch 2 05
Topeka, 1st Y. P. S. tow. sup. nat. pr. China 18 29
Eskridge ch 3 04
Lawrence ch 63 45
Dover S. S 1 75
Wamigo ch 2 50
Paola ch 5 80
" S S 2 00
Wellsville ch 5 27
Louisburg ch 10 55
Ruhama ch 3 46
Green Valley ch 1 50
Elm Grove ch 1 22
Ottawa, 1st ch 97 31
Leavenworth ch 35 34
Kansas City, 3d ch 11 33
" " " Y. P. S 3 50
" " 1st ch 5 75
" " " Y. P. S. tow. sup. nat. pr 12 50
Kansas City, Edgertown-pl. ch. 15 50
" " Y. P. S., 6 00
Atchison, German ch 3 00
Armourdale ch 11 70
" Y. P. S 3 00
Turner ch 2 00
Argentine Y. P. S 3 00
Rosedale ch $7 50
" Y. P. S 2 40
Iola ch 17 00
Calvary ch 1 50
Liberty ch 1 00
Bush City ch 4 00
" " S. S 1 00
Waverly ch 3 69
Lebo ch 5 25
Emporia ch 6 00
Yates Centre ch 1 28
Kingman ch 9 00
Sabetha ch 14 40
" Rev. S. J. Miner 5 00
Troy ch 4 00
" S. S 1 00
Morrill ch 5 00
Hiawatha ch 44 75
Whiting ch 2 75
Norton S. S 2 00
" Mrs. T. J. Elkin 1 00
" A. G. Emery 2 00
Dresden ch 3 00
Belleville ch 20 00
Junction City ch 5 00
Clifton ch 12 75
Solomon ch 1 00
Ada ch 7 00
Beloit ch 7 00
Coffeyville, S. W. Clark 20 00
Labette ch 2 50
Mt. Pisgah ch 5 75
" " S. S 50
Garden City ch 6 70
" " S. S 5 00
" " Y. P. S 1 45
" " H. L. Wolf 5 00
Kansas City ch 2 50
Woodston 8 00
Hayes, Mr. and Mrs. O. E. Atwood 2 00
Hayes, Mr. and Mrs. F. H. Atwood 1 50
Hayes, Mr. and Mrs. J. L. Evelhock 1 50
Wilmot ch 4 00
Winfield ch 79 06
Harmony ch 12 72
Albion ch 4 81
Marysville ch 12 05
Ellsworthy ch 50
Newton S. S 8 53
" Mrs. L. M. Newell .. 4 00
Marion ch 11 55
Peabody ch 1 44
McPherson ch 2 00
" S. S 5 94
" Y. P. S 2 75
" W. C 5 85
Victory ch 20 00
Gypsum ch 3 00
Anthony ch 15 30
Caldwell ch 25 00
Elk Falls ch 50
Providence ch 1 00
Cato ch 1 00
Girard S. S 2 00
Vicksburg ch 4 81
Saron, Rev. and Mrs. N. C. Christiansen 2 00
White Rock ch 3 00
Kensington ch 3 50
Auburn ch 5 00
Ottawa, A. L. Dana 10 63
Osawatomie ch 6 68
Argentine ch 9 40
Rosedale ch 2 50
Iola, Mr. and Mrs. E. J. Blood 3 00
Iola, Caleb Blood 25
La Cygne ch 1 00
Kingman ch 10 00
Goddard ch 5 10
Ninnescah ch 27 22
Jordan Creek ch 4 00
Sabetha ch 5 00
Hamlin ch 9 08
Wathena ch 5 25

Baileyville ch $13 00
" S. S. 2 00
" Y. P. S. 5 00
Oberlin ch 3 00
Phillipsburg ch 7 44
Riverdale ch 1 50
Simpson ch 1 00
Abilene ch 13 00
" a friend, in memory of Dr. J. Fulton 5 00
Erie ch 5 25
Pleasant View S. S 2 20
Colfax ch 8 35
Chanute ch 4 50
Mound Valley S. S. 1 08
Parsons S. S. 8 00
Garden City S. S. 96
Hayes City, Mr. and Mrs. A. A. Hoover 25 00
Dighton S. S 1 50
Chanute W. C. 6 00
Oberlin, Mrs. A. Johnson, designed to Mrs. Mary Ranney, 1 50
Enterprise, a friend 5 00
Concordia ch 10 50
Fairport ch 50
Lucas ch 1 00
Wichita, 1st ch 5 36
Pleasant View ch 50 00

NEBRASKA, $623.79

Tekamah ch 12 25
Lincoln, Mrs. Ola Hanson ... 10 00
Dorchester, Mr. and Mrs. Wm. Troyer 28 50
Omaha, Lewis Neil 5 00
Good Hope ch 3 38
Liberty ch 2 25
Hebron ch 2 00
Alexandria ch 4 90
Lodi ch 3 00
Gandy ch 5 60
Broken Bow ch 3 00
" " W. C 1 55
Lincoln ch 5 00
Nebraska City ch 46 75
Valparaiso ch 2 50
Prairie Gem S. S. 1 50
Grand Island S. S 4 56
Ord ch 3 00
" S. S. 1 00
" W. C. 2 50
Oakdale ch 5 00
Albion ch 3 00
" L. N. Foltz 2 00
Palestine ch 52 00
" S. S. 2 00
Columbus ch 10 20
Tecumseh ch 1 50
" Y. P. S. 1 00
Pawnee City ch 5 75
Falls City ch 59
Peru S. S. 3 43
Springview ch 1 00
Wayne ch 22 41
Norfolk ch 20 70
Omaha, Calvary ch 53 94
" Immanuel ch 6 00
Wilsonville ch 1 00
Red Cloud ch 10 80
Oak ch 4 00
Farnum Y. P. S. 1 50
Mead Sw. W. C 11 00
Weston Sw. S. S. 15 70
Wahoo Sw. ch 8 10
Bethesda ch 6 00
Octavia S. S. 2 25
Liberty S. S. 2 00
Wabash ch 3 00
St. Edwards, Mrs. Geo. Johnson 2 00
St. Edwards, Lillian Johnson, 2 00
Cedar Rapids ch 18 26
Prairie Union ch 18 51
Peru ch 19 50
Atkinson ch 7 50
Plainview ch 18 00
Silver Creek ch $8 50
Atlanta ch 1 96
Oakland, Sw. Y. P. S. tow. sup. boy in Bhamo, Burma, care Rev. O. Hanson 15 00
Oakland, Mr. Swan Olson ... 8 00
Balzora, Sw. W. C. 10 00
Weston, Aug. Lundquist 3 00
" " " des. to Span. Missions 2 00
Western, John Anderson 3 00
" " " des to Span. Missions 2 00
Upland, Gus London 10 00
" a friend 10 00
" Junior 5 00
Osceola, J. W. Mattson, des. to Span. Missions 15 00
Loomis, Carl Liljenberg 3 50
Mead ch 12 45
Friend 24 50

COLORADO, $933.22

Denver, Capitol Hill ch 40 20
" Calvary ch 36 50
Louisville, Miss Mina Morford, tow. sup. nat. worker, care Rev. J. R. Goddard ... 5 00
Louisville, Rose J. Clarke, do. 5 00
Durango ch 27 35
Colorado Springs, 1st ch 56 09
" City ch 16 30
Sterling ch 5 00
Boulder ch. tow. sup. Bible-woman 25 00
Denver, Beth Eden ch 32 15
" 1st ch 160 00
" " " Miss M. Goodnow 10 00
Denver, Galilee ch 6 28
" " S. S. 4 67
Leadville ch 20 00
La Junta ch 15 50
Cañon City ch 125 53
Geo. E. Osterhout, for Rev. W. M. Upcraft's work 80 00
Delta ch 8 00
Colorado Springs, Sw. ch., des. to Rev. O. L. Swanson, Assam 15 00
Colorado Springs, Betty Karlson, for Span. Missions 50
Fountain, J. P. Robinson 5 00
Denver, Judson Mem'l ch ... 35 85
" " " S. S. ... 23 45
" Sw. Alma Gustafson, for India 3 00
Denver, Broadway ch 19 50
Leadville ch 80 00
New Hope ch 7 00
Pueblo, 1st ch 26 65
" " S. S. 7 20
" " Y. P. S. C. E. 5 50
" " Jr. Y. P. S. C. E. 3 00
Arastra, Aug. Hallgrew 10 00
Dillon, A. J. Saudelin 13 00

CALIFORNIA, $4,075.38

Berkeley, 1st ch 12 50
Penryn ch 6 10
" Y. P. S. C. E. 8 90
" S. S. 3 60
Penn Valley ch 2 50
Sacramento, Emmanuel ch ... 40 00
Wheatland ch 7 60
" B. Y. P. U. 2 65
" S. S. 1 24
Covelo ch 4 00
" Y. P. S. 3 00
" S. S. 1 00
Lakeport S. S 3 75
Ukiah ch 18 15
" S. S. 4 21
Eureka ch 27 50
Usal ch 3 00
Dixon ch 26 05
" S. S. 2 38
Healdsburg ch $9 00
Middletown ch 5 25
" S. S. 1 50
Napa ch 12 50
Petaluma ch 4 00
" S. S 4 00
St. Helena ch 5 50
" " Y. P. S 1 00
" " S. S 1 75
Vacaville ch 11 90
Sacramento, 1st ch 31 50
" " S. S 10 00
Anderson B. Y. P. U 5 00
Chico ch 3 00
" S. S 4 10
Maxwell ch 8 30
Orland ch 10 00
" Y. P. S 2 00
Redding ch 1 65
Red Bluffs ch 27 00
" " Y. P. S 4 00
" " S. S 5 00
Willows ch 25 66
Alameda ch 20 00
" B. Y. P. U 5 00
" S. S 3 00
Berkley ch 20 00
Golden Gate ch 7 41
" " B. Y. P. U 5 00
" " S. S. 5 00
Oakland, 1st ch 173 95
" " Y. P. S. 12 50
" " S. S. 13 90
" 10th-ave. ch 166 60
" " Y. P. S .. 15 00
" " S. S. 18 48
" 23d-ave. ch 20 00
" Sw. ch. tow. sup. nat. worker, care Rev. J. Firth, North Lakhimpur 12 50
Oakland, Sw. Y. P. S. tow. sup. nat. pr. Shway Ze Paw, care Dr. Bunker, Toungoo. 25 00
Oakland, a friend, for nat. pr., care Rev. O. L. Swanson, Gologhat 12 50
Oakland, Rev. A. W. Backland and W. Werner, tow. sup. nat. pr., care Rev. C. L. Davenport 12 50
Oakland, Nor. Dan. ch 28 50
" " " S. S 3 65
" Beth Eden ch 6 80
San Francisco, 1st ch 138 55
" " " Y. P. S. (of wh. $6.25 is for sup. of nat. student, care Dr. D. A. W. Smith) 18 80
San Francisco, Hamilton-sq. ch. 15 00
San Francisco, Hamilton-sq. S. S 5 00
San Francisco, 3d ch 7 00
" " Sw. ch 18 40
" " Chinese ch ... 40 00
Sonora ch 7 45
" Y. P. S. 1 85
" S. S. 70
Stockton, 1st Y. P. S 2 00
" " S. S. 3 04
Alhambra ch 2 00
" Y. P. S 1 50
" S. S 1 50
Los Angeles, 1st ch 420 03
" " " S. S. 24 25
" " American ch ... 78 27
" " Y. P. S 1 70
" " Bethel ch 40 52
" " Central ch. (of wh $5.00 is for sup. Bible-woman, care Dr. J. E. Clough, Ongole 16 00
Los Angeles, do. S. S. 2 00
" " East ch 9 35
" " Mem'l ch 132 20
" " " Y. P. S., 25 00
" " Intermediate ch 10 00

Azusa ch $18 30
Covina ch 2 00
Compton ch 22 75
Downey ch 32 00
Gardena ch 12 35
Los Angeles, Farther Lights, tow. sup. Rev. A. W. Rider, 10 50
Los Angeles, Sw. ch 12 50
Monrovia ch 42 05
" Y. P. S 12 00
" Intermediate 5 33
" S. S 10 00
Ontario ch 18 00
" Y. P. S 5 00
" S. S 3 00
Pasadena, 1st ch 230 00
" H. K. Porter, Extra Cent a Day 3 65
Pomona ch 51 00
" Y. P. S. tow. sup. Rev. A. W. Rider 5 25
Pomona Y. P. S. tow. sup. nat. pr. Kondiah, care Rev. I. S. Hankins, Atmakur ... 12 50
Rivera ch 14 50
San Dimas ch 2 50
Santa Monica ch 5 00
" " Rev. B. Spring, 25 00
Whittier ch 13 00
Long Beach ch 55 00
Fallbrook ch 39 71
National City ch 27 00
" " Y. P. S. 8 00
Otay ch 36 10
San Diego, 1st ch 103 85
" " " Y. P. S 27 45
" " " Int. Soc 5 00
" " Grand-ave. mission, 8 45
Dinuba ch 3 00
" S. S 1 00
Exeter ch 7 50
Fresno ch 60 00
" Y. P. S 5 00
Hanford ch 5 00
Madera ch 29 00
" B. Y. P. U 6 45
" Jr. B. Y. P. U 80
" S. S 2 60
Sanger ch 3 75
Selma ch 15 60
" S. S 6 00
" Danish Brethren 4 00
Tulare ch 10 00
" Y. P. S 2 10
" S. S 2 00
Clovis ch 1 40
Banning ch 10 00
Fullerton ch 17 00
Hemet ch 15 00
Redlands ch 105 56
Riverside, 1st ch 131 16
San Bernardino ch 60 20
Santa Ana, 1st ch 82 45
" " " Y. P. S 46 40
" " " S. S 6 70
Corona ch 60 00
Lompoc ch 9 45
" Y. P. S 4 00
" S. S 1 55
Pleasant Valley, F. H. Davenport 5 00
Santa Barbara ch 66 00
" " B. Y. P. U 7 32
" " S. S 15 00
Santa Paula ch 3 00
Gonzales ch 12 00
Los Gatos Y. P. S 1 00
Salinas ch 6 20
" S. S 1 00
San Jose, 1st ch 89 77
" " " Y. P. S 10 23
" " Emmanuel ch 12 50
" " " Y. P. S., 2 50
Mountain View ch 6 00
Palo Alto ch 12 50
Santa Clara ch 21 16
Santa Cruz, 1st ch 13 50
Azusa, A. P. Griffith, Esq ... 25 00
Watsonville, Nor. and Dan. ch $13 40
California College Y. W. C. A. for sup. of Hwang Shien Shang, nat. pr., care Rev. W. M. Upcraft, West China, 9 70
California College Y. M. C. A. for do 10 53
B. B. Jacques and wife, for sup. nat. pr. Kho Khaing, care Rev. J. E. Cummings, Henzada 10 00
Covina, Thomas Lovell, Esq., 25 00
Goshen, M. S. Featherstone .. 2 50
Fresno, Dr. I. S. Eshleman .. 100 00
Loomis, Sunbeam Y. P. S. C. E., 10 00
Famosa, F. R. McFee tow. sup. nat. pr. A. Soo, care Dr. J. W. Carlin, Ung Kung, 10 00

OREGON, $788.87

Gale's Creek ch 3 00
Albany ch 4 50
" S. S 2 35
Brownsville ch 6 08
Carlton ch 18 15
" Y. P. S 8 00
Dallas ch 8 65
Halsey ch 5 00
Harrisburg ch 7 00
Lebanon ch 4 40
" J. B. Thompson 50
North Palestine ch 20 00
Oak Creek ch 4 65
Scio ch 5 10
Elmira ch 3 00
" S. S 1 50
Eugene ch 10 21
Riddles ch 1 50
Dillard ch 5 50
Helix ch 4 00
Weston ch 2 07
" S. S 4 10
Ashland ch 22 10
" S. S 3 13
Central Point ch 3 70
Medford ch 5 75
Merlin ch 7 50
Vesper, Mrs. C. Lindell 1 00
Astoria ch 11 00
" Y. P. S 7 00
" S. S 2 00
Dayton ch 16 50
" Jr. C. E 50
Mainville ch 2 00
Monta Villa ch 2 00
Mt. Tabor ch 3 75
Newberg ch 16 00
" S. S 2 88
Oregon City ch 88 55
Park Place ch 4 00
Portland, 1st ch 217 78
" " Gleaners, for work of Mrs. Upcraft, spec'l, 20 00
Portland, 2d ch 93 35
" Calvary ch 30 65
" " Y. P. S 2 16
" " S. S 5 66
" Sw. Y. P. S., tow. sup. nat. pr. Saw Kaw Kee, care Dr. Bunker, Toungoo .. 10 00
Salem ch 47 65
" Y. P. S 5 50
" S. S 3 50
" a friend 24 00

NORTH DAKOTA, $215.54

Fairmount ch 7 50
Crystal S. S 5 00
Bathgate ch 11 09
Cooperstown ch 8 00
Grand Forks ch 140 00
Grafton ch 20 45
Hillsboro ch 6 00
Fargo, Nor. ch., for Rev. C. Nielson, Africa 16 00
Oakes ch 7 50

SOUTH DAKOTA, $317.73

Howard ch $7 08
Elk Point ch 13 03
" " B. Y. P. U 82
Sioux Falls ch 40 00
Egan ch 5 75
Arlington ch 3 50
Sioux Falls (Tornberg) ch 3 00
Sun Prairie ch 3 75
Canova, G. L. Edlund 10 00
Dell Rapids ch 12 50
" " Society 5 00
Bloomingdale ch 67 15
Conde ch 30 00
Strandberg ch 6 00
Orleans, individual 10 00
Goodwin ch 5 40
Clark ch 2 00
Milville ch 1 50
Deadwood ch 40 85
" Society 10 00
" Y. P. S 5 00
Bryant ch 18 70
Hayti ch 11 30
Danville ch 5 40

NEVADA, $23.30

Reno ch 23 30

WASHINGTON, $769.09

Pullman ch 10 50
Puyallup, Rev. M. W. Miller, 2 50
Seattle, Jacob Dumpf for China 1 50
Waterville ch 9 00
Ping ch 2 55
Pomeroy ch 18 60
Walla Walla ch 18 10
Blaine ch 2 25
Black Diamond ch 15 00
Bay View ch 6 00
" " E. A. Sisson 6 00
Everett ch 25 10
Fremont ch 15 00
Issaquah ch 3 00
Kent ch 30 00
Kirkland S. S 2 06
New Whatcom, 1st ch 18 25
Port Townsend ch 1 75
" " S. S 2 35
Seattle, 1st ch., Capt. G. N. Tirrell 5 00
Seattle, Tabernacle ch 212 00
" Market-st. ch 5 00
" " W. C 4 00
Sumas ch 5 00
Preston S. S 6 35
Vashon ch 1 55
New Whatcom, Emmanuel ch 15 00
Spokane, 1st ch 80 30
" North Side ch 47 64
Sprague S. S 1 00
Tekoa ch 10 00
Brush Prairie S. S 86
Burton ch 13 44
Chehalis ch 8 60
La Camas, Mrs. Walton and friend 3 00
Olympia ch 6 90
Oysterville, ladies 4 40
Puyallup ch 1 75
" Rev. Geo. D. Downey, 5 00
Winlock ch 5 50
Palouse ch 10 55
Ballard ch 4 50
Cedarhome ch 7 24
Delta, Woman's Aid Society . 20 00
New Whatcom ch 15 25
" S. S 4 57
Pearson ch 10 00
Skagit City ch 15 66
" " W. C 5 00
Tacoma ch 18 60
La Center ch 6 25
Ballard W. C 10 00

Rolling Bay ch $1 12
" " S. S 1 88
Seattle ch 3 15
" S. S 1 75
Tacoma S. S. 1 77

IDAHO, $35.91

Middleton, from C. M. C. meetings of B. Y. P. U. ... 3 50
Lost River S. S 6 00
" " B. B. H. Harger.. 4 00
Salubria S. S. birthday money for work on the Congo..... 1 45
Harrison ch 4 25
Moscow ch 8 35
" Y. P. S 1 36
" S. S..... 2 00
Grangeville ch 5 00

WYOMING, $46.52

Meriden, O. Templeton..... 21 00
Cheyenne ch 22 50
" S. S 3 02

MONTANA, $67.50

Hamilton ch..... 5 00
Stevensville ch 5 00
Kalispel ch..... 17 50
Butte ch 28 00
Missoula ch..... 2 00
" S. S 10 00

ARIZONA, $36.43

Phœnix S. S 4 18
" ch 10 00
" Y. P. S 5 20
Tuscon S. S..... 1 00
" Y. P. S..... 4 80
Tempe ch..... 11 25

SOUTH CAROLINA, $9.00

Beaufort, Sarah E. Owen 9 00

TENNESSEE, $6.60

Harriman (regular) Baptist ch, special for work, care Rev. Ernest Welles, Congo 6 60

TEXAS, $10.00

Marshall, Rev. E. K. Chandler 10 00

LOUISIANA, $25.00

New Orleans, Edw. C. Mitchell..... 25 00

GEORGIA, $300.00

Toccoa, Mrs. P. S. Whitman for Tokyo..... 300 00

FLORIDA, $52.00

De Land, Rev. H. Morrow, for sup. of a Christian school inspector in Tavoy, care Rev. David Gilmore 40 00
Alva, Rev. A. J. Hovey..... 10 00
Daytona, Mrs. J. A. Clement, Easter offering 2 00

MISSISSIPPI, $5.00

Vicksburg, Eva A. Hill 5 00

BRITISH COLUMBIA, $2.00

Herman Gustafson 2 00

INDIAN TERRITORY $139.00

Bacone, Indian University ... 50 00
Delavan, Mrs. M. E. Gangwer, 2 00
Davis ch..... 4 60
Wynnewood ch.. 28 75
Duncan ch 10 00
" J. J. Steele 1 00
Loco, W. S. Spears..... $2 00
Wagoner S. S..... 1 15
" Mrs. T. E. Harvison, 1 00
Muscogee ch..... 38 50

OKLAHOMA, $120.18

Oklahoma City ch..... 40 00
Guthrie ch..... 32 75
Harmony ch..... 12 00
Yukon, Rev. C. W. Morrison, 2 50
" D. B. Phillips 50
Kingfisher ch..... 6 00
Perry ch. 18 00
Pierceton, Mr. and Mrs. Wm. Howard Phelps, designed to Philippine Missions 8 43

NEW MEXICO, $34.20

Albuquerque ch..... 24 20
East Las Vegas..... 10 00

BURMA, $25.04

Mandalay ch.....Rs. 75-14-9 25 04

ASSAM, $20.00

Assam, a friend..... 20 00

INDIA, $56.56

Madras, Miss M. M. Day, personal donation Rs. 42-15-1..... $14.31
Sattanapalli, Rev. W. E. Hopkins, ch. and local coll..Rs. 23-9-10 $7.88
Cumbum, Rev. J. Newcomb, ch. and local colls.....Rs. 103-1-9½.....$34.37 56 56

JAPAN, $341.15

Tokyo, Miss A. H. Kidder, rec'd on the field.....219.79 yen.....$109.89
Yokohama, Rev. J. L. Dearing, rec'd on field....281.44 yen$140.72
Yokohama, Miss M. A. Hawley, gifts of friends....56.46 yen....$28.23
Chofu, Miss E. L. Cummings, personal gift for building, 124.61 yen.....$62.31, 341 15

CHINA, $1,063.24

Shaohing, Rev. H. Jenkins, personal donation.....Mex. 30.03..... 15 00
Huchau, Rev. G. L. Mason, coll. on field...Mex. 107.99, 54 00
Ningpo, Miss E. Stewart rec'd from United States Mex. 104.96 52 48
Swatow Rev W Ashmore r., rec'd on field Mex 563.24, 281 62
Swatow, Miss J. M. Bixby, M.D., rec'd on field...Mex. 125.16..... 62 58
Swatow, Rev. J. W. Carlin, rec'd on field.....Mex. 764, 382 00
Ungkung, Rev. A. F. Groesbeck, rec'd on field....Mex. 12.58 6 29
Swatow, Rev. H. A. Kemp, rec'd on field... Mex. 71.16, 35 58
Swatow, Rev. J. Speicher, personal contribution 1896-98, ...Mex. 102.38, 51 10
Kayin, Rev. G. E. Whitman, rec'd on field..... Mex. 18, 9 00
Kiating, Rev. W. F. Beaman, personal donation..Mex. 70, 35 00
Swatow, Rev. J. Speicher from United States, for work at Kityang 50 00
Swatow, Mrs. A. K. Scott, rec'd from United States, ...Mex. 20, $10 00
Swatow, Miss M. K. Scott, rec'd from United States, ...Mex. 37, 18 50

NORWAY, $75.00

Christiania ch..... 35 00
Bergen, from friends by M. A. Ohrn..... 40 00

SPAIN, $19.18

Barcelona ch.....383.68 reals 19 18

MISCELLANEOUS, $500.00

German Societies of the New England Asso., for the support of a nat. Telugu pr. in Vinukonda 50 00
American and Foreign Bible Society..... 500 00
One Leopard Skin from Assam Missionary 50 00

RUSSIA, $800.00

From the Mennonites, tow. sup. of Nalgonda mission... 800 00

Total.....$172,214 69

LEGACIES

Vassalboro, Me., Abigail White...$1,500 00
Webster, Mass., Solomon Robinson..... 6 50
Stamford, Conn., Nancy Smith 16 66
Brooklyn, N. Y., Joseph Wild.... 1,225 00
Greenport, N. Y., Susan E. Wells.. 15 00
Warner, Ill., Elvira K. Miller. . 231 85
Grand Rapids, Mich., Mrs. Sarah A. Butterfield..... 50 00
3,045 01

$175,259 70

Donations and legacies from April 1, 1898, to March 1, 1899.....$234,006 07

Donations and legacies from April 1, 1898, to April 1, 1899..... $409,265 77

Donations received to April 1, 1899:

Maine.....	$3,876 55
New Hampshire.....	2,140 84
Vermont	2,366 11
Massachusetts	42,417 79
Rhode Island	4,712 07
Connecticut	9,285 02
New York.....	99,057 26
New Jersey	13,020 47
Pennsylvania	25,536 29
Delaware	423 18
District Columbia	1,775 24
Maryland	24 87
Virginia.....	19 50
West Virginia.....	2,156 25
Ohio	22,832 84
Indiana	2,624 37
Illinois.....	12,311 69
Iowa.	4,290 08
Michigan	5,029 12
Minnesota	6,301 02
Wisconsin	3,424 13
Missouri	1,147 29
Kansas	3,246 06
Nebraska	1,854 01
Colorado	1,704 90
California	64,946 33
Oregon.....	1,187 48
North Dakota	413 65

South Dakota	$1,195 74
Washington	1,380 30
Nevada	23 30
Idaho	113 91
Utah	11 60
Wyoming	86 81
Montana	245 90
Arkansas	53 50
Arizona	79 03
South Carolina	13 00
North Carolina	2 30
Kentucky	2 55
Tennessee	46 60
Texas	10 00
Louisiana	105 00
Georgia	310 00
Florida	85 00
Alabama	55 00
Mississippi	15 00
British Columbia	2 00
Indian Territory	314 05
Oklahoma	206 69
New Mexico	48 30
Canada	5 00
Nova Scotia	20 00
Norway	149 73
Denmark	450 00
Spain	19 18
Germany	19 00
Russia	3,000 00
Burma	8,235 18
Assam	1,024 09
India	5,114 93
China	2,210 06
Japan	1,442 33
Miscellaneous	3,616 12
Africa	50 00
Siam	100 00
Finland	28 57
	$368,934 18

Government Grants

Received during the year ending Sept. 30, 1898

BURMA

Rangoon, per acct. Miss E. L. Chapman	Rs.3,721 0 0
Rangoon, per acct. Rev. J. N. Cushing	6,802 10 9
Moulmein, per acct. Miss M. Sheldon	1,535 10 0
Moulmein, per acct. Rev. W. Bushell	1,130 7 3
Moulmein, per acct. Miss A. L. Ford	1,490 9 4
Tavoy, per acct. Rev. D. Gilmore	1,045 5 6
Tavoy, per acct. 1896-97, Rev. H. Morrow	983 4 9
Tavoy, per acct. Rev. H. W. Hale	346 14 0
Bassein, per acct. Miss L. E. Tschirch	1,715 7 0
Henzada, per acct. Rev. J. E. Cummings, school grants	957 0 0
Henzada, Building fund	1,000 0 0
" per acct. Rev. B. P. Cross	1,817 8 0
Toungoo, per acct. Rev. W. A. Sharp	712 13 0
Toungoo, per acct. Rev. C. H. Heptonstall	955 0 0
Toungoo, per acct. Rev. E. B. Cross, D.D	1,034 0 0
Zigon, per acct. Miss Z. A. Bunn	937 15 0
Tharrawaddy, per acct. Miss S. J. Higby	1,210 0 0
Bhamo, per acct. W. C. Griggs, M.D	522 12 9
Thayetmyo, per acct. Rev. B. A. Baldwin	571 11 0
Myingyan, per acct. Rev. J. E. Case	1,127 10 9
Pegu, per acct. Miss E. H. Payne	71 7 6
Sandoway, per acct. Miss A. Lemon	Rs. 533 12 0
Sandoway, per acct. Rev. C. L. Davenport	16 4 0
Mandalay, per acct. Rev. E. W. Kelly	1,362 7 0
Mandalay, per acct. Rev. J McGuire	1,118 4 0
Meiktila, per acct. Rev. J. Packer	453 10 8

ASSAM

Nowgong, per acct. Mrs. A. S. Parker	120 0 0
Tura, per acct. Rev. M. C. Mason	2,400 0 0
Tura, per acct. Rev. I. E. Munger	1,025 0 0
Impur, per acct. Rev. S. A. Perrine	780 0 0

TELUGU

Nellore, per acct. Rev. D. Downie, D.D	1,000 0 0
Nellore, per acct. Mrs. Downie	197 13 0
Nellore, per acct. Miss K. Darmstadt	1,942 2 8
Ongole, per acct. Rev. J. E. Clough, D.D	204 0 3
Ongole, per acct. Miss A. E. Dessa	1,265 8 2
Ongole, per acct. Miss Sarah Kelly	2,015 4 0
Ongole, per acct. Prof. L. E. Martin	1,250 4 8
Ramapatam, per acct. Rev. J. Heinrichs	138 4 0
Kurnool, per acct. Rev. W. A. Stanton	249 14 0
Madras, per acct. Rev. A. H. Curtis	366 5 0
Madras, per acct. Miss M. M. Day	485 1 0
Cumbum, per acct. Rev. J. Newcomb	971 8 9
Vinukonda, per acct. Rev. F. Kurtz	205 12 0
Nursaravapetta, per acct. Rev. W. Powell	165 8 0
Bapatla, per acct. Rev. W. C. Owen	1,024 8 3

Fees

Per accounts for the year ending Sept. 30, 1898

BURMA

Rangoon, Miss E. L. Chapman, school fees	2,808 8 6
Rangoon, Rev. J. N. Cushing, school fees and board	6,802 3 0
Moulmein, Miss M. Sheldon, school fees	1,824 3 9
Moulmein, Rev. E. Grigg, school fees	17 14 0
Moulmein, Miss A. L. Ford, school fees	4,005 0 0
Tavoy, Rev. H. W. Hale, school fees	338 0 0
Henzada, Rev. J. E. Cummings, school fees	1,091 13 9
Henzada, Rev. B. P. Cross, school fees	80 8 0
Toungoo, E. S. Corson, M.D., medical fees	1,108 0 0
Toungoo, Rev. E. B. Cross, D.D., school fees and board	225 13 0
Toungoo, Rev. W. A. Sharp, school fees	1,684 1 0
Prome, Miss Z. A. Bunn, school fees	82 12 0
Zigon, Miss Z. A. Bunn, school fees	1,464 10 0
Bhamo, W. C. Griggs, M.D., school fees	Rs. 572 7 0
Mandalay, Rev. E. W. Kelly, boys' school fees	1,394 [illegible]
Mandalay, Rev. J. McGuire, boys' school fees	1,579 7 3
Myingyan, Rev. J. E. Case, school fees	858 7 0
Pegu, Rev. H. H. Tilbe, school fees	66 12 0
Pegu, Miss E. H. Payne, school fees	77 13 0
Sandoway, Miss A. Lemon, school fees	70 2 0
Insein, Rev. W. F. Thomas, entrance fees	134 0 0
Meiktila, Rev. J. Packer, school fees	358 0 0
Moné, A. H. Henderson, M.D., medical fees	396 12 8

ASSAM

Nowgong, Mrs. A. S. Parker, girls' board	33 0 0
Tura, Miss A. J. Rood, girls' board	35 0 0

INDIA

Nellore, Dr. Ida F. Levering, medical fees	422 7 3
Nellore, Mrs. Downe, Zenana fees	99 13 7
Nellore, Miss K. Darmstadt, boys' and girls' school fees	1,412 2 4
Ongole, Prof. L. E. Martin, college fees	2,188 7 2
Ramapatam, Rev. W. L. Ferguson, school fees	58 4 0
Ramapatam, Rev. J. Heinrichs, school fees	44 1 9
Secunderabad, Miss R. E. Pinney, school and boarding feees	115 0 0
Kurnool, Rev. W. A. Stanton, school fees	450 0 0
Madras, Rev. A. H. Curtis, school fees	130 0 6
Madras, Miss S. I. Kurtz, fees and grants	94 8 0
Madras, Miss M. M. Day, school and Zenana fees,	315 8 9
Cumbum, Rev. J. Newcomb, school fees	21 4 0
Vinukonda, Rev. F. Kurtz, school fees	73 2 0
Bapatla, Rev. W. C. Owen, school fees	14 8 0
Palmur, Rev. E. Chute, school and medical fees,	187 10 8
Nalgonda, Mrs. L. M. Breed, M.D., medical fees and gifts	257 0 0

CHINA

Ningpo, Miss H. L. Corbin, pupils' board	(Mex.)$111 47
Swatow, Rev. W. Ashmore, Jr., school fees	427 63
Swatow, Mrs. A. K. Scott, M.D., medical fees	82 66
Kinwha, S. P. Barchet, M.D., medical fees and gifts	93 40
Hanvang, Rev. G. A. Huntley, M.D., medical fees and gifts,	202 30

JAPAN

Yokohama, Miss M. A. Hawley, board and tuition	1,039 62
Tokyo, Miss A. H. Kidder, board and tuition	530 13
Tokyo, Prof. E. W. Clement, board and tuition	905 67
Tokyo, Miss N. E. Fife, school fees	53 79
Himeji, Miss Ella R. Church, board and gifts	1,165 44

DONATIONS RECEIVED IN APRIL, 1899

MAINE, $221.80

Auburn, Court-st. ch	$56 00
Princeton, Rev. P. A. A. Killam	3 00
Lincolnsville, Mrs. Chandler Thomas	1 00
Bangor, 2d S. S. Easter concert collection	10 00
Hancock Asso., per Clarence Emery, Treas., Franklin ch., $3.20; Ellsworth ch., $4 40; Sedgwick ch., $7.20; West Ellsworth ch., 40 c.; Eden ch., $1.20; Winter Harbor ch, $2.00; Manset ch, $2.00; Penobscot ch., $4.40; Blue Hill ch., $6.00; North Sedgewick ch., $2.00; East Lamoine ch., 40 c.; East Bluehill ch., 80 c.; Brookline ch., $2.40; Lamoine ch., $2.40	38 80
Sidney ch	4 00
Portland, Rev. Henry S. Burrage, D.D	5 00
Portland, 1st Y. P. S. C. E., for sup of two Telugu workers	50 00
Islesboro Y. P. S. C. E.	4 00
Calais, 2d ch., per Rev. A. J. Padelford, D.D	50 00

NEW HAMPSHIRE, $98.41

Dover, Central-ave. ch	12 00
" " B.Y.P.U.,	5 00
Antrim, Mrs. Clara M. Abbott, tow. the debt	2 00
Brentwood Y. P. S	5 00
New Ipswich ch	3 00
Concord, 1st ch	69 41
Stratford Centre, Y.P.S.C.E.,	2 00

VERMONT, $101.00

East Dover ch	5 00
Rochester, Mrs. Olive J. Morrow, for jungle teacher, care Rev. David Gilmore	25 00
Bakersfield, Mrs. Pruella J. Maynard	1 00
Richford, Mrs. Grace Gilbert, tow. sup. of Rev. and Mrs. A. E. Carson, Burma	70 00

MASSACHUSETTS, $1,978.02

Boston, Dudley-st. ch	61 40
" 1st Sw. ch	110 00
" " Mariners ch	12 42
" " ch., Costello C. Converse	500 00
Boston, 1st ch	100 00
West Boylston, 1st ch	6 85
Whitman, 1st ch	45 79
Still River ch., add'l for 1898–'99	2 50
West Somerville ch	65 79
Hudson ch., Mr. F. W. Rugg les	25 00
Hudson ch.	55 57
Beverly Farms ch	20 60
Newton Y. M. C. A. of theo. sem	50 00
East Somerville, Perkins-st. ch	49 37
Holyoke, 2d ch	1 50
" Y. P. S. C. E. of Endeavor Chapel, tow. sup. of Rev. A. E. Carson	30 00
Holyoke, a poor widow	1 00
Cambridge, Old Cambridge ch., add'l	7 00
Fall River, 3d ch	8 50
Pittsfield, 1st ch	$76 77
South Framingham, Park-st. ch	10 48
Billerica, 1st ch	1 26
Salem, 1st Y. P. S. C. E	4 00
Sharon ch	3 75
Northboro ch	14 00
Reading ch., Miss Laura Parker	5 00
Lynn, East ch	64 00
North Easton B. Y. P. U	1 00
West Bridgewater ch	1 41
Taunton, Winthrop-st S. S	20 29
Lowell, H. L. Tibbetts, tow. the debt	500 00
Lowell, Worthen-st. ch	21 29
" 5th-st. ch	14 80
Raynham Bible School	6 12
Rosliudale ch., a member	5 00
Gloucester, Chapel-st. ch	8 25
Wenham ch	23 60
Millbury ch	13 66
Springfield, Belmont-ave. Chapel	5 54
Newburyport ch., bal	11
Cliftondale, 1st ch	5 00
Maplewood ch	19 50

RHODE ISLAND, $134.45

Providence, Jefferson-st. ch	1 12
" Cranston-st. S. S., for Moung See Dee	37 50
Providence, Cranston-st. Y. P. S. C. E., to apply tow. salary of Sau Koo Keh, care Rev. C. H. Heptonstall	10 00
Central Falls, Broad-st. ch., special collection	73 33
Newport, Central ch. Y. P. S. C. E., tow. sup. of Tsin Dziang Zin, care Mrs. J. R. Goddard, Ningpo	12 50

CONNECTICUT, $624.58

New Britain, 1st ch	77 28
Meriden, Main-st. S. S., for sup. nat. pr. Ongole, Newton White, care Rev. W. R. Manley	50 00
South Norwalk ch	350 00
Waterbury, 1st ch	45 00
Jewett City ch	7 00
Wallingford, 1st ch., tow. sup. Rev. E. N. Fletcher	104 00
Hartford, Suffield-st. Y. P. S. C. E., a dep't of 1st ch	4 00
Hartford, Sw. Bethel ch	11 30
Suffield, 2d ch. (of wh. $25.00 is from C. S. Fuller and $1.00 from B. E. Viets)	26 00

NEW YORK, $2,272.35

Spencerport, E. Shearman	50 00
Camden ch., tow. sup. nat. pr. care Rev. J. R Goddard, Ningpo	12 50
Fairport, 1st ch	71 30
" " S. S	10 00
Oswego, 1st ch.	8 10
" West ch	168 45
Adams Village ch	27 65
Buffalo, Immanuel ch., tow. sup. of Rev. E. T. Welles	125 00
Nunda, 1st ch., add'l	9 00
Hoosick Falls, Y. P. S. C. E., tow. sup. Rev. A. F. Groesbeck	10 54
New York, Fifth-ave. ch., L. H. Biglow	250 00
New York, X. Y. Z., for the debt	50 00
New York, Alexander-ave. S. S., for sup. Ko Shway Min, care Rev. C. L. Davenport	$50 00
Yonkers, Riverdale-ave. S. S.,	3 41
Penn Yan, 1st ch., bal	1 20
Poughkeepsie, 1st S. S., for sup. Ko Shwey Nhin, Ko Hman, etc., care Rev. C. L. Davenport	100 00
Albany, 1st S. S	12 00
Rochester, J. B. Moseley, for Koetch, care Rev. W. H. Roberts	100 00
Gorham, Bethel ch	5 00
Troy, Sixth-ave. ch	8 00
" " S. S	3 09
Syracuse, Delaware-st. ch. bal.,	27 50
Mannsville ch	1 00
Hancock ch., special	3 50
Newburgh, People's Chinese School, for sup. nat. pr. Nong Zo Young, care Rev. J. R. Goddard	25 00
Hamilton, tow. sup. of Rev. W. A. Stanton	110 24
Fredonia S. S., Mrs. G. O. King's class, for work among Islands of Japan, care Capt. Luke W. Bickel	1 00
Angelica Y. P	2 55
Maine Y. P	6 00
Binghampton Y. P	1 21
Buffalo, Dearborn-st. Y. P	3 00
Weedsport Y. P	5 00
Jamestown, 1st Sw. ch	2 70
McLean S. S	1 05
Milan S. S	1 00
Hancock S. S	5 00
Pawling (Central) ch	22 75
Batavia ch	91 90
Castile ch	9 65
" S. S	3 00
Athens ch	4 34
Brooklyn, Greene-ave. S. S	103 79
" Hanson-pl. ch	352 00
" 1st East Dist. ch	125 61
" Washington-av. ch.,	26 10
" " Y P.	7 39
" a friend	17 00
" Valley Stream ch	100 00
Ilion Y. P	5 00
New York, Amity ch	100 00
Nanuet Y. P	4 20
Ballston Spa Y. P	50
Dykemans ch	18 51
Centre White Creek S. S	3 00
State Hill ch	4 57
Dundee ch	2 05

NEW JERSEY, $441.09

New Brunswick, Livingston-ave. ch. (of wh. $25 is for Lah Thoon, care Miss S. E. Haswell	40 67
Camden, Rev. A. G. Lawson, D.D	10 70
Newark, Rev. J. Heinrichs	10 00
Newbold and Westville chs	2 50
Rosedale ch	3 75
Bloomfield ch	50
Montclair ch	124 19
Red Bank ch	32 37
Jersey City, Bergen ch., Miss Eva Palmer, for nat. worker,	6 25
Fairmount ch	10 00
Newark, Roselle-ave. Y. P	14 26
" Individual	1 00
Paterson, 1st S. S	100 00
" " Y. P	6 28
" 4th ch	1 00
Arlington ch	7 10
Hackensack ch	32 80
Jersey City ch	37 75

PENNSYLVANIA, $959.90

Philadelphia, Lettish Baptist Sisters Soc. for Heathen Miss. for sup. nat. teacher, M. W. Roger, in India, care Prof. L. E. Martin $100 00
Philadelphia, David Hale .. 15 00
Trinity ch 74 00
Passyunk ch 10 00
Williamsport, German B. Y. P. U 6 00
Butler, 1st ch 10 00
Dunbar, 1st ch. Mission Band 4 50
Chester-ave. S. S. Class No. 8 1 85
Chestnut Hill ch., add'l 2 00
Lower Merion ch., add'l 25 00
" Providence ch 16 75
Germantown, 2d S. S. for nat. pr., care Rev. L. W. Cronkhite 15 00
Grace ch 73 28
Wissahickon B. Y. P. U. and S. S. for nat. pr., care W. H. Leslie, M. D., Congo... 12 50
Mrs. Margaret Griffith Calder, 15 00
Fox Chase, Bethany ch 10 11
Clark's Green ch 3 50
Blakely ch 10 28
Beaver Falls ch., Rev. and Mrs. H. C. Eddy 10 00
Gibson and Jackson chs 4 50
Clearfield ch 1 43
Mt. Pleasant ch 24 25
California ch 1 15
Shamokin, 1st ch 5 00
Shady-ave. ch 215 00
Oakland ch. for sup. Dr. Briton Corlies, China 100 00
Homestead ch., quar. off 15 40
Enon ch 2 00
Deerfield ch 4 00
Berean ch 5 60
Ailentown ch 17 60
Hazleton ch 2 00
Lancaster, Olivet ch 3 35
Bethlehem, 2d ch 7 00
Shenandoah, Welch ch. 17 35
Memorial ch. (making $520.99) add'l 107 00
New Tabernacle S. S. Class 6, for nat. pr., care Rev. L. W. Cronkhite 12 50

DELAWARE, $6.50

Harrington, Zion ch 5 00
Mrs. Mack and Mrs. Simpson 1 50

WEST VIRGINIA, $31.37

Lookout ch 14 37
J. Q. Barker, Esq 10 00
Crany ch 4 00
Pine Grove ch 3 00

OHIO, $984.37

Cleveland, Immanuel ch 11 00
" Euclid-ave. ch., Mrs. Henry Chisholm 500 00
Wellington ch 5 30
Dayton, Webster-st. Mission, 10 00
" L. King 7 50
" 1st B. Y. P. U. tow. sup. Rev. Jacob Speicher and wife, Swatow, China... 200 00
Akron, 1st S. S. tow. sal. H. S. Klaipo, Toungoo, Burma 25 00
Colebrook, int. on legacy of Malinda Treat 3 30
Conneaut ch 5 50
Geneva ch 37 57
Cleveland, Euclid-ave. Y. P. S. C. E 100 00
Cleveland, 1st Sw. King's Army, tow. sup. nat. pr., care Rev. Ola Hanson 18 00
Cleveland, Euclid ch $5 00
Lisbon ch 7 37
Attica ch 3 00
Chimney Rock ch 1 00
Coll. at Jackson Asso'n 1 95
Avon ch 3 25
Oberlin, 1st S. S 1 66
Lebanon, East ch., Easter off. 10 87
Middletown, 1st ch 18 75
Wauseon ch 5 00
Marion Valley ch 3 35

INDIANA, $78.62

Shelbyville, 1st ch 42 82
Seymour, Mrs. M. C. Carpenter 25 00
Antioch ch 2 50
Paint Creek ch 1 30
Middle Fork of Sugar Creek ch. 7 00

ILLINOIS, $344.18

Mendota ch 25 00
Sparland, Robert Burnett 2 00
Joliet, Eastern-ave. ch., J. E. Bush 10 00
Chicago, Galilee Y. P 87
" Mr. Hooker 50
" 4th ch. (of wh. $6.93 is for Rev. W. S. Sweet, China, and $10 for school in Mandalay 146 45
Chicago, So. Park ch 7 31
" Western-ave. ch 1 00
" " " Y. P., 10 00
" Windsor Park ch... 19 00
Waukegon ch 31 30
" S. S 9 76
Forest ch 1 50
Carbondale ch 25 35
La Salle ch 1 00
" " S. S 79
Roseville S. S., tow. sup. Utloori Ramiah, care Dr. Clough 12 50
Salem ch 1 70
Zenobia Y. P 2 21
Chicago, 1st Sw., Mrs. John Berg, tow. sup. Philip, care Rev. O. L. Swanson, Assam 3 00
Humboldt Park, Dan. ch 26 52
Ontario ch 4 42
" S. S 2 00

IOWA, $323.15

Toledo, Mrs. Julia A. Barnett, tow. the debt 10 00
Council Bluffs, 1st ch 31 87
" 1st S. S 6 36
" 1st King's Dau'rs, 2 00
Corydon ch 10 05
Denison, In His Name 1 00
Glenwood ch 83 50
Clarinda ch 10 00
Forest City, Sw. Y. P. S 10 00
Gowrie ch 2 00
Osceola, J. W. Mattson 50 00
Burlington, Sw. ch 3 05
Davenport ch 46 00
Maquoketa ch 1 50
" Bailey 50
Iowa City ch 32 15
Colfax ch 5 00
Ohio ch 3 50
Vincennes ch 5 03
Highland ch 3 00
Unionville ch 3 03
Marathon S. S., for Rev. A. Firth, Assam 3 61

MICHIGAN, $728.50

Detroit, Beulah S. S. Easter offering 3 50
Detroit, Woodward-ave. ch... 725 00

MINNESOTA, $415.38

St. Paul, Woodland Park ch., for Western China $2
St. Paul, Burr-st. ch
Minneapolis, Chicago-ave. ch., 1
" Tabernacle, for Western China
Richfield ch 2
Minneapolis, 1st S. S. for Rungiah, care Rev. A. H. Curtis, Madras, India 5
Winona ch 8
" " for West China ... 1
St. James ch
Windom ch 1
Sleepy Eye ch
Clayton ch 1
O. S. Lindberg 1
Winnebago Valley, John Swenson 1
Big Stone ch
Albert Lea, Sw. ch 5
" " " Society 1
Lincoln S. S
Mankato, Sw. ch
Argyle, H. Johnson 1
St. Paul, 1st Sw. for V. Paul, care Dr. Bunker 2
Isanti, South ch
Cambridge, for Finland
Fairfax ch
Granite Falls S. S
Kasson, Nor. ch.
Berlin ch

WISCONSIN, $55.04

Waupaca ch
Eau Claire ch
Elk Grove, Geo. Millman. .
Bay View ch 2
Milwaukee ch
" S. S 1

MISSOURI, $12.50

Kansas City, Sw. ch., for Rev. Ola Hanson 1

KANSAS, $85.06

Stafford ch
Walton ch
Roxbury ch
Conway Springs ch
Pittsburg ch
Burr Oak ch
Topeka, 1st ch. Rev. C. S. Sheffield
Topeka, 1st ch., Miss C. F. Sheffield
Kincaid ch
Colony ch
Bethany ch
" " 1
Colby ch
Narka, Wm. Andrews
Scottsville ch
Asherville ch
Beloit ch
Penfield ch
Bazine ch
Mt. Carmel ch
Lindsborg ch
Turkville ch
Hill City S. S
Hackney ch
Udall ch

NEBRASKA, $29.00

Western, Junior Union to be sent to Miss A. S. Buzzell, Japan
Bethel S. S
Carroll ch
Springfield ch

Riverside ch..... $4 50
Bladen S. S 1 20
Gothenburg ch 10 00

COLORADO, $24.40

Denver, Calvary ch., add'l... 3 50
Colorado Springs, colored ch., 1 00
Longmont ch..... 16 65
Denver, Beth Eden ch 3 25

CALIFORNIA, $96.91

Oakland, 10th-ave. S. S..... 35
San Francisco, 3d ch..... 1 00
" " 1st ch..... 9 00
Waterford, B. Y. P. U..... 50
" S. S 50
Sacramento, 1st Y. P. S..... 6 00
Pasadena ch..... 3 00
Los Angeles, Sw. Y. P. S., tow. sup. nat. pr. care Rev. O. L. Swanson, North Lakhimpur..... 15 00
Redlands ch..... 18 36
San Bernardino, B. Y. P. U., sup. nat. helper for Rev. J. Clark, Congo..... 12 50
Escondido ch..... 1 20
Armona S. S 75
" Woman's Aid Society 2 25
Wheatville ch 3 50
Lindsay ch. 9 00
Wrights, Miss Lizzie Beecher, 3 00
Penn Valley, Mrs. H. P. Watt, 50
Penryn ch..... 50
B. B. Jacques and wife, tow. sup. nat. pr. Ko Khaing, care Rev. J. E. Cummings. 10 00

OREGON, $28.08

Portland, Emmanuel ch..... 10 15
" " S. S ... 1 63
Pleasant Home ch..... 1 30
Adams ch 5 00
Portland, Sw. Y. P. S., tow. sup. nat. pr. Saw Kaw Ker, care Dr. Bunker..... $10 00

NORTH DAKOTA, $13.50

Oakes ch 7 50
Cross Timbers ch..... 4 00
Rev. H. H. Hewitt 2 00

SOUTH DAKOTA, $82.91

Big Springs, Y. P. S., special for aid to theological students, Finland, care Rev. E. Janssen 25 00
Dalesbury ch..... 4 00
Big Springs, Lina Erickson, for Spain..... 5 00
Sioux Falls, E. Tornberg 3 00
Danville ch..... 5 40
Brookings ch., Scand 5 00
Sioux Falls, Am. ch..... 5 51
Bryant ch..... 18 70
Hoyt ch..... 11 30

WASHINGTON, $89.45

North Seattle ch..... 14 75
Walla Walla ch..... 5 00
Seattle, 1st ch..... 40 57
" " B. Y. P. U.... .. 2 50
" Tabernacle ch..... 1 00
Fremont ch..... 11 38
Fairhaven, Miss L. Ella Miller for traveling expenses of Rev. A. W. Rider 10 00
Wenatchee B. Y. P. U... . 3 00
Tacoma, Emmanuel ch..... 1 25

IDAHO, $5.00

Lewiston, 1st ch..... 5 00

WYOMING, $25.00

Glenrock, Ida Patzold 25 00

MONTANA, $12.81

Helena, Geo. W. Sykes, for mission work care Rev. F. P. Haggard, Assam..... $12 81

INDIAN TERRITORY, $1.00

Muscogu, colored ch..... 1 00

OKLAHOMA TER'Y, $10.00

Rainy Mountain, Jack Wolf, for work on the Congo..... 10 00

DENMARK, $350.00

From Baptist chs. (of wh. $50.00 is for sup. of Rev. C. Nelson of Congo mission).. 300 00
From children of S. Schools, for do..... 50 00

ASSAM, $10.00

Dibrugarh, Rev. Jos. Paul, tow. a tent for his own use, per letter of March 23, 1899, 10 00

JAPAN, $1,000.00

Yokohama, Mrs. H. F. Carpenter, tow. salary of Rev. W. B. Parshley.....1,000 00

Total$11,675 23

LEGACIES

East Ashford, N. Y., Alonzo F. Hadley $50 00
Urbana, Mrs. Louise C. Downer, in pt., 1,323 76
$1,373 76

$13,048 99

ARE YOU MAKING YOUR WILL?

Every person having any property should make a will while in sound health of mind and body. Many Christians every year are providing in their wills for additions to the permanent funds of the Union as well as gifts directly for carrying on missionary work. This is an object which no Christian of wealth should fail to remember.

FORM OF BEQUEST.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION —— **dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor [or executors] to pay said sum to the Treasurer of said Union, taking his receipt therefor within —— months after my decease.**

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION **one certain lot of land, with the buildings thereon standing [*herein describe the premises with exactness and particularity*] to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.**

AN INVESTMENT AND AN INCOME.

Owing to the great number of difficulties which have arisen in the courts over the settlement of estates and to the efforts which have been made to defeat the wishes of testators in their bequests, large numbers of persons are giving their funds directly into the hands of the society, and receiving its bond for the payment of interest during their lives if they need it. These bonds are an unquestioned security. They will never be defaulted as long as the Baptist denomination exists. There is no safer form of investment in the world. If the United States Government is destroyed, and the bonds of the United States become worthless, still the Baptist denomination will go on, and the obligations of the great missionary society will stand secure, and every bond be paid to the last cent of obligation. This method of investment offers to those who wish their money to go ultimately to the missionary work the best possible form of securing an income from their property during their lives, and saves them all care and trouble of re-investment, and all fears regarding the settlement of their estates. For full information regarding Wills, Bequests and Annuity Bonds, address

REV. E. F. MERRIAM, *Editorial Secretary.*
TREMONT TEMPLE, BOSTON, MASS.

PERSONAL

REV. W. I. PRICE arrived at Henzada, Burma, Jan. 28, returning from a brief visit to America.

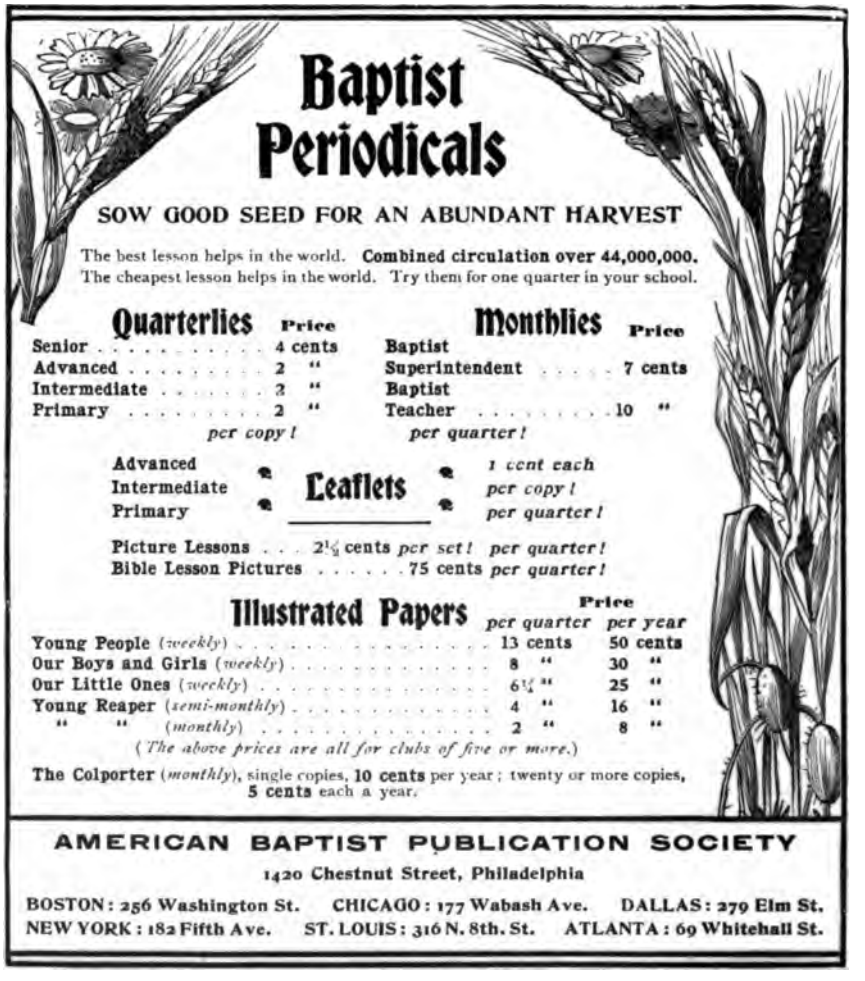
REV. F. H. EVELETH, D.D., and Mrs. Eveleth reached San Francisco April, 1899.

A MISSIONARY party arrived in Boston April 15, consisting of Mrs. L. W. Cronkhite and child from Bassein, Burma, Mrs. W. F. Gray and four children from Rangoon, Burma, and Miss M. Sheldon of Moulmein, Burma.

REV. I. E. MUNGER of Tura, Assam, arrived in San Francisco in April.

REV. WILLIAM ASHMORE, D.D., and wife of Swatow, China, reached Boston May 2, 1899.

THE ORIGIN OF SIN, by Rev. E. W. Cook, A.M., published by Funk & Wagnalls, is an attempt to restate this profound question which has engaged the thoughts and labors of the most thoughtful men of the human race. Mr. Cook has not accepted anyone as master, but has marked out a new course of reasoning which has proved satisfactory to himself after about fifty years of study, and has reached substantially the evangelical position in regard to sin, the atonement and the relations which the introduction of sin into the world established between God and man. Incidentally, in discussing the doctrine of the final restoration of all men, Mr. Cook takes up the condition of the heathen, which brings the book in touch with missionary topics.



The Baptist Missionary Magazine

Vol. LXXIX. No. 7 JULY, 1899

EIGHTY-FIFTH ANNUAL MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION

SAN FRANCISCO, CAL., May 29, 1899.

The eighty-fifth annual meeting of the American Baptist Missionary Union was called to order in the First Baptist Church of San Francisco, Cal., at 10.30 A.M., President Robert O. Fuller of Massachusetts in the chair.

In the absence of the Recording Secretary, Edwin M. Poteat of Pennsylvania was elected Recording Secretary pro tem.

"Ye Christian Heralds, go, Proclaim" was sung and Rev. H. O. Rowlands, D.D., Nebraska, read Psalm ii. and led in prayer.

President Fuller addressed the Union as follows:

Members of the American Baptist Missionary Union.

DEAR FRIENDS: Soon after the Pacific railways were opened, about thirty years ago, a party from the Boston Board of Trade came to San Francisco. We were then, as now, very hospitably entertained.

One interesting ceremony was at the "Cliff House," the mingling of a bottle of water from the Atlantic Ocean with the waters of the Pacific Ocean. It was a symbol of the union of the East and the West. In a like manner this is a union of the Baptists of the East and the West. We have come on your invitation; we hope you will join with us in making plans for the enlargement and more efficient prosecution of foreign missions.

Some may ask, Why go to foreign lands, when there is so much to be done at home? Our orders are to "go into all the world and preach the gospel to every creature." Shall we obey our orders?

Captain Mahan says, "Comparative religion teaches that creeds which reject missionary enterprise are foredoomed to decay." After eighty-five years of such remarkable success, second to no other missionary society in the world, shall we cowardly retreat? I believe the Baptists of today are worthy successors of the noble men that founded and have sustained this Union. You have proof of the value of missions in the results in the Sandwich Islands. They have come into our hands without the shedding of a single drop of blood. If missionaries had never gone to the Hawaiian Islands, no doubt some European power would have taken them. You would have had a hostile nation at your

doors. Those islands are the great central station for the defence of the Pacific Coast at a distance from your own ports. "Too much stress," says Captain Mahan, "cannot be laid upon one particular, and that is the immense disadvantage to us of any maritime enemy having a coaling station within two thousand five hundred miles, as the Sandwich Islands are of every point of our coast line from Puget Sound to Mexico. Shut out from these islands, an enemy is thrown back for fuel seven to eight thousand miles." The children of the seven missionary families that were sent there eighty years ago (1819) saved the islands for us.

Last year we were in great peril. Before they knew of Dewey's victory the Government of Hawaii tendered to the United States the use of their ports for repairs and coaling stations. Please remember that we are indebted to missionaries for the Sandwich Islands being under our flag today.

In May, 1843, Fremont started to explore a route to the Pacific. It was then an unknown region; now there are ten lines of railways across the country. You are the sons and daughters of Eastern parents. We have heard wonderful reports of your resources. Your skill and ability built the Oregon, which made the run of fourteen thousand five hundred miles without an hour's delay for machinery repairs, which Commodore Melville says is a "record wholly without parallel, the most remarkable ever made by any warship of any navy in the world," and then, by her splendid speed and gunpower, performed such battle service at Santiago, one of the most extraordinary naval battles in the world's history. The success of the navy was the result of foresight. Foresight brings success. The American Baptist Missionary enterprises have had remarkable success. It is the result of patient, faithful service. The Executive Committee have been wise, careful, prudent men; wonderful results have been accomplished with very limited means.

The Executive Committee have been hampered. Had the builders of the Oregon been limited to two-thirds of the amount needed to build her, would we be praising them today? No; that ship would have been a failure. The great question today with the Missionary Union is one of finance. The Executive Committee deserve credit for what they have accomplished. They want, they need your aid in pushing on this work. Shall we respond with a generous and regular support or with an implied censure by niggardly contributions?

Committees were appointed as follows:

Nominations: Henry M. King, Rhode Island; W. G. Partridge, Ohio; G. B. Illsley, Maine; G. H. Hubbard, New York; R. B. Lozer, Vermont; J. J. Muir, District of Columbia; P. M. Howell, Oregon; P. S. Roberts, Massachusetts; A. J. Griessemer, New Jersey; B. F. Kesler, Nevada; E. B. Hulbert, Illinois; E. R. Pope, Minnesota; H. B. Steelman, Utah; W. A. Stanton, Pennsylvania; S. P. Hawkins, California; E. E. Rosling, Washington.

Arrangements: E. A. Woods, California; L. B. Philbrick, Massachusetts; Geo. T. Ellis, Oregon; J. A. Francis, New York; E. P. Vining, California; Lewis Halsey, Arizona.

Enrolment: B. B. Johnson, Massachusetts; J. V. Osterhout, Rhode Island; W. F. Harper, California; R. E. Manning, Illinois; W. H. Swallow, Pennsylvania; Ray Palmer, Oregon; G. A. C. Rochester, Washington.

Place of Meeting: L. C. Barnes, Pennsylvania; G. W. Quick, Massachusetts; E. H. E. Jameson, Michigan; C. R. Stark, Rhode Island; George Brooks, Massachusetts; I. N. Clark, Missouri; Calvin Esterly, California; T. J. Cross, New Jersey.

Finance: E. M. Thresher, Ohio; D. P. Edwards; S. A. True, Maine; J. G. Brown, Massachusetts; B. F. Arnold, Rhode Island; Harry Hopper, Pennsylvania; Edw. Goodman, Illinois; M. D. Healy, New York; Mr. Whittemore, Massachusetts; E. P. Vining, California; James Farling, Oregon.

The report of the Executive Committee was presented by the Home Secretary, Rev. H. C. Mabie, D.D.

Prayer was offered by Rev. J. W. Fish, California.

The Committee on Arrangements reported the printed program with a single change of the hour of the evening meeting from eight to seven thirty. The report was adopted and program followed throughout the remaining sessions.

In the absence of the Treasurer, Mr. E. P. Coleman, the Treasurer's Report was presented by the Rev. Dr. H. C. Mabie, with the Auditor's Report appended.

The two reports of the Executive Committee and the Treasurer were accepted and adopted.

Rev. T. J. Morgan, D.D., moved a cablegram message to "The Hague Conference" as follows:

A million Northern Baptists represented in Annual Convention invoke upon your Conference the benediction of the Prince of Peace.

The President was directed to address the message to Ambassador White at The Hague.

President Fuller appointed E. E. Chivers of Illinois, J. J. Estey of Vermont and W. G. Partridge of Ohio, a committee to draft a minute with reference to the death of Rev. Samuel W. Duncan, D.D.

Adjourned after the benediction by Rev. George T. Ellis, California.

SECOND SESSION

The Union was called to order at 2.30 P.M. President Fuller in the chair.

The hymn "All Hail the Power of Jesus' Name" was sung. Scriptures were read and prayer offered by the Rev. L. S. Bowerman, Wash.

"From Greenland's Icy Mountains" was sung.

The following returned missionaries were introduced and addressed the Union: Rev. Ola Hanson, Burma; Rev. F. P. Haggard, Assam; Rev. R. R. Williams, D.D., Telugus; Rev. Alfred Fuller, Telugus.

Rev. Henry M. King, D.D., Rhode Island, delivered an address, "The Call by God's Providence to an Increased Activity in Christian Missions."

A. D. McMichael, Washington, the roommate of Rev. John E. Clough, D.D., in his school days at Burlington, Ia., was introduced and told in a few words the story of Dr. Clough's conversion.

The Committee on Nominations reported as follows:

PRESIDENT

HON. ROBERT O. FULLER, Massachusetts.

VICE-PRESIDENTS

HON. CHESTER W. KINGSLEY, Massachusetts. HON. H. K. PORTER, Pennsylvania.

RECORDING SECRETARY

E. M. POTEAT, D.D., Pennsylvania.

BOARD OF MANAGERS

Class III. Term expires 1902.

Ministers	Laymen
W. T. STOTT, D.D., Franklin, Ind.	P. BONNEY, Portland, Me.
H. M. KING, D.D., Providence, R. I.	W. W. KEEN, M.D., Philadelphia, Pa.
E. A. WOODS, D.D., San Francisco, Cal.	A. J. FOX, Detroit, Mich.
GEORGE C. LORIMER, D.D., Boston, Mass.	CHURCHILL H. CUTTING, Brooklyn, N. Y.
E. M. POTEAT, D.D., Philadelphia, Pa.	W. A. STEVENS, LL.D., Rochester, N. Y.
WAYLAND HOYT, D.D., Philadelphia, Pa.	O. M. WENTWORTH, Boston, Mass.
JOHN HUMPSTONE, D.D., Brooklyn, N. Y.	RICHARD M. COLGATE, Orange, N. J.
B. L. WHITMAN, LL.D., Washington, D. C.	B. F. JACOBS, Chicago, Ill.
EDWARD JUDSON, D.D., New York, N. Y.	Women
REV. C. H. HOBART, Oakland, Cal.	MRS. HORACE A. NOBLE, Buffalo, N. Y.
W. P. WALKER, D.D., Huntington, W. Va.	MRS. CALEB VAN HUSAN, Detroit, Mich.
J. S. HOLMES, D.D., Worcester, Mass.	MRS. WM. H. SPENCER, Skowhegan, Me.
	MRS. E. W. BUCKNELL, Philadelphia, Pa.
	MRS. J. K. STICKNEY, Washington, D. C.

Class II. Term Expires 1901.

T. E. HUGHES, Minneapolis, Minn., to fill the vacancy caused by Hon. George A. Pillsbury's death.

The President appointed as tellers: Revs. A. W. Rider, T. J. Collins, J. F. Day, W. L. Freeman, George Taylor, A. P. Brown.

The Union proceeded to vote for officers.

The tellers reported the unanimous election of the officers named.

Adjourned.

THIRD SESSION.— MONDAY EVENING

President Fuller in the chair.

Selection by the choir.

Scriptures were read by Rev. Alexander Grant, California, and Rev. J. G. Gibson, California, led in prayer.

Selection by the choir.

After a stanza from "From Greenland's Icy Mountains" the Rev. George C. Lorimer, D.D., of Massachusetts, delivered an address, "The Golden Gates; or the Economics of Missions."

"My Life, My Love, I give to Thee" was sung, and the Union adjourned with the benediction by E. A. Woods, California.

FOURTH SESSION.— TUESDAY MORNING

President Fuller in the chair.

Scriptures were read and prayer offered by Rev. A. P. Brown, California.

"My Country, 'Tis of Thee" was sung.

Rev. Dr. George C. Lorimer presented the greetings of the Baptist Union of Great Britain, together with a communication from the Southern Baptist Convention, and the following resolution, which was adopted:

The Missionary Union sympathizes most deeply in the effort proposed by the Baptist Union of Great Britain and Ireland to obtain for our Stundhist brethren in Russia deliverance from proscriptive ecclesiastical interference, and hereby instructs the Executive Committee in conjunction with the Home Mission Society and the Publication Society to appoint a representative delegation to meet and act with the English Baptists.

Rev. Dr. H. C. Mabie, in pursuance of request of the Board of Managers, presented to the Union a letter from S. B. Thing, Esq., in which Mr. Thing proposed to transfer the Korean mission to the care of the Union.

Voted, That the matter be referred to the Executive Committee.

President Fuller reported the following cablegram from Ambassador White of the Peace Conference:

Fuller, Baptist Missionary Union, San Francisco: American Commission to Peace Conference deeply appreciates and sincerely thanks your convention for sympathy and good wishes. WHITE, *President;* HOLLS, *Secretary.*

Rev. J. Sunderland, D.D., District Secretary for the Pacific Coast, read a paper, "The Pacific Coast in Fifty Years of Work for Foreign Missions."

A. J. Frost, D.D., conducted the discussion.

The report of the Committee on Finance was presented by E. M. Thresher, Esq., of Ohio, as follows:

In considering the question of ways and means for the coming year your committee is impressed with the importance of the issue confronting the churches which compose the constituency of this body. Shall the ground now occupied be held? Will it be possible to make a favorable response to any of the pressing calls for advanced movement which the providence of God has brought to us? Notwithstanding the fact that the past year has closed with a deficit, we believe that with the general revival of business, increased contributions for foreign missions may reasonably be expected, and we therefore recommend that the ground now occupied be firmly held, and that the Executive Committee hold itself in readiness for such advanced movement as the Hand of Providence may indicate and the means in hand make possible. We can suggest no new methods for raising money, but we urge the vigorous prosecution of those methods which experience has proved most effective. We desire to emphasize the fact that very large responsibility in this matter rests upon the pastors of the churches, and we earnestly call for their hearty coöperation in plans for urging the claims for foreign missions upon every member of every Baptist church.

Inasmuch as prayers and alms go up together before God, we also urge a faithful use of the monthly concert of prayer for missions in every church.

On motion the report was adopted.

"The Laymen in Foreign Missions" was discussed by Brethren Robt. O. Fuller, Massachusetts; J. J. Estey, Vermont; George C. Whitney, Massachusetts; B. B. Johnson, Massachusetts; John S. Stevens, California.

Rev. Dr. H. M. King announced the unanimous action of the Board of Managers in the election of Rev. Drs. H. C. Mabie and T. S. Barbour Corresponding Secretaries.

Rev. Dr. King presented the following resolutions:

Resolved, That we express our profound interest in the proposed ecumenical conference on foreign missions to be held in New York April 21–May 1, 1900, and that we invite the members of all our churches to join in earnest prayer that the blessing of the great Head of the Church may rest upon the meetings that are to be held, and that the conference may be the means under God of greatly advancing the cause of Christian missions of every denomination and in all lands.

Resolved, That we recommend to our people, in anticipation of the meeting of this conference, to inform themselves as to the labors of the devoted men and women who have toiled and are still toiling in foreign fields and as to the wonderful achievements of the Spirit of God through their instrumentality.

Resolved, That we encourage our people to assist in every way in their power to make the meeting of this conference a most successful one.

The resolutions were adopted.

The Rev. Dr. E. A. Woods presented a formal invitation from the Board of Trade of San Francisco to the Union, to visit the exhibition of California products maintained by the State Board of Trade.

Voted, That the invitation is received with thanks.

The Rev. L. C. Barnes, D.D., of Pennsylvania presented a communication from the Board of Managers as follows:

The Board of Managers recommends to the Union that the Foreign Secretary be expected to spend sufficient time on the foreign field to keep himself personally familiar with the needs of the field.

The recommendation was adopted.

B. B. Johnson reported for the Committee on Enrolment as follows:

The enrolment received May 29 shows delegates, life members and annual members present as follows:

	Delegates	Life Members	Annual Members and Visitors
Arizona	2	1	
Assam			1
California	32	19	139
Colorado	1		
Connecticut	1		2
District of Columbia	1	1	
Iowa	2	1	2
Illinois	1	2	1
Indiana	3		1
Japan	1		
Kansas	7		
Massachusetts	11	5	8
Maine	1	2	3
Michigan	2	1	1
Minnesota	2	2	
Missouri	1		1
Montana	1	1	

	Delegates	Life Members	Annual Members and Visitors
Nebraska	3		1
Nevada	1		3
New Jersey	2		
New York	6	4	2
Ohio	4		
Oklahoma	2		
Oregon	14	2	8
Pennsylvania	6	3	3
Rhode Island	4	3	
South Dakota	1		1
West Virginia		1	
Wisconsin	2	1	1
Washington	4	1	11
Vermont	2	1	
Utah	1		
	121	51	188

East of the Rocky Mountains sixty delegates — twenty-eight states, the District of Columbia, one territory, Assam and Japan being represented.

B. B. JOHNSON,
J. V. OSTERHOUT,
For Committee.

Adjourned, with benediction.

FIFTH SESSION — TUESDAY AFTERNOON

After devotional exercises President Fuller called the Union to order.

The committee appointed to prepare a minute with reference to the death of Rev. Dr. S. W. Duncan reported as follows:

Whereas, During the past year the American Baptist Missionary Union has been called to part with its beloved and honored Secretary, Rev. Samuel White Duncan, D.D., who died Oct. 30, 1898, we, his brethren in the constituency of the Union which he loved and of the denomination which he served, desire to place on record a brief tribute of appreciation of his life and character and service.

Singularly pure and transparent in character, he commanded our highest esteem; genial in temperament, gentle in spirit, generous in sympathies, he won our affection; amply equipped in intellectual resources, strong in his convictions of truth and duty, fervid in his missionary zeal, broad and statesmanlike in his survey of missionary needs and problems and yet minute in his mastery of details, he brought to the high office which was entrusted to him a rare fitness; intense in his activities and oblivious of personal consideration, he devoted himself to the duties of that office with a self-effacing consecration.

We are grateful to God for the example and inspiration of such a life, for such abounding fruitfulness in good works and for the rich contribution thus made to the extension of our Redeemer's kingdom.

To the members of his beloved family we tender assurances of sympathy, while we rejoice with them in their heritage of precious memory and hope, and pray that to our denomination at large there may come through his dying, as in his living, a stimulus to fuller consecration and larger service.

The minute was unanimously adopted by a rising vote.

The following missionaries were introduced and addressed the Union: Rev. J. L. Dearing, Japan; Rev. Abraham Friesen, India.

Prayer was offered by Rev. Warren Randolph, D.D., Rhode Island.

President Fuller read a letter from a soldier in Manila, Philippine Islands, W. T. Gugin, Company L., Twenty-second Infantry, U. S. Army, requesting that a missionary be sent to the islands.

Rev. J. W. Carlin, D.D., China; F. P. Lynch, M.D., Congo; Rev. E. Z. Simmons of the Southern Baptist Convention, laboring in Canton, China; Rev. E. G. Phillips, Assam, were introduced and addressed the Union.

Rev. W. Ashmore, Jr., and Mrs. A. Frieson were introduced.

Rev. L. C. Barnes, D.D., presented the report of Committee on Place of Meeting as follows:

Invitations have been received from Detroit, from Kansas City and from Saratoga. Your committee recommends, provided it is agreeable to the other societies holding anniversaries in connection with that of the Missionary Union, that our anniversary in 1900 be held in Detroit, and that the first year of the twentieth century we go to Kansas City.

Adopted.

Rev. Dr. E. B. Hulbert presented the following vote of thanks:

The American Baptist Missionary Union wishes

First.— To express its appreciation of the hospitality with which the city of San Francisco has welcomed our delegates.

Second.— To declare its gratitude to the press of the city for the reports of our sessions which have been printed from day to day.

Third.— To extend to the First Baptist Church its sincere and profound thanks for the manner and spirit in which provision has been made for our comfort and for the successful prosecution of business in annual meeting.

Fourth.— To extend our thanks to the railroads and steamship companies for numerous courtesies extended; to the choirs who have assisted us in song, and to all who have in any way contributed to the happiness and success of our sessions.

Adopted.

Voted, That the nomination of members to serve on the Commission on Systematic Beneficence be referred to the Executive Committee.

Voted, That we adjourn after prayer to the call of the Executive Committee.

Prayer was offered by Rev. L. C. Barnes, D.D., Pennsylvania, and the Union adjourned.

ROBERT O. FULLER,
President.

EDWIN M. POTEAT,
Recording Secretary.

MEETING OF THE BOARD OF MANAGERS

SAN FRANCISCO, CAL., May 29, 1899.

The eighty-fifth annual meeting of the Board of Managers of the American Baptist Missionary Union was held May 29, 1899, in the First Baptist Church, San Francisco, Cal.

Hon. Robert O. Fuller of Massachusetts called the meeting to order.

J. J. Estey of Vermont was chosen Chairman pro tem. Edwin M. Poteat, Pennsylvania, Recording Secretary pro tem.

Prayer was offered by Rev. Dr. P. S. Henson of Illinois.

The roll was called, and the following members responded to their names: J. J. Estey, R. O. Fuller, H. M. King, E. R. Bennett, G. C. Lorimer, W. C. P. Rhoades, Mrs. C. H. Banes, Mrs. J. H. Randall, P. S. Henson, G. C. Whitney, C. H. Hobart, L. C. Barnes, E. A. Woods, Edw. Goodman, E. M. Poteat.

On motion the following brethren were appointed a committee on nomination of officers: Edw. Goodman, Geo. C. Lorimer, W. C. P. Rhoades.

On motion a committee was appointed to nominate executive officers of the Union as follows: P. S. Henson, C. H. Hobart, Robert O. Fuller.

Rev. Dr. H. M. King presented two communications from the Executive Committee to the Board of Managers.

BOSTON, MASS., April 24, 1899.

Dr. Apsey, on behalf of the Committee on the Korean Mission, reported as follows:

Your committee have not been able to give to the question of the acceptance of the Korean mission from Dea. S. B. Thing of the Clarendon-street Church, that consideration which the subject demands. At such a distance the data are not easily procured for the formation of an intelligent and correct judgment on so serious a matter. The information at hand to date is partial and scanty, though Deacon Thing has supplied all that is in his power to give. Questions of missionary comity; of strategic location; of the fitness of the missionaries already on the ground; of the possibility of the transfer of the entire interest to another country where the things that remain need reinforcement, and the questions of a financial character are all only partially understood. So far as a positive opinion has been reached, your committee inclines toward the acceptance of the mission. The only serious objection seems to be the doubt whether the Baptists of America will support such enlargement of our work. If your committee are to give judgment on these points today they are ready to recommend the acceptance of Deacon Thing's offer, unless it should appear that further delay would not be prejudicial nor threaten the loss of the opportunity. Your committee, however, would suggest that the present status of the matter be reported to the Board of Managers at San Francisco, with the request that it be referred to the Executive Committee with power.

Voted, That the report be accepted, and referred to the Board of Managers.

To the Board of Managers of the Missionary Union.

DEAR BRETHREN: At the special meeting of your Body held Jan. 11, 1899, it was voted —

"That the Executive Committee be requested to prepare a full showing of such means as may be necessary to increase the clerical force at the home office, and to secure a more

vigorous administration of our work, and to report the same to the Board for consideration next May."

In reply we beg leave to say that not having listened to the discussion that introduced your resolution we are not sure that we understand the reasons that led to it or just what was intended to be covered by it. We are not aware that in any year of the history of the Missionary Union its work has been prosecuted with greater vigor than during the past year. The clerical force has not been less than in other years and has worked with undiminished fidelity. The sad removal by death of our beloved and efficient Corresponding Secretary, Rev. Dr. Samuel W. Duncan, naturally embarrassed us for a time, and laid upon Rev. Dr. Mabie and his associates a double burden of responsibility which they cheerfully assumed until such time as a new Secretary should be elected and come to their relief. By vote of the Executive Committee, however, Dr. Mabie was authorized at once to secure such clerical help as was necessary to carry on the work in all departments successfully.

As you are aware, Rev. Henry M. King, whom you elected to fill the vacancy occasioned by the death of Dr. Duncan, felt compelled to decline the service to which you called him. Although the Executive Committee could have then, by constitutional provision, filled the office, it was thought best, on account of the nearness of the annual meeting of the Board, not to do so. We have remained, therefore, until this time with one Corresponding Secretary. The services of Rev. Dr. T. S. Barbour, a member of the Executive Committee and familiar with the work of the Union, were secured temporarily, and he has been rendering efficient aid.

It will now be the important duty of the Board of Managers to find the man who can worthily fill Dr. Duncan's place, and our earnest prayer is that God by his spirit may guide you in your choice and that the election may fall upon one who will have the confidence of the churches at home and of our missionaries, who will bring to the duties of his high office an earnest heart and a judicious and well-informed mind, and whose coming will add strength to the Missionary Union, and enable it to carry forward, under the continued blessing of God, its ever-enlarging work of giving the gospel to the world.

Should you fail to secure a quorum at your meeting in San Francisco, it will be necessary for you to adjourn to some more easily accessible place, when the important annual business of the Board can be legally done. May we also respectfully suggest that in case you have only a bare quorum, the exceedingly important duty of filling the vacant Foreign Secretaryship be postponed to an adjourned meeting of the Board of Managers, to be called at such time and place as will secure a large and widely representative attendance of your members.

In reference to the suggested "increase of the clerical force at the home office," it is evident that this must be left entirely to the heads of departments in consultation with the Executive Committee, who will not hesitate to make such expenditures as shall be necessary for the vigorous and successful administration of our work. The experience of the past year has taught us a lesson which we have not had occasion to learn before; viz., the necessity of calling to the assistance of our greatly burdened Secretaries a superior kind of clerical force which can relieve them to a large extent of their burdens, can in addition, it may be, present the work of the Missionary Union to the churches and, in case of emergency such as has arisen during the past year, can carry on the work of the different departments intelligently and without such serious interruption. The employment of such assistance would not very greatly increase the expense of home administration, and we are confident would be justified by the supporters of the Missionary Union. This matter, however, can be safely left to the executive officers at the rooms.

Dr. King reported that George W. Chipman, Esq., George C. Whitney, Esq., and Rev. D. B. Jutten had been elected to represent the Executive Committee in this meeting of the Board of Managers.

The Committee on Nomination of Officers of the Board reported.

The Board proceeded to ballot, and Rev. P. S. Henson, D.D., was elected Chairman; Rev. M. H. Bixby, D.D., Recording Secretary.

On motion Edw. M. Poteat was appointed Recording Secretary pro tem.

Voted, That when we adjourn we adjourn to meet at 9 A.M. Tuesday, May 30, 1899.

Voted, That we adjourn till 9 o'clock tomorrow morning.

MEETING OF MAY 30, 1899.

The Board of Managers met pursuant to adjournment at 9 A.M., Rev. P. S. Henson, D.D., in the chair.

Prayer was offered by Dr. King.

The following additional members were present: Mrs. J. Sunderland, Rev. C. A. Wooddy, D.D.

The minutes of the previous meeting were read and approved.

Voted, That Dr. Mabie present the matter of the Korean mission to the Union.

Committee to nominate executive officers of the Union for the ensuing year reported:

For Corresponding Secretaries: H. C. Mabie, D.D., T. S. Barbour, D.D.

For Treasurer: E. P. Coleman, Esq.

For Auditing Committee: D. C. Linscott, Esq., Sydney A. Wilbur, Esq.

Members of the Executive Committee to serve for three years: George Bullen, D.D., D. B. Jutten, D.D., Hon. J. J. Estey, John Carr, Esq., Dudley P. Bailey, Esq.

Proceeded to ballot for the above-named officers. Rev. Drs. H. C. Mabie and T. S. Barbour were unanimously elected Corresponding Secretaries, and E. P. Coleman Treasurer.

The Secretary was instructed to cast the ballot for the persons nominated to serve on the Executive Committee for three years. They were elected.

Voted, That the filling of the vacancy caused in the Executive Committee by the election of Dr. Barbour as Corresponding Secretary, be referred to the Executive Committee.

The Recording Secretary was instructed to cast the ballot for the Auditing Committee; and D. C. Linscott, Esq., and Sydney A. Wilbur were elected.

Voted, That the salaries of the Secretaries and the Treasurer be the same as last year: namely, $4,000 to the Secretaries, and $3,000 to the Treasurer.

Voted, That the Board of Managers recommends to the Union that the Foreign Secretary spend sufficient time on the foreign field to keep himself familiar with the needs of the field, and that Dr. L. C. Barnes present the recommendation to the Union.

Voted, To adjourn.

P. S. HENSON, *Chairman.*
EDWIN M. POTEAT,
Recording Secretary pro tem.

NOTE REGARDING PRONUNCIATION

Many requests have been made for a Vocabulary which would assist in pronouncing the Eastern names which most frequently occur in our missionary literature. But there is no standard for Asiatic pronunciation or orthography. Missionaries residing in the same station frequently spell and pronounce differently the most common words, and even the names of their own stations. This will sufficiently illustrate the impossibility of preparing a satisfactory pronouncing vocabulary of missionary names.

In the midst of so much confusion the best guides are the standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris, and which have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in f*a*ther; *e* as long *a*; *i* as *ee* in f*ee*l; *o* as in m*o*te; *u* as *oo* in f*oo*l; *ö* as *e* in h*er*; *ü* as in German M*ü*nchen; *ai* as *i* in *i*ce; *au* as *ow* in h*ow*; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch,* as in English; *g* as in *g*arden; *h* always pronounced except in *th, ph* and *gh*; *gr* an Oriental guttural; *gh* another Oriental guttural; *y* as in *y*ard. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

EIGHTY-FIFTH ANNUAL REPORT

It is a matter of more than common interest that, after a period of more than eighty-four years since the Missionary Union came into existence, it finds itself for the first time holding its anniversary on the Pacific Coast. When this Society was organized in 1814 George Stephenson had just built his first locomotive in England; there was no steamship line on any sea until 1819. The greater part of America itself was then wild. No portion of the continent west of Ohio had then been admitted to statehood. Today there are six lines of trans-continental railroads, and we come from all parts of the Union with more convenience and expedition than the delegates eighty-four years ago came to the first meeting of the Society from Massachusetts on the north or from Georgia on the south. At that time it took the delegates from Massachusetts, by horse and carriage, as long to reach Philadelphia as it has taken us, from the Atlantic seaboard, to come to the Golden Gate, holding several meetings along the way. In 1814 the Baptists of this continent numbered about 200,000 members. Now we number 4,141,995. And how changed are the relations of this organization to the heathen world! Then, from our position upon the Atlantic Coast, we peered out towards the Asiatic world as unto a land seemingly as far distant as another planet would now appear; a region reached only by sailing vessels after a voyage of six months, and from which the return of a missionary was rarely expected. Now we stand upon this far Western coast and find a denomination west of the Mississippi more than twice as strong in numbers, wealth and power than the whole denomination was in that early time. We look across this western main and find Japan, Korea and China, nations long sealed against the gospel, now almost our next-door neighbors, reaching out after our civilization and Christianity with increasingly intimate relations of every sort; while the Hawaiian Islands, since Judson's work began in Burma, have been Christianized and even incorporated into our national life. Today there are more Christians in China, Japan and the Pacific Islands than there were Baptists in the entire United States at the time this Society was formed. The time is already here when, perhaps, as many of our missionaries sail from the Pacific ports or enter them on return for needed furlough as now take or leave ship on the Atlantic coast, and doubtless, more and more San Francisco will become the American Antioch from whence the Church will send forth her apostles to the Gentiles. What hath God wrought!

In the year 1852 William H. Seward, speaking from his place in the United States Senate, said: "Henceforth European commerce, European politics, European thought and European activity, although actually gaining force, and European con-

nections, although actually becoming more intimate, will, nevertheless, relatively sink in importance, while the Pacific Ocean, its shores, its islands and the vast regions beyond will become the chief theater of events in the world's great hereafter." If Seward had been an anointed prophet he could scarcely have spoken more truly. In 1850, two years before Seward uttered those words, there were only eighty miles of railroad west of the Mississippi and those in Louisiana. In 1890 even there were 161,000 miles of railroad in the United States, 71,000 miles of it west of the Mississippi. Today on this coast there is a Christian empire in place of a few mediæval Spanish monasteries which formerly dotted the deserts; and how different are the conditions in all Asia and Polynesia where Christian missions have wrought within the period covered by this survey. What an occasion this anniversary should prove for the awakening of gratitude, for the quickening of faith and for the enlargement of undertaking for the new century upon which we are about to enter. What that next century may witness as to its possibilities in the spread of the gospel and the achievements of every sort which follow in its train, baffles our power to conceive.

And the part which the churches of this coast in the near future will be called upon to play with reference to movements of all sort in Asia will be increasingly important and determinative. If the institutions of England have put their impress upon India, if the thought and habit of New England have stamped the regions where we planted our earlier missions, so we may be sure the type of religion and of Christian thought which shall dominate this coast region will powerfully affect China and Japan and all the isles of the Pacific. If ever the church of Christ since it was founded had a virgin opportunity to bless the Pagan world, the churches of this coast have it in the decades which lie immediately before them. Upon these opportunities the churches of the vast interior beyond the Rockies and of the Atlantic States salute their daughter churches here, wishing them all hail and Godspeed!

In the review of the year since last we met the Executive Committee records its sense of the deep loss which the Union has sustained in the removal of its able and devoted Foreign Secretary, Samuel W. Duncan, D.D., to whose life and labors additional reference will be made among the obituaries later in this paper. Those of us who heard Dr. Duncan's masterly survey of the Asiatic mission fields in the paper he presented last May at Rochester, recall the physical weakness he then was suffering. That paper had occupied his mind for many anxious months, and the effort which it cost him to deliver it was almost like the pouring out of his life; and yet we scarcely thought the end was so near. The summer which followed the anniversaries was one of distressing care forced on him by the trying exigencies incidental to the reduced income of the year previous, which made it necessary to cut down still further the resources for mission work. The committee in July renewed its proposal that the Secretary should make a tour of the Asiatic fields. It was thought the sea voyages incident to such a tour would bring to him bodily invigoration, that the personal contact with the missions would both cheer his heart and simplify many of the problems which perplexed him, and that in every way large

benefit would inure to the cause if he should carry out the plan long cherished for him. Accordingly, at the end of August he sailed for Burma via London and the Mediterranean. It was the hope of the Secretary to so plan his tour as to reach this coast and share in these meetings at this time. But the Head of the Church ordered otherwise.

The story of his waning strength after he found himself as far on his journey as Port Said, of the pathetic return to Boston, of his death only thirty hours after being placed in his own bed in his loved Brookline home, are familiar to all. It need not here be rehearsed. But the committee would do injustice to its feelings if it did not here express the sense of deep bereavement, experienced both by themselves and by a great host of the constituents of the Union besides, which this seemingly premature removal occasioned. His secretarial room in Tremont Temple has been a desolate spot ever since, and to this hour it remains like a vacant cathedral-chair unoccupied. The committee moreover is deeply sensible of the great disappointment experienced by the various missions which their Secretary had hoped to visit. Among the most pathetic chapters of correspondence which have ever reached the Mission Rooms are those contained in the letters from every field giving expression to the sense of loss and disappointment everywhere keenly felt. Not a missionary but will say that he has lost a personal friend, a brother beloved who sympathized to the fullest degree with his every trial and difficulty and who shared with him every divine aspiration. Could the departed Secretary have been spared to be here today, what tales he would have told us of triumphs witnessed in the mission fields, and with what appeals would he have thrilled us, if his eloquent tongue could have told of the miracles witnessed along the shining track of Christian conquest in India, Burma, China and Japan. Instead of his presence we have an exalted memory, a noble history of devotion to this cause which, in pastorate and in secretarial office, literally poured itself out unto death. Dr. Duncan was a mission-inspired man. He never touched upon the subject but with inspiring and magnetic power. It was his joy, his pride, his very life, as a Baptist minister, that he belonged to a body of people whose history had been glorified by such missionary characters as Judson, Oncken, Wiberg and the many sainted heroes who sleep on heathen soil as well as a host who yet live and labor in many a land.

Like another Moses he was caught away just when nearing the promised land which he longed to see. He trod for an hour the sands of Africa. He glanced across the stream to the deserts and dunes of Asia, and turned back to fall submissively into the arms of a diviner purpose than he had cherished for himself. To this hour the vacancy has remained unfilled. The Executive Committee deemed it wiser not to exercise its constitutional right to elect a successor, but called a special meeting of the Board of Managers which met in Tremont Temple on Jan. 11. A large representation of the Board was present, and unanimously elected Rev. Henry M. King, D.D., of Providence, to the secretaryship. Dr. King, however, declined to accept this twice-conferred appointment. During the period since Dr. Duncan started for Asia, from Sept. 1 up to March 1, the duties of both the Foreign and Home Departments, with such aid as could be rendered by others at the rooms,

have been performed as far as possible by the Home Secretary. By the beginning of March, however, when the burdens incident to the close of the year became so multiplied, and the responsibilities so enhanced, in deference to the imperative need of the Home Secretary for help, the committee made a temporary arrangement for assistance in the secretarial work, until the next regular meeting of the Board of Managers. This assistance has been efficiently rendered by Rev. Thomas S. Barbour, D.D.

For quite a period the question of a modification in the arrangement of districts with a view to the most economical supervision and collection of funds has been under advisement. Three years ago the Board of Managers considered this whole matter, but no very definite recommendations were made. The committee have at length determined to reduce the number from ten to eight districts. Accordingly hereafter the state of New York, instead of being divided into two districts, will, with the three Northern associations of New Jersey, form one district known as the New York District. Rev. Charles L. Rhoades will be the Secretary. The Lake District, composed of the states of Michigan and Indiana, will be changed as follows: Michigan will be combined with Ohio and West Virginia and be known as the Middle District, under the charge of Rev. T. G. Field; Indiana will be combined with Illinois and Wisconsin, and will be known as the Lake District, under the charge of Rev. E. W. Lounsbury, D.D. By these changes we shall lose the services of two of our most esteemed and devoted secretaries. For six years Rev. O. O. Fletcher, D.D., has had charge of the district composed of Central and Western New York, having previously served in the Centennial Year as assistant to the Home Secretary of the Union. Dr. Fletcher in all this period has shown himself an intelligent, able and faithful officer. He has been an educator of pastors, churches and students of missions, and we consent to the loss of his services with real regret. He reëntered the pastorate in charge of the Second Church of Suffield, Conn., April 1.

Rev. J. S. Boyden for six years has served the Union in charge of the work in Michigan and Indiana. Having through all his ministerial life been a pastor of of uncommon devotion to missions, having given a daughter to the work in Japan, who several years since entered into rest, and having actively coöperated for quite a period with his predecessor in office, Dr. S. M. Stimson, Mr. Boyden brought to the position a knowledge of missions, a wide acquaintance with the churches, and a persuasive influence over them that have been of great value.

The relations of both these retiring brethren with the administration at the rooms have been from the beginning peculiarly cordial. They themselves early pointed out to the Committee of the Board of Managers possible economies in the rearrangement of the districts now affected, and with a spirit of complete self-effacement have acquiesced in the new plans. We are assured of their life coöperation with us in every good word and work, even though their official relations to the Union now cease.

Upon the close of the late war with Spain, with the increase of responsibilities entrusted to the American people by our new dependencies, embracing Hawaii,

Cuba, Porto Rico and the Philippines, the question naturally arose respecting the division of these spheres as between the various missionary agencies of this country. The question involved twofold relations. First, our relation to other denominational societies, and secondly, our relation to our own denominational organizations. As to the former, the Missionary Union, in response to overtures from the various foreign mission boards of the United States, early agreed to proceed with due regard to the principles of comity which in our day are generally conceded as of large importance. As to our relations with our sister Baptist societies, it was early deemed important that a division of territory should be agreed upon. Accordingly, a joint committee of the Missionary Union and the Home Mission Society met last autumn in New Haven, and reached a basis of agreement, which was expressed by the joint committee as follows:

"It is the sense of this joint committee that the West Indies shall be considered the legitimate field for home mission work, and that the Philippine Islands and other possessions contiguous to our Asiatic missions, which may come under the authority of the United States, shall be considered a legitimate field for foreign mission work.

"That, in view of the successful work inaugurated by the American Board in the Hawaiian Islands, and now continued by the Hawaiian Evangelical Society, it does not seem expedient for the societies which we represent to initiate Baptist mission work in these islands."

This general agreement was promptly ratified by the Boards of the two societies. As respects the Philippine Islands, the following action was taken by the Board of Managers of the Union at a special meeting held in Boston, Jan. 11.

"*Resolved*, That in view of the prominence which the Philippine Islands have assumed for the Christian church of today, the Executive Committee be instructed to seek information, and to be watchful of any development which may determine the duty of the Missionary Union to engage in mission work in that land, and report to the Board of Managers at any time when they have definite plans to submit."

The Committee is persuaded that we should be very derelict as a society if we were not prepared at the first practicable moment to enter upon this work. Responsibility for the future of these islands has been assumed by our nation as a solemn trust, and no other phase of the responsibility is so grave as that of securing to their long misguided and oppressed peoples possession of a pure gospel. The troubled conditions prevailing in Luzon have as yet forbidden a full development of our plans, but it is the conviction of the committee that a beginning of work should promptly be made in the city of Manila, that we may thus at once lay a foundation for a permanent work and may be in a position to respond intelligently to the larger opportunity soon to be opened. In case this recommendation shall commend itself to the Board of Managers, the committee would invite special offerings for this work. In their judgment a sum not less than ten thousand dollars should be provided for the coming year. And we earnestly ask the prayers of all the constituency of the Union, that God will graciously guide and honor this

effort to secure to these peoples, whose fortunes have so suddenly and so strangely become linked with our own, their rightful inheritance in the kingdom of God.

In this connection we make reference to a proposition received from Dea. S. B. Thing of the Clarendon-street Church, Boston, with reference to taking over the beginnings of work in Korea. About four years since Brother Thing, who has long been a generous contributor to the cause of missions, and especially to our own society, in conference with his pastor, the late Dr. A. J. Gordon, felt led to project a work in Korea. The first missionaries to go out under his auspices were Rev. E. C. Pauling and wife. Mr. Pauling is a graduate of Bucknell University, and a candidate whom our committee had been previously minded to appoint to some field. Later he was joined by Mr. and Mrs. Steadman, workers of sterling character. Miss Ackles is also now associated with them. After studying the language and people for some time in Seoul, the missionaries have lately located in two stations about one hundred and thirty miles northeast of Seoul, known respectively as Konjugiu and Konju.

Two mission houses have been built at an outlay of $2,150, the entire expense up to this time being borne by Mr. Thing. The terms of his proposal are embraced in the following statement which he sent to our committee in December last:

"If the committee are led to accept the Ella Thing Memorial Mission in Korea, I will pledge to pay into the treasury $2,000 each year for three years. I will turn over all the property to the Union, now held and belonging to the little mission. Having already made provision in my last will and testament for the support of this mission, I will have it (that provision) transferred to the Baptist Missionary Union, payable at my decease, if not before, a sum not less than $50,000, possibly more."

This question was also referred to the Board of Managers at its meeting in January. After consideration the Board referred this question back to the committee with instructions to "make the fullest possible investigation of the condition and claims of the mission and to report the same to the Board at the next annual meeting in May."

For several years in the councils of the Union much has been thought and said concerning the need and importance of giving larger attention to industrial work among the poorer classes of people on our mission fields, and at one anniversary a special resolution was passed by the Union, instructing the committee to take this matter into most serious consideration. In the Telugu field particularly the demand for some advanced work of this kind has been more and more apparent. About three years ago Dr. Clough made a practical proposition to the committee to contribute 5,000 rupees to an industrial school, provided the Union would increase the sum to $10,000 for such a school, to be located in Ongole. In July last the committee voted to issue an appeal to the country for special extra funds for this enterprise, calling particularly on the young people, who are often eager for a specific enterprise to which they may contribute, to supply this fund. Miss Ella D. MacLaurin was commissioned to devote herself especially to this undertaking. We are happy to report that about $4,000 of the amount has been

already secured. It is highly desirable that the balance be raised at once and a new man be commissioned to go out this autumn to superintend the erection of the needed buildings and to begin the work. If among our large class of non-caste Christians there can be raised up a growing body of simple artisans who can become masters in trades like tanning, shoemaking, stonelaying, blacksmithing, carpentering, weaving, etc., and thus the range of occupations and industries for the non-caste peoples can be enlarged, we may the sooner look for self-support among these long-oppressed classes of people who, by the cruel caste-system of India, have been so long shut out from remunerative occupations.

Under the rigid economy which the committee has felt bound to practice of late very few missionaries have been sent out the last year. Only thirteen persons, among whom were only four families, have been commissioned the last year, and the total number of missionaries now in our service is less by twenty than it was four years ago. Public sentiment has seemed to demand this. While on our ledger the results of such economy may appear to show favorably, the actual results in missionary experience are fraught with weakness and peril which we feel bound to point out. This lack of new missionaries leaves the most critical situations on the fields sadly exposed. In many a station there ought to be a new man learning the language and getting initiated in service, so that when perhaps a year or two later the senior worker is compelled to take his furlough the work may be left in competent hands; whereas in the lack of such provision, it may occur that a station may be suddenly deprived of any proper supervision, and the result of years of skilful toil may be left to partial collapse. We are seriously threatened with results of this kind in several important stations in Burma, Assam, and the Telugu field the coming spring. A healthful policy for the Missionary Union on its present scale of work ought to afford us no less than ten well-equipped new missionary families to go out each autumn; but a liberal element in policy like this will require a liberality in giving of corresponding measure. If persons or churches who are asking for specific objects to support would come forward with enlarged generosity at this point it would gladden the hearts of your executives, and mean triumph on many a field where defeat now threatens.

The following are the changes in the missionary force:

APPOINTMENTS

Rev. C. B. Antisdel (reappointed), Rev. P. B. Guernsey (reappointed), Rev. E. N. Fletcher (reappointed), Rev. H. Unruh, Rev. A. W. Rider, Rev. A. J. Parker (in Assam), Briton Corlies, M.D., Mr. Donald M. McLean, Mr. S. R. McCurdy, Mr. George H. Waters, Miss Catherine L. Mabie, M.D., Miss Emily M. Hanna, Miss Frances M. Tencate, Miss Lillian V. Wagner, Miss Dorcas Whitaker, Miss Bertha E. Davis, Miss Edith Wilkinson, Miss Stella T. Ragon, Miss Violetta R. Peterson, Mrs. Jennie C. Morgan.

DEPARTURES

To Burma.— Rev. E. Tribolet and wife, Rev. D. A. W. Smith, D.D., and wife, Rev. W. I. Price, Miss Sarah R. Slater, Mrs. Jennie C. Morgan, Miss Violetta R.

Peterson, Miss Emily M. Hanna, Miss Stella T. Ragon, Mrs. A. V. B. Crumb, Miss Sarah B. Barrows, Mrs. W. H. Roberts, Mrs. G. J. Gels.

To South India.— Rev. J. A. Curtis, Miss Anna M. Linker, Miss Sarah R. Bustard.

To China.— Rev. John M. Foster and wife, J. S. Grant, M.D., and wife, Rev. E. N. Fletcher and wife, Briton Corlies, M.D.

To Japan.— Rev. W. B. Parshley and wife, Miss Clara A. Converse, Mrs. C. K. Harrington, Miss M. Antoinette Whitman.

To Africa.— Rev. C. B. Antisdel and wife, Miss Catherine L. Mabie, M.D., Mrs. W. H. Leslie, Mrs. A. Billington, Rev. Christian Nelson and wife.

RETURNED FROM THE FIELD

Rev. W. R. Manley, Rev. Alfred C. Fuller, Rev. J. Heinrichs and wife, Rev. Henry Richards and wife, Rev. A. Sims, M.B., Rev. M. E. Fletcher and wife, Rev. W. I. Price and wife, Rev. E. W. Kelly, Rev. F. H. Eveleth, D.D., and wife, Rev. E. G. Phillips and wife, Rev. I. E. Munger, Rev. C. H. Finch, M.D., and wife, Rev. W. F. Beaman and wife, Rev. Ola Hanson, Rev. C. B. Glenesk and wife, Mr. Robert R. Milne, Miss Emily H. Payne, Mrs. P. H. Moore, Miss Alice J. Rood, Mrs. T. P. Dudley, Mrs. William Powell, Mrs. Anna K. Scott, M.D., Miss Mary K. Scott, Mrs. Robert Wellwood, Mrs. Thomas Hill, Miss L. C. Fleming, M.D., Mrs. W. F. Gray.

RESIGNATIONS

George H. Richardson, M.D., Mr. Donald M. McLean, Rev. C. F. Viking, Miss Alberta Sumner, Miss Lillie A. Snowden, Miss Gertrude Milne.

OBITUARIES

In accordance with the usual custom, brief sketches are given of those who have been called away from their earthly service during the past year, who have in some peculiar manner been associated with the work of the Missionary Union.

First upon the list stands, by right of close connection with the Union and preëminence of service, the name of Rev. Samuel White Duncan, D.D. The strength of heredity was singularly illustrated in the career of Dr. Duncan. He came of a family where interest in missions was a prominent part of the Christian life. His father, Hon. James H. Duncan, an eminent lawyer of Haverhill, Mass., was closely identified with the missionary work in its earlier days, and was officially related to the Missionary Union in several capacities. The future Corresponding Secretary of the Missionary Union was born in Haverhill, Dec. 19, 1838, and at the early age of twelve he put on the Lord in baptism and united with the First Baptist Church in his native city. In his educational course he was prepared for college at Colby Academy, New London, N. H., and at Kimball Union Academy in Meriden. Entering Brown University in 1856, he graduated with honor in 1860. After one year spent in travel he entered Newton Theological Institution, but responded in a short time to the call of his country for service in the Civil War. In about ten days he raised a company of volunteers in his native city and was appointed their commander, receiving a commission as captain in the

Fiftieth Massachusetts Volunteer Infantry. His service as a soldier was characterized by the same ardor of purpose and Christian devotion as his course in college and his career in after life.

After leaving the military service, he resumed his theological studies at Rochester Theological Seminary, from which he graduated in the class of 1866. His pastorates were at the Erie-street (now Euclid Avenue) Baptist Church of Cleveland, Ohio, where he was instrumental in building the present house of worship occupied by that church. In 1875 he became pastor of the Ninth-street Baptist Church in Cincinnati, Ohio, where his strong organizing power was manifested in combining the efforts of the Baptist churches in city mission work. This was also the case during his pastorate in the Second Baptist Church in Rochester, N. Y., to which place he removed in 1883. The rapid extension and growth of Baptist church work in Rochester is due in no small measure to his leadership during his pastorate in that city. In 1885 he declined a call to the presidency of Vassar College, preferring to remain in the pastorate; but in 1888 he was obliged to retire from the pastorate on account of the temporary failure of his health from overwork, and spent several years in Haverhill in the settlement of his father's estate. His election as Corresponding Secretary of the American Baptist Missionary Union coincided with the beginning of the Carey Centenary of Foreign Missions in 1892, and from that time until the day of his death, Oct. 30, 1898, he devoted himself without reserve and with entire fidelity and ardor to the important work committed to his care. His term of service as Foreign Secretary was especially identified with the development of higher education in the missions of the Union. Dr. Duncan was particularly interested in the rapid growth of the Rangoon Baptist College, which he regarded as one of the most important agencies in the permanent establishment of Christianity in Burma, and in the Tokyo Baptist Academy in Japan. The peculiar attitude of the intelligent Japanese mind toward education, in the view of Dr. Duncan, rendered the academy an essential to the proper development of our Baptist mission work in that country, and he had formed plans for the establishment and endowment of this school on a substantial financial basis, as well as for the endowment of the Rangoon College. In token of his interest in higher education and of the large gifts of Dr. Duncan's own family towards its establishment, the name of "Tokyo Baptist Academy" has been changed to that of "Duncan Academy."

The term of his service with the Missionary Union was a period of great trial and perplexity. The large income of the centennial year of foreign missions was succeeded by a diminished income, due more particularly to the severe and long continued financial depression which visited this country; and, in fact, the whole world of commerce from 1892 to 1898. The falling off of the income and the diminished resources of the Union were peculiarly trying to one of Dr. Duncan's ardent and aggressive disposition. His mind, fertile in plans for the development of the missions, chafed under the restrictions imposed by the lack of financial resources and the necessity of retrenchments bore hard upon him in his sincere sympathy with the missionaries and the large and aggressive plans which he had

made for the advance and extension of the missionary work. These trials, finding a constitution somewhat enfeebled and a vigor somewhat diminished by over exertions in the pastoral work, undoubtedly tended to hasten his end.

For several years, at the desire of the Executive Committee, he had been forming plans for visiting the Asiatic missions. The pressure of duties in the office had prevented his embarking earlier, but on Aug. 27, 1898, he was enabled to start upon his long-desired and greatly anticipated voyage, even though the state of his health hardly justified his engaging in so long a journey, especially in anticipation of the severe labors and many cares and anxieties incident to carrying out the plan. But he was firmly resolved to go, and accompanied by his wife and daughter, went as far as Port Said, when his health utterly succumbed to the enervating effects of the warm weather encountered in the Mediterranean Sea, and he was compelled to return to America. He reached his home in Brookline in great feebleness on Oct. 28, and yielding up his life at the call of his Lord only two days afterward.

The missions of the Union in many important features will long feel the impress of the sympathetic, earnest, intelligent and aggressive labors and plans of the late Foreign Secretary. What would have been the results in the future of the missions if his life had been spared, it is not for us to say, but the large projects which he had in mind for the development of the missions in the direction of higher education, of self-support and of the independence of native churches pointed to an ideal which it must be the aim of those who come after him, in some degree at least, to realize.

Rev. William T. Chase, D.D., of Philadelphia, a member of the Board of Managers of the Union, died in Philadelphia, Aug. 21, 1898. He was a native of Hallowell, Me., and a graduate of Waterville College, now Colby College, in the class of 1865. He was ordained in Berwick, Me., was a chaplain in the United States Army from 1863 to 1864, and held pastorates at Dover, N. H., Lewiston, Me., at the First Baptist Church, Cambridge, Mass., at the First Baptist Church in Minneapolis, Minn., and Ruggles Street Baptist Church, Boston, Mass. At the time of his death was pastor of the Fifth Baptist Church in Philadelphia. In all his pastoral work and in his relation to the public interests of the denomination Dr. Chase was intensely earnest, aggressive and successful. By his sincerity and transparency of character, as well as by the native ability of his mind, he gained the respect and regard of all his associates. His death in the midst of his usefulness was universally regretted, and was unquestionably due to over-exertion — the activity of his mind exceeded the strength of his body, and he wore himself out in the service of the Lord and of the churches which he served.

Hon. George A. Pillsbury, of Minneapolis, Minn., a member of the Board of Managers of the Union, died in that city July 17, 1898. Mr. Pillsbury was a native of Warner, N. H., and a former resident of Concord, but for many years a resident and a leader in the business circles of Minneapolis, Minn. His strong mind early discerned the advantages of the natural resources and position of Minneapolis, and establishing himself there as a flour manufacturer he was the

most prominent element in the growth of the chief industry of that flourishing city. The success of the Pillsbury Flour Mills carried his name to the ends of the earth. It was simply a well-deserved reward of the rugged strength and commanding abilities of his character. Mr. Pillsbury was president of the American Baptist Missionary Union, 1887–89, and occupied many other positions of public trust and honor. In addition to his liberal gifts to the Missionary Union and other denominational objects he has liberally endowed the Baptist Institution of learning at Owatonna, in his adopted state.

The death of Mrs. Mercy Maria Gray during the anniversaries at Rochester, N. Y., in May, 1898, was one of the most memorable events of that anniversary week. All three of our chief Baptist missionary organizations were at that time laboring under a cloud of debt and seemed about to enter upon another year of financial embarrassment. Mrs. Gray's large gifts to all three of the societies, which had been reserved as a fund upon which annuities were paid during her life, were at her decease released and allowed to enter at once into the current expenses, and the three societies were thus enabled at a stroke, almost as it seemed from heaven, to begin the new year free from encumbrance or even with a balance in the treasury. In token of their appreciation of her generous gifts to the Missionary Union, the Executive Committee caused the following minute to be inserted in its records:

In connection with the decease of our sister, Mrs. Mercy Maria Gray, who departed this life in Oakland, Cal., May 20, 1898, the Missionary Union desires to place on record its profound and devout appreciation of a life which expressed itself in terms of so rare intelligence and enduring devotion to the cause of world-wide missions.

In the course of the past thirteen years, in addition to similar benefactions to other causes, Mrs. Gray had placed in the hands of the Missionary Union, from time to time, various sums which in the aggregate amounted to not less than $100,000, a moderate annuity on which only she received from the Union in return. Thus she wisely became her own executor. Accordingly, upon her decease, the funds thus given instantly became available to the Missionary Union. These benefactions served most opportunely to relieve the Union of a serious financial impediment in the way of its work and strengthened its hands for the future. So marked an expression of faithful stewardship, whereby one's worldly effects are made to serve the cause of God on a world scale for an indefinite future after one's departure from earth, transforms the Christian life and sheds a new luster on the death hour. Moreover, it affords an example worthy of the highest appreciation on the part of the church and of wide imitation by its members, and especially of those who are entrusted for a brief period with large earthly possessions.

The committee expresses its deep gratitude to God for such a life with such avails to the kingdom of God, and extends its sincere sympathy to the friends of our departed sister in their bereavement.

Mrs. Elizabeth L. Stevens, widow of the eminent missionary, Rev. Edward A. Stevens, D.D., after more than sixty years of missionary service in Burma, was called from service to her reward on Oct. 25, 1898. At the time of her death she was residing in the family of Rev. W. F. Thomas, professor in the Theological Seminary at Insein, Burma, her daughter, the wife of Rev. D. A. W. Smith, D.D., with whom she usually made her home, being in this country. Mrs. Stevens was

one of the notable company of six who reached Moulmein, Burma, in the barque "Rosabella" Feb. 19, 1838. During the long period of her husband's service she was his constant and efficient helpmeet, doing much important missionary work, especially for the sick and poor among the native Christians. To all the Christian converts in the various fields of labor in which her husband was engaged she was almost a mother; to all the younger missionaries she was a warm-hearted and helpful adviser. Two of her children, Rev. E. O. Stevens and Mrs. Smith are still engaged in the missionary work, while Rev. Sumner W. Stevens is pastor of the Blockley Baptist Church, Philadelphia, and a daughter has for many years been engaged in religious work in this country as the wife of Rev. W. H. Spencer, D.D., for twenty years pastor of the Baptist church in Waterville, Me. Her children rise up and call her blessed, and all her missionary associates as well as the native Christians in Burma and multitudes of friends in this country join in testimony of appreciation and love.

Mrs. John Packer, of Meiktila, Burma, was called to her heavenly reward on Dec. 19, 1898. She was the daughter of Rev. Robert E. Pattison, D.D., widely and favorably known among American Baptists as occupying many important positions in educational institutions from 1841 until his death. Mrs. Packer was greatly favored in her mental endowments, and during her husband's presidency of the Rangoon Baptist College she was his most efficient and active associate assistant, filling the place of a full professor in the institution. Together they founded the mission work in Meiktila, the military sanitarium of Upper Burma, and here she devoted herself with no less zeal and success to educational work among the women and children and to evangelistic services. In her removal the Baptist mission in Burma loses one of its most earnest, able and useful members.

Rev. Charles B. Glenesk died in Aberdeen, Scotland, Feb. 25, 1899. Mr. Glenesk was a member of the Livingstone Inland Mission on the Congo when that work was adopted by the Missionary Union in 1884, and served continuously and faithfully in the mission to the close of his life. His chief labors were given to the care and management of the mission steamer "Henry Reed" on the Upper Congo, for which work he had special fitness both by training and natural aptitude. It is a striking fact that of the nine men who came over from the Livingstone Inland Mission in 1884 to remain permanently with the Missionary Union, Mr. Glenesk is the first to be called away.

Rev. T. H. Burhoe died at Greenville, Mass., Oct. 8, 1898. Mr. Burhoe was a native of Prince Edward Island, and a graduate of Newton Theological Institution in 1893. His missionary services were chiefly at Mandalay, in Burma, but after a service of about two years he was obliged to return to this country on account of the failure of his health. Entering upon pastoral labors he served the cause of Christ and the missions in the churches to the utmost limits of his strength, but finally passed away from the effects of the fever contracted during his missionary service in Burma. Mr. Burhoe was a man of earnest and devoted Christian character, highly esteemed by all his associates in the mission in Burma as well as by those in this country who had the privilege of his acquaintance.

Miss M. E. Magee was appointed a missionary of the Union Dec. 31, 1894, having graduated from the Baptist Missionary Training School of Chicago. During her voyage to Swatow, China, the contemplated field of her labor, she experienced a fall which resulted in permanent injury, and to the deep regret of herself and her friends as well as the officers of the Union, speedily compelled the termination of her missionary services. She was obliged to return to America after about a year's stay at Swatow, and after two years of weakness and suffering in California release was given her and she was received into the joyful presence of her Savior.

Mrs. Lydia L. Simons died in Brooklyn, N. Y., Nov. 29, 1898. As Miss Lydia Lillybridge she went to Burma in 1846 and became identified with the famous mission circle at Moulmein. She was married to Rev. Thomas Simons of Prome, May 13, 1851, but her missionary service was especially in connection with the Morton Lane Girls' School at Moulmein. At Prome she and her husband were associated with Rev. Eugenio Kincaid, one of the notable figures of our earlier missionary times. In 1874 she was compelled to return to America, and during her absence Mr. Simons died suddenly of cholera at Prome. Mrs. Simons never returned to Burma, but during all the years of her residence in this country continued her deep and earnest interest in the missionary work.

It seems proper in this connection to refer to the death of Mrs. H. Grattan Guinness, who was the first secretary of the Livingstone Inland Mission, now the Congo Mission of the American Baptist Missionary Union. Among those who enjoyed her acquaintance, Mrs. Guinness was recognized as one of the ablest women of this century as well as a Christian of remarkable devotion and simplicity and earnestness of character. In association with her husband, the Missionary Training College at Harley House, East London, with its branch in Derbyshire, was founded and has been carried on. Hundreds of missionaries connected with various societies have gone forth from this college and are now laboring in all parts of the world. The impress of her strong mental ability and devoted character will long be felt by the missionaries in nearly all the fields occupied by Christian missions.

The first meeting of the Executive Committee for the current year was held on June 6, 1898, when a reorganization was effected by the reëlection of Rev. Henry M. King, D.D. as Chairman, and Rev. E. F. Merriam as Recording Secretary. Having accepted the Presidency of Colgate University, Hamilton, N. Y., Rev. George E. Merrill, D.D. resigned as a member of the committee in February, the vacancy thus made being filled by the election of Rev. Edgar Y. Mullins, D.D., of Newton Centre.

The gratifying advance of *The Baptist Missionary Magazine* in the favor of our people has continued, the increase in the circulation amounting to more than forty-three per cent. The magazine is an important factor in bringing the work of the missions before the members of the churches, and should be still more generally circulated among them. No efforts will be spared to promote this end, and the aid of pastors and others is earnestly solicited in forming a club for *The Magazine* in every Baptist church on the home field of the Society.

The Kingdom continues to render excellent service in bringing the news from our own missions, and the subject of missions in general, before those who have not the interest or the time to read a larger periodical. The low price of five cents a year in clubs of twenty to one address, brings it within the reach of all. With the high-class character of *The Magazine* and the cheapness and brevity of *The Kingdom*, all can be suited in a missionary periodical adapted to their tastes and their means.

THE TREASURY

The financial outcome has again proved disappointing, although in no previous period have more strenuous efforts been put forth to increase our income. It is true that in the early part of the year the public mind was greatly disturbed with anxieties concerning the war; but later, with the improved business situation, better things were hoped than we have realized. When the books closed March 31 they showed a deficit of $54,383.80. These figures do not indicate that less money was received than in 1897–98. The income received, including the fund received from Mrs. Gray, paid for the year's work of the Union and decreased the debt of 1897–98 by $14,000. This amount of income, however, cannot be regarded as a satisfactory basis for the proper maintenance of the work on the scale now existing. Our missions are suffering at every point; for six years they have been held back from any normal advance; how much longer this shall be permitted is a matter for the most serious reflection and prayer on the part of all friends of the cause.

The committee cannot refrain from again calling attention to the importance of missionary education in all our churches. Whatever method of systematic contribution is in vogue it is important to educate the intelligence and conscience of every church on this subject. The calendar plan, recommended by the Commission on Beneficence, suggests a way to do this. If these educational matters are omitted, and this cause is so merged into several others as to sink its peculiarities and its supreme relative claims, the system employed will work disaster to this cause. No mere system will take the place of well-considered advocacy of the relative needs of foreign missions, presented on stated occasions, with proper appeals for the object on its merits.

In order to a proper presentation of heathen evangelization there needs evermore to be the development of stronger motive, larger compassion and world-wide views.

The Treasurer has received from all sources the sum of $626,844.85, as follows:

Donations	$365,920 06
Legacies	40,281 59
Woman's Society, East	75,404 10
Woman's Society of the West	27,169 82
Woman's Society of California	315 00
Woman's Society of Oregon	500 00
The Conference of German Baptist Churches	3,014 12
Bible Day Collection	1,295 28

Income of Funds and Bond Accounts	$37,414 50
Other sources	12,180 04
Additions to Permanent Funds and Bond Accounts	63,350 34
	$626,844 85
EXPENDITURES	
Appropriations for the year 1898–99	$549,757 46
Added to Permanent Funds and Bond Accounts	63,350 34
Debt April 1, 1898	68,120 85
	$681,228 65
Debt April 1, 1899	54,383 80

The donations were received from the following localities: Maine, $3,876.55; New Hampshire, $2,140.84; Vermont, $2,366.11; Massachusetts, $42,417.79; Rhode Island, $4,712.07; Connecticut, $9.285.02; New York, $99,057.26; New Jersey, $13.020.47; Pennsylvania, $25,536.29; Delaware, $423.18; District of Columbia, $1,775.29; Maryland, $24.87; Virginia, $19.50; West Virginia, $2,156.25; Ohio, $22,832.84; Indiana, $2,624.37; Illinois, $12,311.69; Iowa, $4,290.08; Michigan, $5,929.12; Minnesota, $6,301.02; Wisconsin, $3,424.13; Missouri, $1,147.29; Kansas, $3,246.06; Nebraska, $1,854.61; Oregon, $1,187.48; Colorado, $1,704.90; California, $64,946.33; North Dakota, $413.65; South Dakota, $1,195.74; Washington, $1,380.30; Nevada, $23.30; Idaho, $113.91; Wyoming, $86.81; Utah, $11.60; Montana, $245.90; Arkansas, $53.50; Arizona, $79.03; Indian Territory, $614.05; Oklahoma, $206.69; New Mexico, $48.30; British Columbia, $2.00; Nova Scotia, $20; Canada, $5.00; North Carolina, $2.30; South Carolina, $13.00; Kentucky, $2.55; Tennessee, $46.60; Louisiana, $105.00; Georgia, $330.00; Florida, $85.00; Alabama, $55.00; Mississippi, $15.00; Texas, $10.00; Norway, $149.73; Denmark, $450.00; Spain, $19.18; Germany, $19.00; Burma, $8,235.18; Assam, $1,024.09; China, $2,210.06; Japan, $1,442.33; $India, $5,114.93; Congo, $50.00; Russia, $3,000; Siam, $100.00; Finland, $28.57; Miscellaneous, $3,616.12.

COLLECTION DISTRICTS

The New England District.— Rev. W. E. Witter, M.D., District Secretary.

Our report is given with mingled feelings of thanksgiving and regret. Donations to the Union are $7,705.43 less and to the Woman's Society $9,350.02 less than a year ago. Legacies are $11,355.03 more.

Unusually numerous assurances of coöperation gave hope that New England would reach at least the offerings of last year. Many pastors and laymen wrought earnestly to this end. By timely and personal visitation or by personal letters they forestalled the natural results of a succession of stormy Sabbaths upon the treasury of the Union or its auxiliary. The incidents of war were repeatedly and impressively used to call attention to the need of men and means for the world's greatest conquest. Their skill and efforts emulated by a much larger number would have caused New England's treasury to overflow.

Churches, young people's societies and Sabbath-schools that assumed the support in

part of single stations did nobly. In this connection we ought to mention Deacon Jameson's Bible class in Tremont Temple, Boston, also the Young People's Society of Christian Endeavor of Tremont Temple and the church at Wallingford, Conn., each of which is giving $600 in this way. Others are working along this line. The close ties binding them to the workers and the work incite to continuous rather than fitful endeavor and to definite intercession.

Repeated calls for missionary conferences and many questions regarding missionary concerts of prayer, how best to conduct them and how best to conserve the interest awakened, have been constant reminders of a deepening sense of obligation.

Our missionaries home on furlough have been untiring in their efforts to make vivid the needs our churches are called upon to supply, and many and strong have been the words of appreciation of their visits.

Miss MacLaurin's labors have been abundant and characterized by an ever-increasing faith in the possibilities of the young Christians of this generation to accomplish unheard-of triumphs in the kingdom.

The illness and consequent absence of Mrs. Waterbury for several months was deeply regretted by all at the rooms. The life here and call to higher service of Dr. Duncan urge us to constant remembrance of the words of the Master: "We must work the works of Him that sent me *while it is day*."

States	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Total Donations	Legacies.	Totals Union	Woman's Societies.	Grand Total.
Maine	$2,825 18	$210 85	$134 29	$706 13	$3,876 45	$2,569 38	$6,445 83	$2,366 60	$8,812 43
New Hampshire	1,560 37	73 84	192 84	310 79	2,137 84	750 00	2,887 84	1,616 05	4,503 89
Vermont	1,671 49	148 74	104 03	432 10	2,356 36	681 00	3,037 36	1,193 59	4,230 95
Massachusetts	26,314 68	1,713 87	2,543 60	11,790 39	42,362 54	13,531 94	55,894 48	16,062 10	71,956 58
Rhode Island	3,224 61	203 50	274 77	453 45	4,159 33	9,756 77	13,916 10	4,961 41	18,877 51
Connecticut	4,226 90	281 49	526 30	4,286 87	9,321 26	1,706 32	11,029 88	4,035 87	15,065 75
Totals, 1898-99	$39,823 23	$2,635 29	$3,775 83	$17,979 73	$64,214 08	$28,997 41	$93,211 49	$30,235 62	$123,447 11
Totals, 1897-98	$45,045 23	$2,829 43	$5,937 99	$18,126 00	$71,919 51	$17,642 38	$89,561 89	$39,585 64	$129,147 53
Increase						$11,355 03	$3,649 60		
Decrease	$5,222 00	$194 14	$2,162 16	$146 27	$7,705 43			$9,350 02	$5,700 42

The Southern New York District.— Rev. C. L. Rhoades, District Secretary.

With this report I close the first full year of labor in this district for the Missionary Union and the churches, and in making my report I want to acknowledge, second only to God's goodness, the unfailing support, with some genuine enthusiasm, of the pastors and workers in the churches.

The vote of the Pastors' Conference in New York, before the meetings at Rochester and the call of the Executive Committee, called for an increase in the offerings from the churches of this district of twenty per cent.

This call was emphasized by the vote at Rochester and the Executive Committee, and we have worked for that and we have accomplished it.

The gifts from the churches, aside from the generous addition of Mr. Rockefeller to his offering of last year, is something over the twenty per cent asked for, and with his gift added the increase is nearly forty-five per cent.

It may be seen by the statistics herewith that the only falling off has been from the Sunday-schools. This has come from two reasons: *First.*— The giving by schools through the church so that they are not known or recognized in their offerings. This, in

my judgment, is a mistake from the point of view of the education of the Sunday-school. *Second.*— There is no system of instruction in missions in most of the schools, and no means by which such instruction can adequately be given. There is a strong demand for such means, and I would urge with all emphasis that leaflets for the study of different fields, characters and principles of the kingdom of our Lord be provided for the schools. This will open the door for mission libraries and all kindred lines of work, and with the study will come the expression of interest aroused by offerings for the sending of the message and messengers of God to those that know him not both at home and abroad.

I am exceedingly glad to mention the deepening of interest on the part of the young men in the ministry. The coming into our churches of young men who as student volunteers had given themselves to God for the foreign field, but when that could not be brought about, took up the work as the Lord led them, will, I believe, quicken the pulse of the churches they serve to beat in better accord with the heart of the Master.

Again I want to repeat that the great need and desire of the churches is enlightenment; more of the statesmanship and citizenship of the kingdom of Christ. This will make better citizens in our own land and faithful and forceful workers in our churches.

I enter with much solicitude upon the work of the enlarged district. I know that Dr. Fletcher has wrought in his district with exceptional fidelity and great power and that his influence will abide in it and aid in bringing about the necessary conditions for success.

The difficulties seem to be well-nigh insurmountable, yet I know that the same hearty coöperation on the part of the pastors of the enlarged field that I have had in my present district will bring victory, and this I shall ask for in many ways, hoping for a steady growth all through the district.

I feel that a closer relationship must be brought about between the Executive Committee, the Board of Managers and the churches of the Missionary Union, each in its department, and all working together that the needs and difficulties on foreign and home fields may be better understood by all. Centralization seems to be the order of the day, and when the Executive Committee, Board of Managers and churches get closer together with Christ in the midst, then the great cry of the Christ and the Christless will be heard and heeded. "Thy kingdom come, thy will be done on earth as it is in heaven."

States.	No. of Churches.	No. of Churches Giving.	Churches.	Y. P. Societies.	Sunday-schools.	Individuals.	Totals.
New York	197	112	$20,040 51	$1,108 98	$959 72	$54,681 31	$76,790 52
New Jersey	105	69	7,130 95	348 63	336 33	1,595 17	9,411 03
Miscellaneous							$995 53
Totals	302	181	$27,171 46	$1,457 61	$1,296 05	$56,276 48	$87,197 13
Gain		19	$2,618 70	$370 65	$19 40	$23,623 23	$27,230 81

The New York Central District.— Rev. O. O. Fletcher, D.D., District Secretary.

Herewith I submit my report for the year which has just closed. It shows a serious falling off in receipts. The most marked is in legacies, from which the returns are far less than for many years. The next is in individual offerings. The contributions of churches and young people's societies show a slight decrease; those from Sunday-schools an increase.

Prevalent sickness and continued unfavorable weather for the last two months of the fiscal year are the reasons assigned by pastors for their inability to raise more. There is

much force in these reasons. Is it possible to persuade the churches that it is unwise for so many of them to assign this one season to the consideration of so important a work? In the last six years I have twice known continued stormy weather in February and March to lessen donations by thousands of dollars.

During the past year I have received efficient aid from Rev. H. P. Cochrane. Dr. Bunker gave this district two weeks of helpful service. Dr. S. B. Partridge has also been able to visit churches. All these were heard gladly.

In closing this, my last report, I would express my gratitude to the pastors for the hearty welcome they have accorded me and my message, and for their usually prompt replies to my communications. The officers of the Union have been uniformly kind; this means much to a district secretary.

I rejoice that so devoted and able a secretary takes up the work which I lay down. Brother Rhoades already has the good will and the confidence of the churches. May he be blest in all his labors for Christ and foreign missions!

A comparative report of donations from this district is subjoined:

District.		Churches and Individuals.	Sunday-schools.	Y. P. Societies.	Legacies.	Number of Contributing Churches.	Total.
Central New York	1898...	$20,823 60	$1,367 37	$3,366 22	$3,796 45	502	$29,353 64
	1899....	$15,389 07	$1,425 12	$3,170 52	$534 39	488	$20,519 10

The Southern District.— Frank S. Dobbins, District Secretary.

Pennsylvania gives $1,969 more than last year. The net gain in the entire district is $1,216. Had it not been for "stormy Sundays" the offerings would have been larger yet. A scrutiny of the figures for the year shows that where churches trust to the chances of a "basket collection" there has been a falling off. That there is an increase is due to the steady multiplication of churches adopting the plan of systematic beneficence. Two plans are in vogue. One uses a committee to furnish envelopes with their names written on them to all members of the church, once in the year, and the committee sees that these are returned with or without a gift. The other plan, most carefully carried out, for example, in the Fourth Avenue Church, Pittsburg, gives a weekly envelope to each member and divides the receipts *pro rata* among all the missionary organizations. The last plan brings in the most money with the least difficulty. Foreign missions receive from thirty to thirty-five per cent of the total receipts under this plan.

A remarkable development of missionary interest is noticeable in the Pittsburg Association in its "Forward Movement." Rev. John M. Moore is the energetic chairman of that committee, though every member of it works enthusiastically. As an *extra* gift $1,600 is contributed to support two missionaries. A number of churches unite to support Rev. W. A. Stanton, and one, the Oakland Church, with an annual income of $2,600 and a membership of 188, supports Dr. Briton Corlies entirely. The enthusiastic friends of *foreign* missions have succeeded in persuading the association to begin a new work for *home* missions, among the Chinese and Slavs of our own land. The whole movement originated in the consecrated hearts of the people of the association.

Every year for many years has shown a slight advance over previous years. It is due to the policy of seizing on every possible opportunity and method to scatter missionary information. Dr. Luther did it, Dr. Seymour continued it, and the present secretary could find no better plan. The Baptists of this region manifest by their gifts and by their

zeal in other ways that foreign missions hold a large place, and hold it strongly in their affections. *The Examiner* and *The Commonwealth*, our Baptist papers for this region, are always ready to help us without stint. The Yale Band and Miss MacLaurin developed, as the figures will indicate, our young people's interest in the work. Rev. W. Carey Calder, Rev. George W. Taft and other missionaries have helped the secretary. Mrs. Jones and Mrs. Pettit, of the Woman's Societies of Pennsylvania and New Jersey, have loyally aided the Missionary Union's interest on many occasions, and, finally, a number of pastors have rendered cheerful service in helping the secretary by journeying to speak on missions without any compensation. These cheering matters outweigh the discouraging.

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Total Donations	Total for Union.	Grand Total.
Pennsylvania and Delaware	$13,334 75	$1,037 41	$1,750 51	$11,161 54	$27,284 21	$27,284 21	
New Jersey (four associations)	2,538 30	188 54	401 30	347 63	3,475 77	3,475 77	
District Columbia	1,258 97		424 27	120 00	1,803 24	1,803 24	
States South, and Miscellaneous	160 99			226 00	386 99	386 99	
Totals, 1898-99	$17,293 01	$1,225 96	$2,576 08	$11,855 17	$32,950 21	$32,950 21	
Totals, 1897-98	$17,299 20	$1,293 88	$1,916 42	$11,224 00	$31,733 50	$31,733 50	
Increase			$659 66	$631 17	$1,216 71	$1,216 71	
Decrease	$6 19	$67 93					

	Contributing Churches.	Non-contributing Churches.	Total Churches.	Total Ministers.
1898-99	479	451	930	795
1897-98	436	488	924	

Many Sunday-schools give through the churches.

The membership of the 479 giving churches is nearly five-sevenths of the entire membership of the churches of the district.

A new arrangement of districting the states in conjunction with the other missionary organizations has necessarily thrown us out in some churches for this year who habitually give for our work.

The Middle District.— Rev. T. G. Field, District Secretary.

In comparison with the preceding year the amount of Ohio's contributions has again been largely augmented and from West Virginia there is a decided increase. In both states marked growth of missionary interest is perceptible. Especially is this true of pastors as a class and also of young people's societies.

The plans of systematic beneficence receive enlarged support from month to month. Most cheering is the attitude of our leading Christian women in sustaining the broad-minded view that every believer, irrespective of sex, should fully support the whole work of missions. The practical coöperation of our woman's societies is increasingly helpful to the general treasury of the Union and to the cultivation of the entire local church in mission intelligence and beneficence. The efficiency of Mrs. Abbie Crippen, field worker of the Woman's Baptist Foreign Mission Society, and the constant cordial support of the president and officers of this society are gratefully acknowledged.

Mention must also be made of the powerful and wholesome stimulus of the student volunteer movement and literature, and of the conquest studies of our young people's societies. From these sources the future brightens with promise. Nor may I justly omit recognition of the eventful "Autumnal Baptist Conference for Instruction and Inspiration," inaugurated with signal success during the last week of October in the Ninth-street Baptist

Church of Cincinnati. The profound influence of the powerful addresses by the home secretary and other eminent leaders, and of its spiritual conferences and fellowships, still bears rich fruit in abundance. To the enterprise and consecration of Rev. Charles H. Moss, the honored pastor of Mt. Auburn Church, supported splendidly by the Cincinnati Baptist Social Union and the entire body of pastors and Baptists in city and vicinity, the thanks of the denomination are due.

Another valuable step was taken in the holding of a series of missionary conferences with the pastors of Eastern and Central West Virginia in the months of January and February. Rev. John S. Stump, the generous, efficient superintendent of West Virginia missions, with the district secretaries of the national societies, conducted these conferences. Through the coöperation of the Union, the president of Denison University and some devoted students, together with certain generous gentlemen of Dayton, Cleveland, Toledo and other parts, the Denison Mission Band is revived in permanent, practical form. No aid has developed in late years more highly nourishing to the welfare of the college, the churches, the nobler traits of the students and the best interests of the Union. If, in the raising of $250,000 for the University this year, the aggregate gifts for missions lessen, ultimately the increased benefits flowing from enlarged intellectual and evangelizing forces at Granville will magnificently repair the harm.

With fresh power and fervor *The Journal and Messenger* has greatly aided the work of the Union. All honor to it!

Finally, permit me to express my deep personal regret in the retirement of the beloved and genial Brother Boyden, and to entreat enlarged kindly consideration and coöperation, especially of honored pastors, not only in Michigan but also in Ohio and West Virginia. In this change of home administration may we sharply see to it that no backward step is taken in fulfilling Christ's will to evangelize the nations, and especially in this hour of supreme urgency, opportunity and success.

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Total Donations	Legacies.	Total for Union.	Total for Woman's Work.	Grand Total.
Ohio	$9,429 40	$403 13	$695 92	$8,121 62	$18,650 07	$522 50	$19,172 57	$4,779 72	$23,952 29
West Virginia	1,656 84	92 23	61 92	265 50	2,076 49	174 06	2,250 55	229 08	2,479 63
Aggregate	$11,086 24	$495 36	$757 84	$8,387 12	$20,726 56	$696 56	$21,423 12	$5,008 80	$26,431 92

The Lake District.—Rev. J. S. Boyden, District Secretary.

Unlike any in the last six years, this has been disappointing to the secretary of the district. The first ten months the contributions showed a gain over the same months of previous years. The last three months there was a great falling off, both in the number of contributing churches and also in the amounts from the churches. The results of the year awaken solicitude as to methods of church beneficence and the spiritual life of the churches. It is true the first quarter of this year was very unfavorable to all church attendance and activity on account of the unprecedented stormy weather. It is still a question if this fully accounts for the falling off of the contributions. The question of giving the gospel to the Pagan people is one of vital importance to the spiritual growth of churches and faithful stewardship. It is a most sacred trust committed to God's people and cannot be done in a half-hearted way or neglected without bringing great dearth upon the church and dishonor upon the Lord who bought us.

It is fully believed that the change in this district will prove beneficial to the efficiency

of the work of the secretaries in the economy of both travel and of time; and under the supervision of the men now in charge who are tried and true to the Master it will be greatly promoted.

In closing his official relation to the work of the Union, the grateful acknowledgment of the secretary is cordially expressed to all those with whom he has been associated both at the rooms at Boston and in the churches in his field. It is a great honor to serve our Lord in any way however humble.

The appended statement shows the year's results so far as may be expressed by figures:

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Michigan	$5,382 28	$139 95	$318 16	$140 07	$1,050 00	$3,499 01	$10,529 47
Indiana	1,769 20	190 81	41 72	624 00		2,651 83	5,277 56
Total	$7,151 48	$330 76	$359 88	$764 07	$1,050 00	$6,150 84	$15,807 03

The Western District.— Rev. E. W. Lounsbury, D.D., District Secretary.

Your Secretary has served the Union since June 1, 1898. It has been a year of beginnings, and has been quite a change from the pastorate, requiring much effort and close application. It has been his purpose to awaken a deeper interest in foreign missions and to increase the contributions of the churches. As means to this end he has by public address, by private conversation, by circulating missionary literature, and by very extended correspondence with pen-written letters to pastors and others, sought to accomplish this. Rev. W. S. Sweet, returned missionary from China, has rendered invaluable assistance in Wisconsin and some parts of Illinois, speaking with untiring zeal, night after night; and Rev. Abraham Friesen, returned missionary from the Telugus, spent about ten days in Chicago, speaking from church to church, and the fruitage of his earnest and able addresses will be manifest in coming days.

Our contributions from the churches are not up to the apportionment. It seemed until the middle of March that they would far exceed it, but the closing days of the month did not equal those of former years.

I am glad to record that some associations have begun this year to contribute to the Society, and we hope to awaken such an interest in the pastors of this district that churches and associations shall be led to do better things in coming time.

The following is the tabulated report for the year:

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Total Donations	Legacies.	Total for Union.	Woman's Societies.	Grand Total.
Illinois	$9,280 78	$705 65	$630 32	$1,662 29	$12,279 04	$683 42	$12,962 46	$6,578 67	$19,541 13
Wisconsin	3,085 51	31 90	80 58	201 14	3,399 13	1,332 01	4,731 14	2,620 48	7,351 62
Totals, 1898-99	$12,366 29	$737 55	$710 90	$1,863 43	$15,678 17	$2,015 43	$17,693 60	$9,199 15	$26,892 75
Totals, 1897-98	$12,867 55	$1,100 31	$944 99	$2,024 72	$16,937 57	$10,094 81	$27,032 38	$14,890 09	$41,922 47
Increase									
Decrease	$501 26	$362 76	$234 09	$161 29	$1,259 40	$8,079 38	$9,338 78	$5,690 94	$15,029 72

	Contributing Churches.	Non-contributing Churches.	Total Churches.	Total Ministers.
1898-99	332	993	1,325	1,250
1897-98	370	954	1,324	1,234

The Northwestern District.— Rev. Frank Peterson, District Secretary:

The fact that the contributions of the Northwestern District for last year "reached high-water mark" commanded the closest attention of your secretary to see that the district sustained its record this year also. Now that the work of the year is finished and the figures are before me, I am glad to note that even an advance is made upon the previous year. This fact is all the more noteworthy in as much as the recasting of our system of benevolence has of necessity caused the slip of the cogs here and there, as churches have one by one adjusted themselves to the new order of things. Of course the income this year ought to show an increase, for the times are indisputably better; but then, it is a difficult matter to overcome an old habit — many have not yet got over talking "hard times."

Many pastors complain of shrinkages in the contributions on account of continuous cold and stormy weather preventing the usual attendance when offerings were made. Indeed, some churches report a total failure in securing an offering on that account. This, it seems, would suggest the need of a collection system in each church which would secure the offerings from absentees as well as from those who brave any kind of weather to be on hand. Absence should not be considered an excuse from a sacred duty.

I notice that an erroneous idea prevails with not a few, that the new system of benevolence has so simplified collections that Sunday-schools and young people's societies, as such, are not expected to make separate contributions. The results are a lessened number of contributors from these departments.

I am greatly indebted to the noble-hearted pastors who have stood loyally by encouraging their people to have a generous share in this great work. Their churches are the aggressive forces of their respective states. The associational secretaries have also proven themselves loyal coworkers, rendering valuable aid. The Rev. W. S. Sweet and Miss Ella D. MacLaurin have been gladly heard and met with hearty responses wherever they have gone.

The following table will show the results of the year's work:

States.	Churches	Sunday-schools.	Y. P. Societies.	Individuals.	Total Donations	Legacies.	Total for Union.	Woman's Societies.	Grand Total.
Minnesota	$4,350 73	$337 92	$582 74	$1,050 53	$6,321 92	$700 00	$7,021 92	$3,857 25	$10,879 17
Iowa	2,588 57	192 35	284 81	1,140 16	4,205 89	2,000 00	6,205 89	2,605 40	8,811 29
South Dakota	886 19	12 93	124 80	266 22	1,290 14		1,290 14	462 78	1,752 92
North Dakota	319 05	29 30	25 00	1 50	374 85		374 85	211 26	586 11
Montana	190 63	30 87	16 40	10 00	247 90		247 90	69 80	257 70
Idaho	10 00				10 00		10 00	29 30	39 30
Totals for 1898-99.	$8,345 17	$603 37	$1,032 75	$2,468 41	$12,347 32	$2,700 00	$15,047 32	$7,235 79	$22,283 11
Totals for 1897-98.	$8,343 15	$725 01	$1,121 32	$1,800 98	$11,990 46	$2,780 00	$14,770 46	$9,360 85	$24,151 31
Increase	$12 02			$667 43	$296 86		$276 86		
Decrease		$111 64	$87 57			$80 00		$2,125 06	$1,868 20

	Contributing Churches.	Non-contributing Churches.	Total Churches.
1898-99	404	363	767
1897-98	363	404	767

The Southwestern District.— Rev. I. N. Clark, D.D., District Secretary.

Much of the work to be done in the West is foundational and preliminary. Quickly succeeding the planting of churches their sympathies must be carried beyond local boundaries and demands into touch with wider fields and larger enterprises. The danger of self-centering localization can only be averted by widening the area of spiritual vision and increasing the territory of religious and benevolent operations.

Without interruption, excepting on account of storms and cold, the tillage of the district has gone steadily on during the entire year. Many churches have been visited, associational meetings, state conventions and other general gatherings of our people have been attended. Everywhere the great cause of world-wide missions has been most cordially welcomed. The literature supplied by the Missionary Union, with many personal circulars, leaflets and appeals, has been generously distributed. Persistent and systematic effort has been made to bring all the churches in this district into active and helpful sympathy with the great work of the Missionary Union.

The Home Mission Society in its generous treatment of the West is planting annually many new churches in central and strategic points. Quickly thereafter with the cordial help of their missionary pastors the work and representative of foreign missions is welcomed and its treasury remembered. Your secretary rejoices in the encouraging fact that wherever the Home Mission Society touches a field and plants a mission it opens an effectual door of entrance to world-wide missions. We note with much satisfaction the steady growth of interest in missions. There is not an association in all the district, of any complexion or nationality, that does not advocate and by resolution or report endorse universal missions. Some of these associations do not send their offerings to the treasury of the Union, but they are committed to this enterprise; and yet much work needs to be done. Our hopeful view of conditions is tinged with the feeling of sadness that there should be any apathy, any opposition, any coldness of heart towards this supreme benevolence. One thing aimed at continually is the increase of contributing churches and contributing church members.

The extraordinarily cold and stormy winter has quite seriously interfered with our financial ingatherings during the last part of the year. Many churches failed to get their offerings in, while those from others were much depleted. Not in twelve years of service has your secretary encountered such severity of cold and storm as in the closing months of this fiscal year. But apart from all hindrances and disappointments we come to the threshold of the new year with increasing interest in this great work of missions, and with unfaltering faith in the ultimate world-wide expansion of the Redeemer's kingdom.

The financial showing is as follows:

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Total.	Woman's Societies.	Grand Total.	No. Churches contrib'g.
Kansas	$2,244 65	$118 48	$196 14	$804 28	$199 00	$3,362 55	$996 37	$4,358 92	
Colorado	1,395 01	68 85	101 81	62 54		1,628 21	923 06	2,551 27	
Nebraska	1,547 19	64 47	56 00	125 60		1,793 26	829 84	2,623 10	
Oklahoma	166 97	6 34		31 38		206 69	8 00	214 69	
Indian Territory	150 90	1 15	50 00	112 00		314 05	2 00	316 05	
Arizona	57 25	6 78	15 00			79 03	36 69	115 72	
New Mexico	45 80			2 50		48 30		48 30	
Utah	11 60					11 60	24 31	35 91	
Wyoming	79 50	7 31				86 81	21 03	107 84	
Missouri			90 00	5 50		95 50		95 50	
Arkansas				53 50		53 50		53 50	
Totals, 1898 99	$5,709 87	$273 38	$508 95	$997 30	$199 00	$7,679 50	$2,841 30	$10,520 80	451
Totals, 1897-98	$5,692 06	$231 43	$534 72	$1,180 58		$7,638 79	$3,532 75	$11,171 54	441
Increase	$8 81	$41 95			$199 00	$40 71			10
Decrease			$25 77	$183 28			$691 45	$650 74	

The Pacific Coast District.— Rev. J. Sunderland, D.D., District Secretary.

The work of the year has been prosecuted in the face of special difficulties in each of the principal states of the district.

In large sections of California frosts and drouth greatly reduced the yield of all crops. The severe drouth continued into the winter so late that in sections it has injured the crops for the present year. This late continuance gave a gloomy outlook for the coming year and made people fearful, so that the response in March was not what it would have been. Happily the middle of March brought copious rains.

The conventions of both Northern and Southern California have by extraordinary effort raised large debts.

In Oregon and Washington plans of giving were changed upon recommendation of the Commission on Systematic Beneficence, and so the large increase otherwise expected from the general financial prosperity of those states was not realized. This increase may come later.

It is gratifying, however, that there has been even the slight increase in the contributions of the churches of $341.38.

The comparative totals are largely affected by two things, *viz.: First.*— No legacies were received as the previous year. *Second.*—The munificent gift of $59,056.00 from our beloved sister, Mrs. Mercy M. Gray, of Oakland, Cal., whom the Lord called home during the anniversaries a year ago, swells the aggregate to several times its usual proportions. We miss the giver, but her gift remains to perpetuate her influence to all time.

The coming of the anniversaries is looked forward to with great interest on all parts of the coast. It will be a great event for us. May it be as profitable as it is great!

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Total Donations	Legacies.	Total for Union.	Woman's Societies.	Grand Total.
California	$3,987 05	$373 35	$696 57	$59,805 06	$64,862 03		$64,862 03	$2,068 62	$66,933 65
Oregon	894 14	46 80	104 93	268 58	1,314 45		1,314 45	444 54	1,758 99
Washington	928 18	36 86	45 63	121 80	1,133 10		1,133 10	319 16	1,452 26
Northwest Idaho	31 85	2 00	1 36	20 00	55 21		55 21		55 21
Nevada	23 30						23 30		23 30
British Columbia				2 00	2 00		2 00	25 00	27 00
Totals for 1898-99.	$5,865 15	$459 01	$848 49	$60,217 44	$67,390 09		$67,390 09	$2,857 32	$70,250 41
Totals for 1897-98.	$5,556 33	$447 82	$905 62	$1,072 94	$7,992 71	$902 00	$8,894 71	$3,578 13	$12,472 84
Increase	$308 82	$11 19		$59,144 50	$59,397 38		$58,495 38		$57,777 57
Decrease			$57 13			$902 00		$720 81	

	Contributing Churches.	Non-contributing Churches.	Total Churches.	Total Pastors.
1898-99	243	173	416	234
1897-98	253	150	403	

FOREIGN DEPARTMENT

BURMA

Faithful, well-directed effort and steady advancement in numerical strength and in the development of a symmetrical religious life is still the story of our oldest mission field. The high mark of a membership of forty thousand is now almost reached if it is not already passed. Truly God has given us a noble heritage out of the heart of the heathen world. Readers of the letters which follow will discover that not all has been gained which has seemed within our reach. Enforced retrenchment is revealing its painful effects. That centers so promising as Tharrawaddy, Prome, Zigon and Pegu should be left without the full service of a missionary is indeed to be deplored. But of the Lord's readiness to honor obedience to his great commission this rich field has never revealed more convincing evidence than it is now affording.

With the month of May of the present year the plan, long contemplated, of adding to the Burman and Karen departments of the Theological Seminary at Insein an Anglo-vernacular department, is realized. The advance thus marked is of no slight importance. The power to use the English tongue introduces the student at once into a new world stored with priceless treasures of wisdom and knowledge.

The College at Rangoon remains at its high level of popularity — the highest level it can reach so long as it is confined to its present over-crowded quarters. The need of adequate provision for the work of this institution weighs heavily. With the multiplying in Burma of schools of higher learning aggressively unchristian, the importance of giving to the eager-minded youth of the nation — particularly to the youth of our own churches — the opportunity to gain under healthful Christian surroundings the educational advantages they covet, is apparent. The Christian philanthropist can scarcely find opportunity for a wiser and more enduring benefaction than is offered in the power to aid in placing this institution upon a solid financial basis.

No event of the year is of more stirring interest than the journey of Mr. Carson to open a station among the savage people of the North Chin hills. The plea for endorsement of this effort to reach a forgotten people was urged so earnestly that, under any circumstances, refusal would have been difficult. But the work involves slight financial outlay, and is important as establishing a link between the Burman and Assam fields. Thus our mission work reveals again a characteristic scene, and among 150,000 souls who "have never so much as heard that there is a Savior of the world," the gospel is preached. In a letter recently received Mr. Carson asks: Will it be one, two, seven, years before results appear? The times are in the divine counsels, but the issue is pledged — "The fruit thereof shall shake like Lebanon."

RANGOON — 1813

Burman. — Rev. John McGuire, Mrs. McGuire, Mrs. H. W. Mix, Miss Ruth W. Ranney, Miss Hattie Phinney, Miss Marie M. Coté, M.D. (in U. S.), Miss Ella L. Chapman, Miss Julia G. Graft, Miss Emily M. Hanna.

Sgaw Karen. — Rev. A. E. Seagrave, Mrs. Seagrave, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

Pwo Karen. — Rev. D. L. Brayton, Mrs. Mary M. Rose, Mrs. C. H. R. Elwell.

Telegu and Tamil. — Rev. W. F. Armstrong, Mrs. Armstrong.

Theological Seminary. — Rev. D. A. W. Smith, D.D., Mrs. Smith, Rev. F. H. Eveleth, D.D., and Mrs. Eveleth (in America), Rev. W. F. Thomas, Mrs. Thomas.

Baptist College. — Rev. J. N. Cushing, D.D., Mrs. Cushing in America, Prof. L. E. Hicks, Mrs. Hicks, Prof. E. B. Roach, Mrs. Roach, Rev. H. H. Tilbe, Mrs. Tilbe, Mr. J. H. Randall, Mrs. Randall, Rev. W. A. Sharp, Mrs. Sharp.

Mission Press. — Frank D. Phinney, Esq., Mrs. Phinney.

English Church. — Rev. W. F. Gray, Mrs. Gray (in America).

Burman Department

Mr. Kelly, who was in charge of the work during the earlier part of the year, reports as follows:

During the first four months of the year, the work was carried on along the usual lines and gave evidences of progress and grounds for encouragement. The two churches in the city, Lamadaw and Kemmendine, maintained their regular services, and were blessed with a good degree of harmony. The resignation of Pastor Ko Yan Gin, though not unexpected, was a matter for regret. There is ground for hope that he may yet be able to return to the church or that they will cordially unite in calling another pastor. The two schools, Lamadaw and Dalhousie street, continued to prosper. At the annual examination more candidates were entered and more passed than ever before in the history of the schools. The merit grant was only "fair," but considering the fact that they are day-schools, and the rooms were overcrowded, I regard the results as very satisfactory. The financial results were specially encouraging both in fees and the government grants.

My work in the district was much hindered by ill health. But the preachers traveled faithfully, reporting interest in many villages and a few baptisms. The unrest and willingness to listen on the part of Buddhists continues, and although there is no general awakening, thoughtful men, in many places, are inquiring and looking toward Christianity. In March and April I was able to make several short trips and one for nearly two weeks. In my last trip I had the privilege of baptizing a company of sixteen, all converts from Buddhism, in the village of Tengkala. The outlook in the district is hopeful, but calls for much hard, itinerant labor.

The lady missionaries, not only in their schools but in town and district, continued by travel and earnest effort, their coöperation in evangelistic work.

In May, for reasons of health, with the consent of the Executive Committee I removed to Mandalay. I had the great pleasure, before leaving, of welcoming my successor. It was a special privilege, in leaving, to be able to transfer the work into the hands of Mr. McGuire.

Karen Department

Mr. Seagrave writes:

Although nearly half of the time during the past year was spent away from the station, I have been unable to do so much of the general touring among the churches as has been

customary. There has been an exceptionally large number of church troubles to look into, in several cases between the acting pastor and his people. Some of these have been most happily settled, while in a few cases we have had to recommend the severing of pastoral relations. Perhaps there has been less need of the general touring, as the most of our churches have been enjoying real prosperity.

Several very promising young men have been placed in charge of important churches, and a number of other churches which have seemed in a discouraging condition have taken on new life. Two or three new churches have been formed, and two neighboring ones, where it appeared they might exist side by side to the detriment of each other, have been happily united.

A very pleasant tour was taken last hot season among the heathen mountain villages at the extreme northern limit of this field. The one small church already established there was visited for the first time, and we were most kindly received throughout the trip. Two young men from the seminary spent their vacation there and found not a little encouragement. A number of other villages, just over the range of the Yomas on the east, we were unable to reach from lack of transportation and time. They have not been visited by a missionary for many years, and we very much desire to take to them the bread of life. Several localities in other sections of the field have been occupied with much encouragement and we hope ere long to be able to report large ingatherings from them.

Recent rulings of the government, recognizing the missionary as the superintendent of all schools connected with our churches, may serve to bring us more into touch with our jungle schools and make it possible for us to have more to say as to what they ought to be.

The town school has had a prosperous year. Mr. Herbert Vinton has relieved me of the major part of the oversight of this work, in addition to the regular work of teaching English which he has continued with the higher classes. In addition to the work carried on by our churches within their borders, the work undertaken in Meinlongy, Siam, has been maintained, and there has been a considerable increase in the contributions to the work of the convention.

In short, the work of this field continues to move on with much of encouragement and promise. We feel the need of a real spiritual quickening among our people, yet do not fail to appreciate blessings which are being bestowed, and are looking forward to increasing prosperity in this part of the great harvest field.

Rangoon Baptist College

Dr. Cushing reports for the college:

I returned to Rangoon, March 4, 1898, and resumed charge of the college April 1. I am glad to avail myself of this opportunity of expressing my pleasure at the able way in which the administration of the institution and the instruction in the various departments were carried on during my absence.

Staff of Instruction. — Professors Hicks, Roach and Tilbe have continued their able and effective service in the college, and have also taken important classes in the high school department. The details of their work appear in their respective reports. We have had the pleasure of welcoming Prof. J. Harvey Randall who has taken up his work with zeal. The Normal Department has been as formerly under the charge of the Rev. W. O. Valentine, with the usual good instruction. Some changes have occurred in the staff of native teachers. The character of the instruction given by them has been better than in any preceding year. In them we see the value of our Normal Department, as most of them were trained in it.

Every building has been badly overcrowded during the year and quite a number of applicants for admission have been refused. The enlargement of Ruggles Hall and the erection of a new building for needed recitation rooms are pressing needs. The completion of the laboratory scheme requires early attention. The obtaining of the money for the greatly needed new building was an object that the beloved and lamented Dr. Duncan had in mind to accomplish this year. I sincerely hope that the money will be forthcoming without delay.

The number of pupils whose names have been entered on the registers during the year is 567. The present number in actual attendance is 470. During the year the Educational Syndicate made algebra, Euclid and geography, compulsory subjects in the fifth to seventh standards. Geography was made compulsory in the third and fourth standards. This was the cause of a large number of pupils leaving school, some from indolence and some from natural inability to prepare for examination in so many additional subjects. Others withdrew on account of sickness or to seek employment, and still others were requested to leave for various reasons. An effort has been made to keep the moral tone of the school as high as possible by relieving it of the presence of boys of doubtful character.

	Enrolled in the year.	Present Number.
College Department	16	16
Collegiate High School	70	62
Collegiate Middle School	194	159
Collegiate Primary School	256	207
Kindergarten	31	26
Totals,	567	470

Normal Department. — Seventy-six of the pupils also take the Normal course. Several others were for a time in the normal classes (of which there were nine) but withdrew. There is no more important department in the institution. The demand for certificated teachers who are Christians, in our mission schools is far greater than the present supply.

Kindergarten Department. — The same native mistresses have successfully carried on the work. At the last yearly examination this department was very highly praised by the Inspector of Schools. Miss Hanna has recently come and assumed charge. She is specially fitted for the work by long experience in teaching, and is a most welcome addition to the workers in the institution.

Military Drill has been carried on during the dry season as usual.

Drawing has continued under the charge of Mrs. Hicks to whom we are greatly indebted for the efficiency of this form of study. She has been assisted by some of the under-teachers. Map-drawing has been under the care of Maung Tha Gyaw. Professor and Mrs. Roach have most successfully trained the choir and thereby added greatly to the interest of the Sunday and daily chapel services.

Religious Instruction. — As in previous years there has been regular daily Bible study for an hour. The seventh and eighth standard classes have carefully studied the Pilgrim's Progress. The usual Sunday services are separate prayer-meetings in the morning and preaching services in the evening in Burmese and Karen, a preaching service for the whole school in English with a brief interpretation into Burmese, at 10.30 A.M., and Sunday-school at 2 P.M. The students of the Karen Theological Seminary have furnished the most of the preaching in Karen. The three Christian Endeavor societies and the three temperance societies have gone on as usual. The general prayer-meeting on Friday evening has been a source of much spiritual benefit. There has been a quiet religious interest resulting in

several baptisms. The college church gives an opportunity for the Christian young men to become familiar with church usages. It is largely made up of those who become Christians during their school life. Members of churches in the mission fields retain their membership in their respective churches, but join in all the privileges of the college church. The attendance at the monthly communions is large and inspiring. The statistics of the college church are: Baptized, 10; received by letter, 2; dismissed, 5; excluded, 2; present number, 81.

During the rains in connection with Mrs. Mix, "The Digest of Scripture" was prepared in Shan and it is now nearly through the press. It is an octavo of about 175 pages. Mr. Cochrane's "Catechism of Christian Doctrine" was also gone through by us. The revision and enlargement of the Shan hymn-book is in hand. It requires a great amount of labor before it can be completed.

Professor Hicks writes:

Department of Physics and Chemistry.— The work in physics and chemistry has been more satisfactory than in previous years. The laboratory is better supplied with apparatus, and I have thus been able to give more numerous and complete experimental illustrations of my lectures. This has involved additional labor in the preparation of experiments, at the same time that it has yielded more satisfactory results, so that my time and strength have been heavily taxed. Important advances in laboratory equipment have been made, so that the degree of efficiency now attained is in sharp contrast to that of five years ago.

Some mathematical work, and the instruction of the college classes in logic, have also been allotted to me, these two subjects requiring five hours per week. Last, but by no means least in the line of daily work, I make mention of my Bible class, a large and very interesting one, including the college students and those of the university entrance class. To them is given the first and best hour of every day.

Professor Roach writes:

My class-room work has been altogether in the mathematical line. I have given two hours daily to the Senior First Arts class, giving instruction in higher algebra, geometry, trigonometry and conic sections. I have had the Junior F. A. class one hour daily, in algebra and trigonometry, and the matriculation class one hour daily in geometry and algebra.

The college has never been in a better working condition than at present. With its growth in numbers and efficiency it promises to be able to meet a great and growing need. We look forward to the time when it will be suitably endowed.

Prof. Tilbe writes:

When I handed in my last report, I was teaching the Senior and Junior F. A. classes in Pâli; and the Senior and Junior Entrance classes in English. I continued thus till the annual examinations and the close of school in March, and was well pleased with the results of the examinations. Since the opening of the new term, in accordance with the wish of the President, I have taken the Senior First Arts class in English instead of the Junior Entrance class in English. The work is more difficult and much more responsible, and I hope to revert to my old work another year.

All the time I could possibly give has been devoted to the study of Pâli and the preparation of vocabularies and notes in connection with Pâli texts used in the F. A. classes.

My work both in the class-room and at the desk has been a constant pleasure: I have never before found my work and surroundings so thoroughly congenial. I have continued to do my part of the preaching in the regular services of the college church; but, on account of the oversight of the Pegu field which frequently takes me away over Sunday, I have temporarily given up my Sunday-school class.

Mr. Randall writes:

In common, I presume, with all missionaries, I have found some discouraging conditions, but I have also found many reasons for encouragement.

The year has been a very pleasant one, free from any evil effects from the climate, or change to tropical conditions, and I hope it has been to some degree, at least, successful. There have been in my classes during the year about seventy-five boys, and I have, in addition to my teaching, at least become acquainted with them, learned something of the native character and thus fitted myself for better work with them in the future.

I have one thing to regret in connection with my work, and that is that I have been able to study the language but very little. I began to study Burmese, but one has little time to acquire a language when he teaches four hours a day and tries to do justice to all the work which that involves. A man may succeed simply as a teacher without a knowledge of any of the languages, but he could succeed to a greater degree with that knowledge. I do not believe any very great or lasting success can be obtained without being able to speak to the people in their own language.

Mr. Valentine writes of the Normal Department:

The classes are all doing satisfactory work upon the whole, excepting it may be the Primary Anglo-vernacular third year class, and they will probably do fairly well on examination.

The vernacular classes have been working, as usual, pretty much in their own way, owing to the fact that I have not been able, through lack of time and money, to master the language, and hence can do very little for them.

The Theological Seminary

Dr. Smith reports for the Theological Seminary located at Insein, nine miles from Rangoon:

This report should properly have come from Rev. W. F. Thomas, who presided over the institution with great efficiency during my furlough of a little over ten months. Owing, however, to his absence in Tavoy at the time of the closing of the year, followed by a prolonged trip to Sandoway at the present time, it falls to me to note the items of special interest which belong to this, the fifty-fourth year of the Karen Theological Seminary. The first item shall be the graduation, on Feb. 1, of a class of thirty-six young men.

I commenced teaching within a few days of my return, and assumed full charge from the 1st of January, 1899.

During my absence I ever had the interests of the seminary at heart, and I cannot but hope that the short trip in Palestine and the few months in America, including visits to Rochester, Crozer and a prolonged stay under the shadow of Newton Institution, will contribute not a little to its future well-being. Through the generosity of Col. E. H. Haskell of Newton Centre, I have been able to add a lantern-lectureship to the educational facilities enjoyed here. A bi-monthly illustrated lecture on Astronomy, or Anatomy and Physiology, or Palestine, or Life and Times of Luther, or Pilgrim's Progress will combine enter-

tainment with instruction on important subjects, for which we can find no place in our already over-crowded curriculum.

No new class in Greek was formed during the year under review, but the two classes reported last year have continued the study; and the advanced class (just graduated) are quite competent to analyze, parse and form an intelligent opinion on the interpretation of any passage of not more than ordinary difficulty in the Greek Testament. It is high time that there should be a few Greek scholars in our native Christian community now that the British and Foreign Bible Society has resolved to set aside our faithful translations and to produce new ones which will not disturb the consciences of Pedo-baptists. Baptists have nothing to lose and everything to gain from the increased attention which this new version will give to the point of controversy between themselves and Pedo-baptists. This effort to hide the word will serve to excite curiosity and investigation than which nothing can better promote the interests of the truth; at the same time, this activity on their part should be met by a corresponding activity on our part to acquaint at least a few of our leading men in the churches with the original Greek, so that they can testify, from a personal knowledge, to the fidelity of the present translations. The testimony of native pastors, though intrinsically of less value than that of American and European scholars, will, nevertheless, outweigh the testimony of the latter, which might possibly be suspected of a lack of disinterestedness in the estimation of the natives.

The long anticipated Anglo-vernacular course bids fair to become a fact during the coming year, notification having been given by the President of the Rangoon Baptist College of the intention of one of the F. A. graduates of that institution, a Karen, to enter the seminary the coming May. Notice has been received of a similar intention on the part of one who is now a teacher in one of our station schools and who is a competent English scholar. The absence on furlough of Dr. Eveleth makes the time inopportune for the inauguration of the new department, but we dare not turn away the first applicants for a really high theological training.

The signs of the times point to the important place which, in the divine arrangements, the Karens may occupy in the future evangelization of the diverse races of this land. Increased attention, therefore, in the coming years, will be given to the study of the Burmese Bible and language in the Karen Department of the seminary.

The evangelistic spirit among the students has been stimulated and manifested by the formation of a Student Volunteer Society, the members of which profess a preference for work among heathen as a field for Christian activity—the "heathen" being regarded as the equivalent of foreign missions in the volunteer pledge of American and European societies. About one-fifth of our students have joined this society—as large a proportion as could perhaps be desired in view of the demand of the churches for pastoral oversight.

The Sabbath pice-a-week collections, amounting to 183 rupees, have been devoted as usual to the support of student volunteers, itinerating among the heathen in the Tharrawaddy and Shwegyin districts.

The two-annas-a-member contributions from the Karen churches amounted to Rs. 3064-6-6, and are distributed as follows:

Tavoy	70-13-0	Bassein Sgaw	882- 8-0
Toungoo Paku	175- 9-3	Bassein Pgho	81-12-0
Toungoo Bghai	83- 2-0	N. Siam	24-11-0
Moulmein	157-13-6	Henzada	425- 0-9
Shwegyin	197- 4-0	Tharrawaddy	139- 3-9
Rangoon	704- 1-3	Maubin	122- 8-0

Nearly a thousand rupees have been added during the past year to the Binney Memorial Scholarship Fund, which amounts to nearly six thousand rupees, not "five hundred," as last year's report was, by a misprint, made to say.

Mr Thomas writes:

Our time and strength have been mainly taxed during the past year in the delightful task of trying to conserve the interests of the Karen Theological Seminary during the absence, on furlough, of Rev. D. A. W. Smith, D.D. How far we have been successful by the divine blessing on our labors in impressing on these one hundred and thirty or more young men, and especially upon the nearly forty who will not return, the importance of the duties awaiting them can perhaps be better judged by others than ourselves. It has been no slight satisfaction to us, however, to find nearly thirty of these noble young men, who were willing and anxious, if the Lord opened the way, to engage in evangelistic work in "the regions beyond" the beaten track of missionary work in this land.

In addition to this work of *locum tenens* in the Karen Theological Seminary, the impaired health of Dr. Eveleth has also brought us into contact with the Burman Theological Seminary of which we are now left in charge, by the enforced absence of Dr. and Mrs. Eveleth. Meanwhile we have graduated our first class in New Testament Greek as a nucleus of the English Department, with which we were thankful not to be burdened during the past year in addition to everything else. It now looks, however, as if we were destined with our present limited number of missionary instructors to commence such a department in earnest. It will drain all our surplus time and strength till Dr. Eveleth's return.

Telugu and Tamil Department

Mr. Armstrong reports of the Tamil and Telugu work in all Burma:

The past year has witnessed an advance in nearly every department of our work. There have been 61 baptisms; viz., at Rangoon 33, at Moulmein 5, and at Bassein 23. Take it all in all, it has been, perhaps, the best year the church at Rangoon has ever passed through. The work in Bassein also has enjoyed marked blessing. Rev. D. G. Jacob had been praying for enough baptisms to make up one hundred since he began his labors in Bassein some fifteen years ago. The Lord answered his prayer with an overflow — for the number of baptisms during the year makes the whole number from the beginning 103. So he starts out with good courage for his second hundred. The number of baptisms, especially at Rangoon, by no means represent the number of converts. In our two schools at Rangoon there are, we earnestly believe, more than one hundred who have within the past two or three years given their hearts to the Savior, who for various reasons have not been baptized. Many of them came from heathen or Mohammedan homes, and their parents strenuously object to their baptism. The law of the land upholds them in their objections till the children have reached a certain age. Meanwhile these little ones of the family of God are being faithfully trained in Christian Endeavor societies, and in other ways; Mrs. Armstrong especially having her hands blessedly full with this work. She greatly needs a helper; for with the care of the Kindergarten, which has devolved upon her since our daughter left for America, and the culture of these young converts, besides the ordinary and multitudinous duties of a missionary's wife, she is overworked.

The work at Moulmein has not made the progress we could have desired. But with the entrance of Miss Ford upon the oversight of the school, and with her constant presence on the ground to encourage the workers, we are hoping for better things.

The three towns named are the chief centers for the Indian races settled in Burma. Those scattered in other places have not been neglected, Rev. M. Noble's frequent visits to Prome being especially productive of good.

We have carried on three schools as in previous years; viz.:

First.— Union Hall School in the center of Rangoon, which embraces a most interesting Kindergarten, a Vernacular and an Anglo-vernacular Department, teaching up to and including the seventh standard. About five hundred pupils are enrolled in this school, which at almost any time presents the appearance of a busy hive of industry, for if class-work is not going on, there are almost sure to be class prayer-meetings, or Christian Endeavor societies in progress.

Second.— A smaller school, but one with over one hundred enrolled, teaching to the fourth standard, at the Ah-lone end of the town.

Third.— Mizpah Hall School with an enrollment of 243, teaching to the seventh standard, at Moulmein.

MOULMEIN — 1824

Burman.— Rev. E. O. Stevens and Mrs. Stevens (in America), Rev. Ernest Grigg, Mrs. Grigg, Mrs. Laura Crawley (in America), Miss Susie E. Haswell, Miss Martha Sheldon (in America), Miss Ellen E. Mitchell, M.D., Miss M. Elizabeth Carr, Miss Annie Hopkins (in America), Miss Lydia M. Dyer, Miss Lisbeth Hughes.

Karen.— Rev. Walter Bushell, Mrs. Bushell, Rev. Wm. C. Calder and Mrs. Calder (in America), Miss E. J. Taylor (in America), Miss Stella T. Ragon.

English Church.— Rev. F. D. Crawley, Mrs. Crawley (in America).

Eurasian Home.— Miss Sarah R. Slater, Miss Alice L. Ford.

We regret that no reports have been received from the Burman work to the time when it is necessary for this Report to be printed. The work in this old and attractive field of the Missionary Union has gone on much as usual the past year, the special feature of interest being the efforts of the English-speaking Baptist Church to attain self-support and independence. By the assistance of the Union in the partial support of the pastor, the church has been enabled to pay off a debt on the parsonage, which is now entirely clear, as is also the church property. Freed from every encumbrance of a financial character, the church is confidently looking forward to and strenuously exerting itself to relieve the Missionary Union of the necessity of financial help, while still purposing to work in perfect harmony with the missions of the Union. Rev. F. D. Crawley, who has so successfully conducted the affairs of this church for the past few years, is compelled to return to America, to the regret of all. In his absence Rev. Ernest Grigg, who is in charge of the Burman Department of the mission work, will supply the church temporarily until another pastor is secured.

All departments of the missionary work have gone on in their usual methods and usual successes, and the accounts which have been received during the year give no particular features of prosperity or adversity which need comment. Miss S. E. Haswell continues her beneficient work among the people at Amherst and vicinity, having varied methods of operation for the physical and spiritual salvation of the natives of various races among whom her labors are carried on. While the school work has demanded much of the attention of Mr. Bushell, the work of the

Karen churches scattered throughout the district has been constantly supervised by him, and the statistics which it is hoped may be received for insertion later in the Report will give an account of the progress of the work.

Karen Department

Mr. Bushell writes:

I have entered the figures for the present standing of the mission in the accompanying form, by which you will see that the total baptisms for the year just closed are ninety-six and the association is now made up of twenty-two churches, containing nineteen hundred and twenty-eight members, which gives a net gain of sixty-six for the result of the year's work.

This is not so good a showing as we would like to see; nevertheless, we are not discouraged, for we think we see evidences that the future has better things in store for us.

Discipline has been well maintained by our churches, unity and concord are in our midst, and having given up Papun as a mission field into the hands of our brethren in Shwegyin, we are preparing to enter an aggressive campaign in the northeastern part of our own field, a section where there has as yet been but little done.

The contributions from the churches in support of our station school amount to 1,793 rupees in addition to 903 rupees given by personal subscriptions in a special effort for the same object; this I think will make the best showing ever made by this association for this particular object.

A good deal of evangelistic work has been done, the results of which I am sure will be seen in the near future.

TAVOY — 1828

Burman.— Rev. H. W. Hale, Mrs. Hale.

Karen.— Rev. H. Morrow and Mrs. Morrow (in America), Rev. D. C. Gilmore, Mrs. Gilmore.

Burman Department

No report has been received from Mr. Hale.

Karen Department

Mr. Gilmore writes:

As a *locum tenens* here, I have aimed to carry on the work along the lines which Mr. Morrow's long experience had led him to lay down as best adapted to the peculiar circumstances found here. In pursuance of this policy, I have devoted practically all my time in the rainy season, from the beginning of May to the middle of November, to work in our town school at Tavoy. This must not, however, be taken to mean that all my time during those months has been devoted to secular instruction. Work in the school, in addition to the duties of a more secular nature, includes such items as a daily Bible class, a weekly sermon, the conduct of, or provision for the other Sunday services and the weekly prayer-meeting, the Sunday-school work, and all the pastoral care that the six or seven score of Karens on our mission compound get. It includes one feature which Mr. and Mrs. Morrow introduced here, but of which I have never heard in connection with any other mission school: that is, a weekly meeting with the unconverted pupils. This has been a precious service.

On the educational side, owing to unusual hindrances, we have not been able to do

much more than hold our own. On the religious side, we have had to thank God that the awakening among the unconverted pupils, which began in the closing months of last year, has gone on in this year also. Quietly and steadily, without resort to revivalistic methods, the interest has spread, until, with two exceptions, every pupil above the lowest class has at least expressed an earnest desire to become a Christian. During the year thirty-four of our pupils have been baptized, and six more have been accepted to be baptized on the first Sunday of 1899.

But though spending most of my time in town, I have not been unmindful of the work in the jungle, which is, after all, the main thing, and but for which there would be no need for Karen work in the town. During the year I have made six trips to the jungle, aggregating eighty-four days, and have visited fifteen out of the twenty-four churches.

This year, as usual, an important part of the jungle work has been done by the pupils of the town school during the hot season vacation. Twenty-three of them have taught school in the jungle for periods ranging from two to three months. Twenty-one villages have been thus supplied. In most of our villages this is the only form of school maintained, and in some it is the only foothold we have of any sort. Religious instruction is an integral part of the work in such schools, and some of the young men in charge of them have done good work in preaching and conducting worship. This line of work is now in serious danger.

There has been a good number of baptisms at various points in the jungle this year; but at the date of writing, it is quite impossible to say how many.

I must not close this report without making mention of the care which has been bestowed upon our sick, freely and assiduously, by the civil surgeon of Tavoy, Dr. W. H. Cooper.

BASSEIN — 1840

Burman. — Rev. E. Tribolet and Mrs. Tribolet.
Sgaw Karen.— Rev. C. A. Nichols, Mrs. Nichols, Miss Isabella Watson.
Pwo Karen.— Rev. L. W. Cronkhite, Mrs. Cronkhite, Miss Louise E. Tschirch.

Burman Department

Mr. Tribolet reports:

My furlough made painfully plain to me two facts in regard to our Bassein Burman field: (1) Want of continuity in superintendence must be always disastrous to a mission. (2) The incapacity of the majority of our Christians and their dependence on the missionary and mission funds. Remove missionary and mission funds and a decade hence the Bassein Burman church would belong to ancient history.

Our Bassein town school has done tolerably well, although the results of the annual examinations were not particularly gratifying. We lost a number of pupils in consequence, but we hope to reëstablish our good name. Only superior work and superior superintendence can insure success.

Wakema has been virtually abandoned for the present. The school is closed. The pupils have joined our former teacher's school. Government may reclaim the land, as it was given for school purposes. Twenty years was the limit. The school has only been carried on for twelve years. Our only hope lies in the establishment of an Anglo-vernacular school. Shall we have funds to regain our lost position in this important commercial center? No permanent preacher at Wakema as yet.

We have a goodly number of members but only one church. Why not establish

churches? The members are widely scattered. Places where we had hoped to establish churches have disappointed us. Yingan, with its twenty-five members and a neat little chapel, has split into two factions and probably years will pass away before a reconciliation can be effected.

The forty members of Kyoupyau have been scattered through the district owing to the defection of their leader. Funds will not permit me to visit our forty-five members in the Maubin district. Will gladly make them over to the missionary brother in charge of Rangoon, who by the way looks after Mandalay as well. I consider it bad policy to spread myself over three delta districts. I shall endeavor henceforth to restrict my operations to the Bassein and parts of Myoungingmya district. Parents will not send little children hundreds of miles to our Bassein school; we must work in the villages round about Bassein if we wish to fill our school. Bassein district is virtually *terra incognita* so far as I am concerned.

At Myoungingmya with its small colony of Christians we hope to establish a school and buy a house to serve as school, chapel and stopping-place for the Christians of the surrounding region.

Sgaw Karen Department

It is much to be regretted that a report of this work has not been received in time to be printed with this Report. The past year has been one of more than usual prosperity in this great mission.

Pwo Karen Department

Mr. Cronkhite writes:

The work during 1898 ran along much the same lines with that reported last year for 1897. Perhaps the most significant new feature this year has been the extension of our evangelistic work in the hitherto unoccupied field from the city southward to the sea, seventy miles below us. This region, while extensive, and containing numerous Pwos, is difficult, principally on account of the fever near the mountains. The demands from other more workable portions of the field have been beyond the mission's utmost ability. Hence this large region has been neglected perforce. Brother Van Meter did some work there thirty or more years ago. I do not know that it had been visited by a Pwo missionary since, until my recent trip in February, 1899, except some portions within twenty miles of the city. Four Karen evangelists have been working there the past year, including one at Kyauk-pya beyond the mountains. He has suffered much from fever. There are unmistakable signs of growth also in the large Shuay-laung region, only the hither side of which falls to our care. We have as yet, however, only one church there, that at Ka-ka-tike. The steady and thoroughly normal and healthy growth of the work in the great Kyoupyau district is a continual object-lesson to me. Since my last report several villages have been added there to the list of those containing a larger or smaller number of Christians, making about twenty such villages in all to date. Twelve years ago all was blank heathenism among the Pwos there.

Last year it was my privilege to report signs of returning harmony in certain of our churches which have been sorely divided — both in themselves, and as regards the association. In November I had the joy of attending, by urgent request, a reunion communion season at Kyou-chaung, the greater part by far of the out-faction having just returned cordially to the church and association. It was a glad Sunday with us all. The divisions which threatened the association three or four years ago are now perhaps three-fourths healed.

Our school work in the jungle is holding its own, with some improvements in teaching methods. The town school is far on the way toward recovery from the great loss in numbers which the church schisms and the hard times had brought about. We have about fifty per cent more pupils than a year ago, and now number about one hundred and twenty-five, of whom nearly forty are girls. The total enrollment is considerably larger. The Christian Endeavor, missionary and temperance meetings have been maintained through the year. There have been no baptisms of pupils in town, though a *few* have been baptized while at their homes. Our large number of recent comers have not been sufficiently long under the influence of the school while the older pupils are largely already Christians. The effort to secure school furniture and apparatus for the town school, mentioned in my last report, has been very successful. The past two years about 5,000 rupees have been expended in this way, of which about 3,000 rupees have come from the Pwos, 1,100 rupees from Government, and the rest from America. A human skeleton, French, in an excellent glass case, is doing much to break down superstition among pupils and visitors. A large amount of object-lesson teaching material has been secured, and a very full outfit for physiology and hygiene.

HENZADA — 1853

Burman.— Rev. J. E. Cummings, Mrs. Cummings.

Karen.— Rev. W. I. Price (Mrs. Price in U. S.), Miss M. M. Larsh, Miss Violetta R. Peterson.

Burman Department

Mr. Cummings reports:

Our visible gain in the past year has been more material than spiritual; but there is this element of compensation, that it was a year in which material resources were especially needed to supplement curtailed supplies from America, and it is always a joy to find native Christians increasing in ability to supply their own needs. They gave in 1898 as follows:

For church and congregational expenses . . .	rupees,	745– 0–0
" education, including fees from heathen . .	"	2,485– 8–9
" building and repairs	"	600– 0–0
" home and foreign missions	"	152–14–0
Total	rupees,	3,983– 6–9
In addition there was received from Geret as grant-in-aid to the schools and teachers		3,935– 0–0
Grand total	rupees,	7,918– 6–9

This is nearly double what was received from America, including my own salary.

Spiritual gains are not so readily reportable. Seed-sowing is constant. Harvest comes only at intervals. Germination and growth, uniting the two, are invisible processes. It is only at comparatively long periods of development that we see "First the blade, then the ear, after that the full corn in the ear."

Yet we are not without evidence of spiritual growth. We have had eleven baptisms. The little church in the jungle at Pagogyi took heart to call and support as its pastor, for the year, Saya Ko Yan Gin, who has since been recalled to the pastorate of the Rangoon Baptist Church. We have had converts in all the out-stations, a deeper religious spirit in

the school, more satisfactory Bible study, and one pupil baptized. We have had two students for a part of the year in the theological seminary and one more evangelist at work.

The schools have grown in numbers and efficiency. There is a wide open-door before us in the planting of new schools that shall become the center of religious work in communities that are yet untouched save by the occasional visit of an evangelist. Some one to stay there and live and teach and exemplify the way of life is needed, and the consecrated teacher is best suited to win his way into the hearts of such communities.

One new chapel has been built in the jungle, and timber for another is now being sawn.

Disintegrating influences have been at work in some communities. The result of centuries of Buddhism on the Burmans has been to emphasize individualism and egoism. They have little natural cohesive power out of which to form a church that shall be mutually loving, sympathetic and thoughtful of others. Divine grace has much to overcome in a Burman to save him from seeking his own interest first, last and always. So when disintegrating influences get to work, the destructive process goes on apace. But divine grace does not stop powerless at the heart of a Burman. Among them are many noble Christians already won; in the race, as a whole, are many more who are turning toward the light and need only more of it, and more of its messengers, more of its sweetness and vitalizing power to make them new creatures in Christ Jesus.

Karen Department

Mr. Price has but recently returned from America, whither he came with Mrs. Price. Rev. B. P. Cross was in charge of the Karen work at Henzada during Mr. Price's absence, but has now removed to Maubin.

Mr. Price reports:

While it is now too late to attempt a detailed report of the year's work I wish to put on record my appreciation of the careful, judicious work done by Brother Cummings and Brother Cross from June last until the close of the year.

When it became clearly evident that the only hope of saving the life of my wife lay in getting her out of Burma at once, Brother Cummings came forward, and in a spirit fully in accord with the willing helpfulness that has characterized his missionary life, undertook the temporary oversight of the complicated business and finances of the mission. I cannot speak too highly of the assistance rendered by this dear brother during the busy, trying day when I was making my hasty preparations to leave for America with my family.

After our departure he devoted himself with his usual energy to helping Miss Larsh, who was left alone, in most precarious health, with all her customary work to care for, and many added burdens consequent on our leaving, and to the general oversight of the mission until Mr. Cross arrived and took overcharge.

Brother Cross' careful conservatism eminently fitted him for the difficult position as temporary head of the mission. This mission being almost entirely self-supporting as to its local and internal work the native contributions handled by the missionary in charge are considerable and the accounts involved and perplexing, but in taking back the work after an absence of seven months I find every rupee satisfactorily accounted for.

Great credit is certainly due to both Mr. Cummings and Mr. Cross for their painstaking care. I wish to speak, also, of the heroic work done by Miss Larsh. When it became evident that we must go she did all in her power to make our going easy. Her own

health was far from vigorous, but she cheerfully undertook the added burdens that our going made necessary for her to assume, and she faced her responsibilities in the spirit of a true heroine during all those trying months.

The coming of Miss Violetta Peterson in November was a great blessing to Miss Larsh and a boon to the mission.

As to the general work of the mission, while we face some perplexities which cause considerable anxiety, the results of the year show that substantial, aggressive work has been done, and that cheering advance has been made.

We address the future with lessened confidence in self, but increased assurance that he who said "Lo, I am with you alway" is making no mistakes, and can, and *will* use even our weaknesses in the fulfillment of his purposes of grace.

TOUNGOO — 1853

Burman.— Rev. H. P. Cochrane and Mrs. Cochrane (in America).

Paku Karen.— Rev. E. B. Cross, D.D., Mrs. Cross, Rev. A. V. B. Crumb, Mrs. Crumb (in America), Miss Frances E. Palmer (in America), Miss Elma R. Simons (in America), Miss Julia E. Parrott, Mrs. Jennie C. Morgan.

Bghai Karen.— Rev. C. H. Heptonstall, Mrs. Heptonstall, E. S. Corson, M.D., Mrs. Corson, Rev. A. Bunker and Mrs. Bunker (in America), Rev. Truman Johnson, M.D., and Mrs. Johnson (in America), Miss Thora M. Thompson, Miss Naomi Garton, M.D. (in America), Miss Johanna Anderson (in America).

Burman Department

Mr. Sharp, in charge during the year, reports for the Burman work:

Evangelistic Work has been carried on with as much vigor as time, seasons and means would permit. During the year I have traveled with my helpers by raft, boat, cart and on foot about fifteen hundred miles, visiting over two hundred villages. Some of these we were able to return to once or twice, but most of them we touched only once, for a day or two; governed by time and the size of the villages, there were still many which we were unable to reach.

The services of the church have been maintained in town, in addition to which weekly services have been held in the jail on Sunday.

There have been seven baptisms in the mission during the year, three of the boys from our Toungoo school, the others from the district.

The School Work has continued about the same as last year.

Toungoo has fallen off some, but Pyinmana has increased, the total number of pupils in the two schools now (Jan. 1) is 123. We received during the year Rs. 1,607-5 in fees, and earned 825 rupees in grants-in-aid, a total of about $800, about two-thirds the total expense.

As man sees, the spiritual side of the school work is much more hopeful in Toungoo than in Pyinmana. The reason, in part at least, is that the work is more closely supervised by the missionary living there.

We need now, most of all, *a good vernacular kindergarten*, which would draw pupils for both departments. We can easily get a teacher if we had means for her salary and to provide materials. If we are ever to have such, it is important that we have it now, as there is nothing of the kind in Toungoo. It has proved to be a great success in other places, and no doubt would be in this place.

Pyinmana, the best out-station school in Burma, has advanced in members and finance, and in spirit as well. We hope some of the boys have learned the way of life; the Bible is regularly taught in the school; and this year, for the first time, we have been able to get quite a number of the boys to attend Sunday-school and preaching services.

The English Work deserves a word here, perhaps. Many are not aware that we have an English church in Toungoo. I have acted as pastor of this and taken my turn with my brethren in maintaining the services. The Sunday-school is in charge of Mrs. Heptonstall and her mother, Mrs. Petley, as it has been for years.

There has been one baptism in this church during the year, a young man who came out from America to supervise a Karen coffee plantation.

No report has been received from the Pwo Karen Department in time for insertion. The missions have gone through the year with their usual prosperity and success.

Bghai Karen Department

Mr. Heptonstall writes:

A year of quiet working on the same old lines that have made this mission what it is today. Progress appears slow, but I feel certain that it is sure. The town work during the rains was faithfully done, but a long run of measles — attacking nearly every scholar in the school — had a bad effect on the results of examinations. One hundred and forty-eight scholars entered school in Standards III., IV., V. and VI. We had no seven, as only four boys came in for that standard, and these we placed in other schools, or as teachers in jungle schools. Several deaths resulted from the measle epidemic.

The industrial work branched out a little, adding a class in tin-working. Total in all departments: forty-five. A very successful examination was passed by every scholar in the workshops. This department needs funds to enable us to put in more and better tools and to engage skilled instructors. The sale of work done does not cover present cost, as, naturally, boys just learning a trade — carpentry, blacksmithing, etc. — will spoil and waste more material than they can turn out in marketable shape. But the department has this effect very noticeable: the boys who handle tools become more self-reliant, more "handy," more resourceful than those who do not enter the workshops, and if no other benefit than this be gained, the labor and money is well spent. I should like to be able to present each graduate with a few tools that he might start out with a partial equipment at least for earning his way or improving the houses and furniture in his native village.

A beginning was made this year with a kindergarten class, formed of the Karen children on the compound, and conducted by Mrs. Heptonstall with an assistant. It was very successful, and we propose to enlarge it this coming year.

The native contributions to the school fell off a great deal, owing, no doubt, to their having to bear the expense of entertaining the Burma Baptist Convention which met in Toungoo last October, also to the move towards self-help (see last year's report). An effort is being made *now* to raise the amount necessary to clear off the debt. Thirteen scholars of the town school were baptized during the term. The Government Results grants suffered a forty per cent reduction, so that we lose largely on our last year's earnings.

This year the Northern Association was held in the farthest away station, right in Karenni. Not many of our own church people could go so far, but there were a good many curious onlookers, Shans, Red Karens, Padoungs, etc., to whom the gospel was preached and who had an opportunity of seeing how Christians conducted themselves in

assembly. One hundred and fifty-seven baptisms are reported from all over the field. A short tour among the hundreds of surrounding villages was made by Dr. Corson, Miss Thompson, Mrs. Heptonstall and myself, taking different routes, with native helpers, and, as I have before urged, I again urge the great need of placing a family in this ripe field. The Roman Catholics are putting men in fast and soon it will be too late for us to attempt to work Karenni, as well as the Padoung country.

The entire field, that is the churches, has been faithfully visited this season, and some thirty heathen villages also, Red Karen and Padoung.

For the great measure of health, blessings without number, possibilities and opportunities for work we thank God, and take courage.

Dr. Corson writes:

My last annual letter was written at the beginning of my first jungle tour. During this trip many important problems presented themselves for solution. The region through which we traveled is not the most encouraging one for a beginner, but we had resolved to expect anything and make the most of everything.

The associations we visited were exceedingly enjoyable in the large numbers who attended, the character of the meetings and the interest manifested. The question of a hospital for all Karens was discussed and committees appointed to confer about the matter. The work has assumed such proportions as to absolutely demand a suitable building. A nucleus of a building fund has been started from a balance of receipts derived from paying patients and other sources.

The medical work has far surpassed that of last year in the number of patients, receipts from sale of medicines, and magnitude of operations. The work has opened up most auspiciously among the Burmans, and I am making daily visits to homes which no evangelist could enter, and committing the sick ones to the care of God in the presence of many heathen, thus removing prejudice and showing practical evidence of the results of Christianity. I am praying that this may be the open door for a revival of the Burman work in Toungoo. The confidence of Karens and Burmans is being secured, and I am now able to do personal work in Karen.

The health of the school was a matter of great concern during the months of June and July. Measles broke out with alarming complications, and three deaths resulted; on the subsidence of these, an indiscretion on the part of one of our girls cost her her life. The number of cases coming under my attention during the year will approximate fully *five thousand*. I have secured permission from the Government to vaccinate as many Karens on the hills as desire to have it done, which will probably exceed one thousand. I have had in training during the year three helpers, and have had applications from others who desire to learn, but lack of facilities prevent the teaching of a larger number.

The hot season, spent in the hills, was given to a vigorous study of the language, and I am now able to address an audience on subjects pertaining to health and temperance for an hour and be understood.

The temperance work is being pushed vigorously in the publication and distribution of tracts and in lectures in the schools and at the associations, and a deep impression is being made.

I am now beginning to realize the dreams of my days of preparation, and my heart leaps with enthusiasm when I find myself speaking in an unknown tongue and to those who know not Christ in the pardon of their sins, a privilege that has already repaid for

any sacrifices connected with giving one's self to the work, and leaving home and loved ones. Mrs. Corson and myself have had excellent health, so that we have been able to push ahead at all times.

The discouragements of the year have been more than counterbalanced by encouragements. There has been constant personal growth in grace, at times steady, again with leaps and bounds.

I close the year with profound thankfulness to God that he has cast my lot in such a field of unlimited opportunities for work under such favorable circumstances; that the acquisition of the language has been a pleasure as well as the work. Surely our lines have been cast in pleasant places and we have a goodly heritage.

SHWEGYIN — 1853

Burman.— Miss Kate Knight.
Karen.— Rev. E. N. Harris, Mrs. Harris, Miss H. E. Hawkes.

No report of the excellent work on the Shwegyin field has been received. It has been carried on during the year with its usual success.

PROME — 1854

Rev. H. L. Mosier and Mrs. Mosier (in America).

This large and important Burman mission has been without a resident missionary during the year owing to lack of funds to send a man to fill the vacancy. For a portion of the year it was under the general supervision of Miss Z. A. Bunn of Zigon, who visited the field and advised the native workers as she was able in addition to the care of her own field. Later the work was transferred to the care of Rev. B. P. Cross, then at Henzada. He is now removed to Maubin, but continues the charge of the Prome mission from that remote station. Under this inadequate provision the work at Prome has suffered much, as could have been expected. The heart of Dr. Judson was greatly stirred when he was compelled to leave Prome without the joy of winning a single convert for Christ, but what would be his feelings to see this field, after these years of successful work, left without a missionary for lack of funds?

Mr. Cross writes:

Although the Committee ordered me to go to Prome, circumstances in Henzada were such that I did not feel justified in leaving that place, so I have been trying to do what I could for both places. In one respect my connection with Henzada has been a very great help to me in my Prome work, for it has given me the assistance of the Rev. Thra Zu Wa. He is a good man, and his personal influence over the Christians of Prome has been strongly towards peace and harmony; and as my knowledge of Burmese is limited, he has been a great help to me, helping me out with a Burmese word here and there in my talks to the people, and enabling me to get a correct understanding of what was said to me. I think that with Thra Zu Wa's help I have been able to do more for the Prome mission, visiting it from time to time as I have been enabled to do, than I could have done for it with my whole time without his help.

The church in the city of Prome ought to be a great power for good. Many of its members are men of considerable intelligence and influence, so that if they were united in

Christian love, the influence of the church could not fail to be very strong; but I find the Christians here to be badly split up. A few who were former members of the church have separated themselves on account of their views of Christ's second coming, and on account of sore feelings generated by past disputes, cannot be persuaded to meet with their brethren in the church. Some others among them, men of education and intelligence, who still claim to be Christians, have been, and rightly, expelled from the church for misconduct. In the church itself, where love ought to reign, there is a feeling of jealousy between some of the most prominent members which stands in the way of successful work. I have visited most of these people in their homes and had long talks with some of them; but although I believe they are true Christians it will take more than human wisdom to bring them together. What we all need, but the need especially apparent in the Prome Burman Church, is an outpouring of the Spirit, which will melt together the hearts of its members in repentance and love.

The church at Prome is without a pastor, the deacons leading the services. They need a pastor very badly; but he must be a strong man, both intellectually and spiritually, and I know not where such a man can be found who could be spared from his present work.

The churches in Panyde and in Lannyyi (Aingma), so far as I can judge, are in a good condition and working in harmony.

THONGZE — 1855

Mrs. M. B. Ingalls, Miss Kate N. Evans.

Mrs. Ingalls reports:

The year 1898 has been a marked one of joy and sorrow. Last year I chose for my text "Burdens" and was helped, and this year my Burden Bearer has not forsaken me though I have often been loaded down pretty low; but thanks to Jesus, who left us the rich legacy of peace, I have lived and worked on. After the fall of the preacher, noted last year, the Roman Catholic priests came and took another preacher and his wife and four other Christians, but the preacher never went to one of their services after he was taken in, and after a few weeks he saw his mistake and came and made his confession to the church, and after a trial of six months he was restored; but it was a blow to the cause, and I have not taken him on again to our list. He goes out preaching, and I have good reports about him, but as he must work for the support of his family he cannot do all of his former work. This has made my working staff weak, and I felt the burden, but ere long my head was lifted up, as a former worker from a distant place made his appearance, and he fitted into a prominent district and soon got the love and respect of the people. The Sabbath service was re-established, and a large plot of land was given to us, where I had been refused, and he and the young Christian school-teacher had good listeners to their message, and converts came out on our side. The burden lifted, and I looked up with joy and thanksgiving. The heathen were our friends, and the seed of other years began to burst forth; but, alas! the blow came upon us in an unexpected way, and our good Wong Wé pastor laid down his armor, and after an illness of about ten days went to his heavenly house.

While darkness seemed to rest upon one side of us, we have seen the morning light breaking on another side, and we have the joy of seeing a company of Christians gathered from different districts to make a Christian settlement. The Karens have been accustomed to form villages in this way, but it has not been the custom of the Burman Christians.

This year we have invitations to many religious gatherings in jungle villages, and our poster Bible texts are read, and well received by the heathen.

We have not had many additions to our churches by baptism, but we have had a good number come out on our side, and when they are grounded and rooted in the great sacrifice for sin, they will ask to come into the fold.

THARRAWADDY—1876

Miss S. J. Higby

Dr. Smith of the Theological Seminary at Insein sends the following report of the Tharrawaddy Karen Mission, the field work of that mission being chiefly done by the professors and students of the Seminary:

The Tharawaddy Karen Mission has passed another year in hope deferred. With three Karen missions deprived of their missionaries (Henzada, Maubin and Tharrawaddy), and only one Karen missionary available for the three (Mr. Cross), and *he*, in the dire straits to which our mission is reduced, required for still a fourth, and that a Burman mission (Prome), Tharrawaddy has recognized the difficulties of the situation, and in patient, uncomplaining toil has endeavored "to strengthen the things that remain." The coming to Tharrawaddy of Rev. Awpah, a Karen of long experience, first as a pastor in the Henzada district, and for the last ten years or so as assistant missionary superintendent of the Chin mission in Arracan, to fill the same office in the Tharrawaddy mission, has relieved the situation in a measure. The little that the Seminary has been able to do for Tharrawaddy, first through Mr. Thomas and, after my return to Burma, by the writer, has been cheerfully done, but with a painful sense of its inadequateness. The fact is, the Seminary, especially with one of its missionaries on furlough, which was the case last year, and which is to be the case the coming year, requires the entire time and strength of its missionaries, and while as referee or counselor, and for its moral support, the Seminary is better than nothing, it may easily become worse than nothing if it creates in the minds of the Executive Committee the feeling that Tharrawaddy is adequately provided for, and causes the postponement indefinitely of the appointment of a successor to Mr. Calder, in the charge of this important field. We fully concur with the view implied if not distinctly stated by the late lamented secretary, in his "Survey of the Missions of Asia," that the time is approaching when the Karen missions are to be no longer carried, but are to take their place side by side with the Missionary Union, as fellow helpers in the work of evangelizing the races of Burma. But we do not believe that this great step is to be inaugurated by the abandonment of the feeblest and most recent of the Karen missions.

This mission commenced its separate existence in 1887, with a membership of 584. Mr. Calder was its first missionary, and, by the instruction of the Executive Committee, secured a valuable grant of twelve acres of land in the town of Tharrawaddy. Later, Mr. Calder was transferred to Moulmein, and Tharrawaddy was placed, as a temporary measure, under the care of the Theological Seminary at Insein. Meanwhile, Miss Higby was invited to come and carry on and enlarge the station boarding-school, commenced by Mr. Calder. This she has done amid many discouragements, but with such a measure of success as to call for high praise. The Karens of Tharrawaddy are few in number and below the average in material resources; but they have rallied to the support of the school, have erected buildings of cheap material, because they could not afford to erect better, with the result that they are already hastening to decay, have inaugurated a Home Mission

Society which has its evangelists constantly employed among the heathen, and has sent its contributions regularly to the convention and seminary, and has also aided its own feeble churches in the support of their pastors. The field is in a healthy condition, but has a stunted growth, like a plant struggling against the chilling influence of a dense shade.

The present membership is 916; ordained pastors, 7; unordained, 17; schools, 22; pupils in schools, 720. Contributions: *a*. For their own pastors and churches, Rs. 1,623–0–0. *b*. For their schools, Rs. 2,324–11–6. *c*. Home missions, Rs. 735–0–9. *d*. Seminary, Rs. 141–11–9. *e*. For the convention, Rs. 77–9–3. Total, Rs. 4,902–1–3, or upwards of 5 rupees for each member, man, *woman*, and child.

I am writing this report in a little upper room, eighteen by eighteen, of a two-storied building, called "Mrs. Stevens' tower," with thatched roof and bamboo walls, and wooden shutters for windows, which was erected with the last appropriation ever made for the support of that saintly and now sainted woman. The letter in which, two years before her death, she resigned the stipend allowed her by the Executive Committee, reaching them too late to forestall the usual annual appropriation, she requested as a favor that, as the appropriation had already been made, it might be used for the putting up of this much-needed building, to serve as a recitation and committee room for Miss Higby in her lonely mission station.

ZIGON—1876

Miss Zillah A. Bunn, Miss Sarah B. Barrows, Miss E. F. McAllister.

This mission has continued throughout the year in care of Miss Bunn, assisted by Mrs. C. H. R. Elwell, Miss E. F. McAllister and Miss S. B. Barrows in turn, and for a portion of the year she had also the care of the Prome field.

BHAMO—1877

Kachin.—Rev. W. H. Roberts, Mrs. Roberts, Rev. Ola Hanson and Mrs. Hanson (in America), Miss Margaret M. Sutherland, Miss Lillian Eastman.

Shan.—W. C. Griggs, M.D., Mrs. Griggs, Miss Eva C. Stark (in America).

Mr. Roberts reports:

We are thankful that we are spared to report another year of work among the Kachins, which, like previous ones, has had its sunshine and shadow.

The long illness of Miss Sutherland, the death of four of our church members, the necessity for the exclusion of four more, the apathy or indifference manifested by those who are intellectually qualified to instruct their heathen friends, and the return to Bassein of two valuable Karen assistants are among the things that have tried and tested our faith.

On the other hand, our hearts have been gladdened by the coming of Johnthwe, son of Rev. Mau Keh (who gave eighteen of the best years of his life to this work), to take his father's place as missionary to the Kachins, the return of Mrs. Roberts, the prospect that Miss Sutherland and Miss Eastman will soon be able to take over the entire school work, thus leaving me free to travel in the Christian and heathen villages, the establishment of two stations on the hills, the faithfulness and efficiency of our young man with Brother Geis, and of Ma La kaba, who is located in a heathen village forty miles southeast, the baptism of eleven, the more friendly attitude of some of the leading chiefs who have placed their children in school, the readiness of the heathen to receive more teachers, the unwavering support by our Bassein-Karen brethren in money and men, the willingness with which many of the Christians contribute toward school and mission work, and the continued interest of those who hold the ropes at home.

The number of pupils in school has not averaged over fifty-six, but good work has been done and heavier grants earned; the percentage in the annual examinations in November being eighty-nine plus.

There has also been added to our Kachin literature, by Brother Hanson, a translation of Genesis, Exodus, Jonah and twenty-five hymns.

The exemption from severe sickness in our school and Christian villages is reason for thanksgiving.

Therefore we thank God and take courage.

Mr. Hanson writes:

The work during the year has not been marked with any unusual progress, but we have held our own, with probably some gain. The school I opened last February in Wora Bum (a large Kachin village, two days' journey from Bhamo) has done good work, and lately I had the pleasure of examining seven school children in the catechism, writing, spelling and reading. They all passed a creditable examination, and as our Kachin literature is very limited, I urged the teacher to give some instruction in Burmese reading and writing next year. The school children and some others had learned a number of gospel songs. This, together with direct gospel work by the teacher Ma La, had made its impression on many of the village people. Some are questioning, and one or two families have given up their native worship. In connection with my visit to the school in Wora Bum, a trip was made to a part of the Kachin country known as the Lăhtaw Hills.

Good reports come from the work among the Cowrie Hills, and we expect much from the son of Maw Keh, who has in time past done so much for the Kachins. It looks as though the time had come to begin mountain work in earnest. From the first my prayer has been that the Lord would open the doors for us in the center of the Kachin population. When we have gained a foothold among the mountain villages, we can look at the work as established and truly progressing, but hardly before. If we had teachers, a number of schools could, no doubt, be opened, as some of the leading men in different parts of the country begin to see the advantages of an education. But here, as everywhere, the harvest is plenteous but the laborers few.

Eleven have been baptized during the year; four baptized have died, among them two of the oldest and most influential among our members. Some have gone back to their old sinful ways, and are even trying to lead others astray. But the Lord will care for his own. We long for a rich outpouring of the Holy Spirit; and in our jungle work, and also in preaching to those that come down to the plains for work, we have found some signs for encouragement. The Lord has his own time when he will visit these regions with his grace.

Some additions have been made during the year to the Kachin literature. Genesis has been printed and is in the hands of the people; in another month or two Exodus will also be ready. A Kachin vocabulary containing over three thousand words is now ready for use, and a good number of copies have been sold. A second, revised and somewhat enlarged edition of the Kachin spelling-book has been called for and is now in use. I have also translated some new gospel songs. They can be printed after I have left as my personal teacher is quite an efficient proof reader. During this month I hope to translate the prophecy of Jonah, and this will probably be all I can find time for before I leave. As I look back over the eight years I have been engaged in this work I see much to be thankful for; but how little has been done compared with the great need we are trying to supply.

The Kachin work needs and asks for the prayers of God's people everywhere. Here is a large field, thousands and hundred of thousands are here without knowing the name of Christ. As I stand ready to leave this field for some time, I feel that I would rather stay than leave, if I could follow my own inclinations. But the Lord's work does only occasionally depend upon single individuals, but always upon the united efforts of a loyal and consecrated Christian church.

Dr. Griggs reports:

During the past year my work has been confined almost exclusively to school and dispensary, the only jungle work done being flying trips of one day or part of a day, usually up the river in a native boat and in response to a call for medical assistance. It will be readily seen how these kind of visits open up the way for the native preacher and teacher to follow.

Our school has grown. We have now sixty names upon the rolls, and at the last government examination only one child amongst those presented failed to pass. One pupil has been baptized this year from the school and one other connected with the school although not regularly enrolled as a scholar.

I have been very pleased at the way in which I have become known as a physician and especially as a surgeon. At first the natives were in mortal dread of the knife. I have seen scores of cases, ranging from consumption to an ulcer, who had suffered for days and sometimes weeks, and the only explanation given, when asked why they did not send earlier, would be: "We were afraid that you would cut us with a knife." They now begin to understand that we do not use the knife for every case of sickness brought to us.

One thing of note this past year has been the number of Buddhist priests coming for medicine. I operated upon a priest for stone, and although he died, yet the operation itself was regarded as such a marvelous thing that, during the week he was lying in the hospital, hundreds of people came to see him, and since that time I have given medicine to large numbers of his brother priests.

MAUBIN — 1879

Rev. B. P. Cross, Mrs. Cross (in America), Rev. M. E. Fletcher and Mrs. Fletcher (in America), Miss Carrie E. Putnam.

For the larger part of the year after Mr. Fletcher's departure for America this field was in the sole charge of Miss Putnam. Having been released from Henzada by the arrival of Mr. Price, Mr. Cross has now removed to Maubin, relieving Miss Putnam of the care of the field work and leaving her free to devote her whole attention to the work of the school and that among the women. No report has been received.

THATON — 1880

Miss Elizabeth Lawrence.

No report.

MANDALAY — 1886

Rev. E. W. Kelly and Mrs. Kelly (in America), Rev. W. O. Valentine, Mrs. H. W. Hancock, Miss A. E. Frederickson, Miss Ellen E. Fay (in America), Miss Flora E. Ayres (in America), Miss Cora M. Spear.

Mr. McGuire was in charge of the work in Mandalay during the earlier part of the year, before exchanging fields with Rev. E. W. Kelly of Rangoon, and since

Mr. Kelly's departure for America has kept his hand upon the mission. Mr. Valentine has recently been transferred at his own request from the Rangoon College to the boys' school, Mandalay. Of his work in Rangoon and Mandalay Mr. McGuire writes:

The past year has been a very difficult one, the hardest I have yet experienced in Burma. My time has been divided almost equally between Rangoon and Mandalay. I send a few facts with reference to the work in each station, reserving a more formal report for another year. I was in Rangoon during the months from May to September, and again from the middle of November on to the end of the year. The rains were just beginning when I came down in May, and not being accustomed to the climate I thought it best to be cautious. No traveling was attempted save such trips as could be made by steamer. The preachers, however, did touring, and through their reports I got somewhat into touch with the district work. After coming down from Mandalay in November, I went at once to the jungle, and have now visited almost every group of Christians on the field. The condition of the jungle Christians is not very encouraging. Many have gone away, others have returned to their former worship. Those who remain appear to be faithful but they are in great need of instruction and watch care. The question is how to develop them so as to make them stronger as individual Christians and more aggressive as churches of Christ. I feel that the work of the missionary to be truly successful must be along this line.

The church at Lammadau was without a pastor when I came down in May. It was supplied during the rains by the native preachers and myself. Ko Yangin, the former pastor, has been re-engaged and the church is in a fairly prosperous condition.

The two schools under my care have had large prosperity so far as number enrolled and fees collected are concerned. An attempt to systematize the Bible study was made but had to be given up after I returned to Mandalay the latter part of August.

A mission house at Alôn is being planned for, the building to be completed about the first of May.

The ladies connected with the Burman department here are wise workers, and it has been a pleasure from time to time to assist them the little that I could. Miss Hanna arrived about Christmas to take charge of kindergarten work. She has entered to a limited extent into the work already but is wisely using most of her strength in the study of the language.

Mr. Kelly reports:

Early in May Mr. McGuire transferred his work to me. Every department was in good order, and it was a joy to find my old field in such healthful condition and to receive a cordial welcome. I remained on the field till the close of August, but was unable for about half the time to attend to my duties on account of ill health. I was then ordered to leave Burma by two physicians.

The boys' school, of which I took charge, gives excellent promise of success. Most of the old pupils returned after the long vacation and we enrolled about fifty new scholars. The teachers are a faithful corps of Christian men. The Burmese Church called Saya Tike to the pastorate and assumed his support. He was ordained in July. At the ordination the services were very helpful and largely attended. Mr. and Mrs. Case, Dr. and Mrs. Sutherland came to our help and gave us an uplift. The ordination sermon by Brother Case was greatly enjoyed.

In district work my health prevented me from doing anything, but among those bap-

tized in the Memorial Church were two men from the district. One of these subsequently brought in several listeners and inquirers, awakening the hope that God is preparing some of the people to receive his word gladly. The services of the English Church are regularly maintained. The congregations vary somewhat and a chapel is urgently needed on the north side. Both in school and church the English work calls for earnest effort and support.

Evangelistic work is energetically carried on by Mrs. Hancock and Miss Frederickson. The Burmese girls' school under Miss Spear is doing good work, but needs a new building in order to ensure growth. When compelled to leave I transferred the work back into Mr. McGuire's hands, who came up temporarily from Rangoon. I desire to express my gratitude for all the kindness received in my illness. Dr. Sutherland, with brotherly kindness, came over and remained a fortnight caring for me till I left.

THAYETMYO — 1887

Rev. A. E. Carson, Mrs. Carson, Rev. B. A. Baldwin, Mrs. Baldwin.

Attention to Mr. Carson's proposed advance is called in the Introduction.

Mr. Baldwin reports:

The work on our field has gone on quietly but surely during the year. Candidates for baptism have been waiting for my coming in different parts of the field.

At the Northern Association the first of the year two new churches were organized and nine persons baptized. This part of the field is under the care of Maung Po Louk, a young man who came over from Sandoway to help us. He is a very earnest worker and is devoted to his field.

The churches of the Southern Association are doing better. Ko Nee, another Sandoway man, has spent much of the year among them with good results.

At the Association, which is to meet on our compound the coming full moon, we plan to ordain Ko Nee. This will aid me in my work very materially. I have been called to go a long distance twice this year to perform the marriage ceremony, just at a time when I could least spare the time.

We shall have several baptisms at the Association.

We are glad to say that we have five bright young men at the Theological Seminary at Insein. One is expecting to go to the help of Mr. Carson at Haka, the new Chin station. One of the young men goes regularly to preach to some Chins who live among the Karens near Pegu. As a result of his labors and the influence of one of our school-girls who has returned to her home there, several are awaiting baptism. I shall visit them as soon as possible.

MYINGYAN — 1887

Rev. J. E. Case, Mrs. Case.

Mr. Case reports:

Last hot season to get away from the fierce heat without giving up work, I went with Mrs. Hancock of Mandalay, two preachers and a preacher's wife to Mōgōk, a place sixty miles from the Irrawaddy river, northeast of Mandalay, 3,800 feet above the sea. There are the ruby mines and quite a large city, and a very large fifth-day bazar to which people of various races come for trade from all the region round about.

Each market day we preached in the market-place to large crowds, most of whom had never before heard the gospel. Among these were many Shans, and others understanding

Shan, who knew but little Burmese. So I tried talking Shan again after ten years' disuse, and was glad to find that I could make myself understood fairly well.

At Mōgōk and vicinity are stationed a regiment of Karen soldiers from Lower Burma, many of whom are Christians. I had the privilege of baptizing nine of these soldiers, who had been led to Christ by their companions, in spite of many adverse influences. Two Karen Christians in other government employ at Mōgōk, have been watching over their brethren and letting their light shine in the darkness. They were much encouraged by our visit.

From Mōgōk we also made a week's trip to Bernard-myo, ten miles away, where half a regiment of English troops were stationed, and held meetings there every evening which were well attended, and considerable interest manifested. Their religious privileges had been very few. Altogether, it was the most satisfactory hot season that I have ever passed.

I traveled in the Myingyan district last year, seventy-five days preaching from village to village. Nearly every evening we preached in the open air to large and respectful audiences, but that any impression was made by the words of life was not apparent usually.

In town we have kept up our Sunday evening street-meetings, and meetings in bazar on market-days, quite regularly when I have been at home, with fairly good attendance.

The school in care of Mrs. Case, notwithstanding poor buildings, has had a prosperous year and been self-supporting. Inability to obtain sufficient teachers has made heavy work for my wife. Two of the older pupils were baptized in December. Another, who wished to be, was prevented by his friends and removed from school.

PEGU — 1887

Miss E. H. Payne (in England), Miss E. F. McAllister.

Rev. H. H. Tilbe, of the Rangoon Baptist College, reports:

I have been looking after Pegu since Miss Payne left in May. At first I went regularly twice a month, but since the opening of the new financial year only once a month.

I found ample funds for running the work on the lines of Miss Payne's administration, but a cut of 45 rupees per month in the new year's appropriations has greatly embarrassed me.

I found the work well organized and in good shape, with all property in excellent repair. There are a number of capable and reliable native helpers. There is considerable interest in the district which, however, is not adequately looked after.

The great need of the field is a male missionary who would do a great deal of jungle work himself, and with the personal knowledge of the field thus gained, direct his native evangelists in a great deal more jungle work.

Another most important need is a very decided advance in self-support. The Christians are not giving anything like what they might and ought to be giving. Indeed, the Rangoon Sgaw Karen mission, where the most of the members more naturally belong, feel —and with a good deal of reason — that the Pegu mission is considerable of a hindrance in their work of self-support.

I am told that fewer than forty of the 208 members reported are Burmans. Most of the rest are Sgaw Karens. I think the missionary should be one who rather knows Sgaw Karen than Burman, if not both, though all the Christians understand considerable Burmese. The outstation work is nearly all done in Sgaw Karen. Our native preacher, himself a Karen, was trained in the Burman Theological School and uses both languages. He is very acceptable to both races and would be a valuable personal attendant on the

missionary, interpreting either way, Burmese to Karen or Karen to Burmese, according as the missionary knew Burmese or Karen.

I think a Karen missionary could more easily introduce the more usual Karen customs of self-support and benevolence with great advantage to the field and saving to the mission treasury.

The library and free reading-room, which is entirely self-supporting, is a very valuable feature of the work, and might, I should think, be successfully adopted in other large towns, where our missions are located.

SAGAING — 1888

Rev. F. P. Sutherland, M.D., Mrs. Sutherland.

Dr. Sutherland reports:

Two of those received by baptism were a husband and wife living seven miles away in the jungle; it is not a common experience as most of our additions (I speak of Burman missions in general) come generally from the immediate vicinity. A Christian magistrate and his family came to us a few months ago. They are far more evangelical than professors of their class are apt to be, hence our religious life has received a quickening and the finances have somewhat improved. Our attendance has been excellent in all our services. A request for special meetings coming as it did from the membership was a special cause for gratitude.

We have had to discipline two, but the disposition to attend to so vital a matter on the part of a people who take things rather calmly is worthy of note.

The damage to our church home was serious enough to cause grave anxiety; your generous help and the thoughtfulness of a few friends has changed all that into the liveliest gratitude and joy, and every stick of timber that goes into the remodeled structure is a fresh cause for thankfulness. We shall have a good strong building when it is finished that is not likely to be of special expense for a number of years. I wish I could make you feel just how much you have contributed to our happiness. Our little flock gives nobly; all but a few are poor; few get more than ten rupees per month. Nothing during the year has shaken our belief that these people will ultimately be won to believe, while there are many little things to assure us of better things to come. Why is faith not worth as much now as when Judson won much of his fame by its exercise? It is a very great comfort to believe that not any of the labor and expense of these stations will be lost.

SANDOWAY — 1888

Rev. C. L. Davenport, Mrs. Davenport, Miss Melissa Carr (in America), Miss Annie M. Lemon.

Mr. Davenport writes:

This year the evangelistic work has been pushed with vigor and earnestness. The native ministers and Bible women are fearless in their presentation of the truth. The results have been most encouraging. While only twenty have received baptism, there are nearly twenty others who have taken their stand for Christ and are awaiting the coming of an ordained minister in order that they may unite with the church militant. Where opposition prevailed last year, this year our workers have met with respectful attention. In some cases there has been eager inquiry concerning the gospel teaching. Villages, where the preaching has been rejected, are now asking for a preacher to tell them of the better way.

The medical work has gone steadily forward and its influence is spreading out through a wider sphere. The medicines we use have thus far been of the very best quality and seem to do their work quickly. This department of our work will soon be fully self-sustaining.

The educational work is being sustained as thoroughly as is possible. We are trying to put this work wholly upon the villages where the Christian population is strong enough to sustain it. The teacher that goes into a heathen village is the forerunner of more direct evangelistic work, and a valuable aid to the establishment of permanent church interests.

In the miscellaneous work are many things of interest. I will mention only a few. There has been a very large increase in the amount of Christian literature sold and in the number of tracts distributed—the latter among the heathen, where they have been gladly received and read; the former shows a growth in grace among our membership that is very gratifying. One fine young Chin preacher, Moung Kyaw, was ordained during the year. The jungle work brought us into a closer acquaintance with our people and field.

The annual association of our people was the best we have had together. A deep spiritual tone was felt throughout the three and one-half days we were in session.

The outlook was never more full of cheer and promise with us than it is today.

MEIKTILA — 1889

Rev. John Packer, D.D.

Dr. Packer and the Meiktila mission have been greatly bereaved in the recent death of Mrs. Packer. Owing probably to this sad event the usual report has not been received.

THIBAW — 1890

Rev. W. M. Young and Mrs. Young (in America), Rev. W. W. Cochrane, Mrs. Cochrane, Geo. T. Leeds, M.D., Mrs. Leeds.

The Government has adopted the spelling "Hsipaw" for this place, but for the sake of connection the old name is retained.

Mr. Cochrane reports:

I left Hsipaw some time since to make an extended jungle trip to Kaingtung via Mong Nai.

The report Brother Young wrote for the station last year would do as well in most respects for this. Work has been continued on the old lines with but few unimportant changes.

During the year jungle trips, bazar preaching, jail meetings, and house-to-house visitations have been continued as heretofore. These meetings have been variable in attendance and interest. Three converts baptized and two applicants for baptism are recorded. A few other cases that seemed for a time full of promise have as yet come to nothing. We do not measure success, however, by the immediate and visible fruits or the lack of them. In evangelistic work as nowhere else one never knows whether in the long run this or that shall prosper. The Shan mission is still in the springtime of seed sowing.

The number of children in the mission school today is about the same as that reported last year, though the average attendance for the year has been somewhat larger.

The school problem is one of the most difficult in the Shan mission. We will never have a sufficient force of well-equipped native helpers until they are raised on the field. To raise trained helpers we must have schools.

The native church at Hsipaw raised its pastor's salary (forty-five rupees per month) in full during the year and had a good balance over. Every helper at the station from the pastor down to the woman who cooks for the school children, at five rupees and rice per month, gave at least a tenth of his income, not including a few pennies every Sabbath, for the general contribution. As a matter of fact I make the giving of at least a tenth compulsory with those who are paid out of mission funds, and then expect them to be cheerful! A few members of the church, young men in government service and absent from town I have not been able to reach.

Dr. Leeds reports:

Regarding a report, my first year is not fraught with much direct evangelistic work. We know that by our everyday life we are speaking for him, but by word of mouth we have not done much. Study of language and work at hospital has occupied most of our time. Study of the people takes its place and calls for time. The hospital is an excellent place to put into practice what little of the language one daily acquires. The colloquial is so different from the book language, that I want to be among the people as much as possible. I arrived in Hsipaw on Saturday, March 26, 1898. The following Monday I went to the hospital and was busy every day in and out of hospital among the sick and suffering. An epidemic of sore eyes was on for over two months. Many corneal opacities were removed, and there was one successful operation for cataract upon an old man. He now walks around proudly because he can see. He was pointed many times to the Great Physician but only partially accepted; still clung to his idols. Malaria fever is very common here and keeps me busy looking after the people. They have learned to have high respect for the white foreigner's medicines, though some of them may be bitter. In-patients at hospital for ten months were sixty-four. Number of out-patients 2,302. The former include only those who stayed in hospital for two days or more; the latter, all who came to hospital for medicine and those visited. Receipts from gifts, sale of medicines, bottles, etc., Rs. 190–12. I have a room in my house where I keep medicines, and many are supplied with medicines from it. I have in my report called this a dispensary. The house is half a mile from hospital, therefore I thought I could so speak. The ruler of the place called in the children of the city to the palace, and compelled them to be vaccinated. The medical work is a decided help to the other part of mission work. Many hear at the hospital who would not hear otherwise, probably. I hope to put into operation soon some methods whereby the in-patients will hear the message more frequently while in the hospital. The suffering out here is so real. There is so much of it, too, and so few to help relieve. Have had one major operation and twenty-seven minor ones. Chloroform was used in most of them. The work is full of life and bright prospect, "as bright as the promises of God." The more we learn of Jesus and know of this medical work out here, we can see how nearly in a human way we do what he did, in a manner divine. It then calls for a closer walk in him. We have realized his nearness this year as never before, perhaps. We do pray for a large ingathering among this people. There are many people in all these regions, but so few to tell the story.

MONE — 1892

A. H. Henderson, M. D., Mrs. Henderson, Robert Harper, M.D., Mrs. H. W. Mix.

For this place, which is also spelled Mongnai, Dr. Henderson reports:

At the beginning of the year we gladly welcomed Dr. Harper to our work. At the same time Mrs. Mix's health demanded a change of residence so she went to Lower Burma. She began helping Dr. Cushing to work on Shan literature as soon as she was able, and later on a call came from the board at home for her to continue working there, so we had one added to and one subtracted from our mission band here. Our force of native helpers consisted of five married men and one single man. Two of this number were Karens, who have but a poor command of the language as yet.

The regular church services were attended chiefly by the Christians and those employed by us and those who live near our compound. The hospital patients who are able attend also. Our Sunday-school is thrifty and averages an attendance of about forty. The covenant meetings have brought forth testimonies from the younger Christians especially, which show signs of a deeper spiritual life. There have been five baptisms during the year. Three of these had been, or were, in the hospital at the time. One was a school girl and another the son-in-law of a preacher. Our work in the town began more systematically during the year. In April there was an awful fire destroying half of the houses in town, and then a good opportunity offered itself for us to show kindness to many who needed help. We did our best to ease the pain of those who were burned in the fire, and helped some to put up little houses to shelter them from the rains which began to descend in May. This seemed to bring us in closer touch with the people. Before putting up the new houses the streets were changed somewhat, and we were able to get a corner lot, where we built a house which we call the Reading Room. The pastor of the church lives in a part built for that purpose, and has charge of the daily work there. The main room is so made that two sides can be thrown open, thus allowing passers-by to see inside from either road. On Sunday afternoon we hold a Sunday-school for heathen children. This work requires a great deal of tact and perseverence and time, but it is an efficient way to sow the seed for future harvests. We also hold our young people's services here on Sunday evening and people from the town often drop in to listen.

My wife and I with some native helpers spent two or three weeks in Maukmai, where we have an out-station. The people were cordial and came much to see us, taking away medicine both for soul and body. We have started a school there and have twelve pupils at present. They are doing so well that it is creating a desire for our kind of teaching. The Sawbwa there has given land and it seems that we shall have a good school there in time. One preacher is stationed at Maukmai.

Dr. Henderson and some native helpers spent a good part of March and April touring, and found the people among whom they traveled generally ready to listen.

The medical work shows steady progress. Dr. Harper has been here to look after the hospital and dispensary work so that it has not had to be left without a doctor, and it has grown even beyond our expectations. Daily services were conducted with the hospital and dispensary patients. The in-patients give the best opportunity for systematic teaching. We have had as high as eleven in the wards at a time and have five or six most of the time. The day school here is not promising at present. There are only three or four pupils outside of the orphans who are cared for here. It is a very difficult thing to get the town people to make the effort to send their children. Trained as they are to live in the

streets they do not take to law and order very readily. My wife and I were away from the station nearly four months, attending the annual convention in Lower Burma, so it was left to the care of the native teacher, as Dr. Harper had his hands more than full of other work. When we came back in December Mrs. Mix accompanied us to help until some one comes to take her place. She will be able to give more time to this work and get it on a better footing we hope. The orphanage, too, is under Mrs. Mix's care. It now numbers thirteen children, ranging from five years to as many months. They form a bright and hopeful infant class in Sunday-school.

NAMKHAM — 1893

Rev. M. B. Kirkpatrick, M.D., Mrs. Kirkpatrick.

Dr. Kirkpatrick reports :

In May, 1898, we organized a church with eleven members. Twelve have since been added by baptism and several by letter. At the December communion service there were thirty-five to sit around the Lord's table. From October the church pays the pastor's salary, twenty rupees per month.

School.— In February we secured a teacher and began a school with twelve pupils. We had but 201 rupees 15 annas for school work so have made no effort to increase the number; but others have come in from time to time till now there are eighteen in school, ten day pupils and eight boarders. We study the Bible the first hour every morning. During the year five of the pupils have been baptized and all over ten years of age are Christians. We are looking for them to become the preachers, teachers and Bible women in the near future.

Bazar Meetings.— For several hours every bazar day the large zayat in the bazar is thronged with people from the surrounding villages, and our preachers are faithful in proclaiming the gospel message. We also hold meetings in other bazars as much as we can.

Hospital.— Six days in the week we have a meeting at the hospital with all who may come for medicine or from curiosity. The record for six months shows 3,396 have attended these meetings and 3,785 patients have been treated, about 200 at their homes; 4,389 prescriptions have been furnished.

Out-stations.— In one village near, the people in all but four of the houses have given up heathen worship and want to become Christians.

The church made a Christmas offering and with the money bought the material needed for a house for a preacher and a large room for meeting and a school. The people of the village built the buildings and one of our best preachers has gone to live there and teach them the way of life. His wife has started a little school for the children. This has all been done by the church. Next month we hope to open another out-station in a large bazar town in the upper part of the valley.

Workers.— We have four preachers, four Bible women, one teacher, one hospital assistant and a trained nurse. Hope to have two more preachers soon.

Services.— At the chapel we have a sunrise prayer-meeting every day, and evening worship at our house, where there are usually from twenty-five to forty present. On Lord's day we have a prayer and praise service at 8 A.M. At 11 we have a sermon by the pastor. Sunday-school at 12 o'clock. At 3 P.M. wife has a meeting for the children and mothers, while at the same hour there is a meeting at the house of one of the recent converts. Every week-day a service at the hospital, and every fifth day the bazar meeting.

Bible Study.— Besides the hour of Bible study in the school every day, all through the rains we have a daily class of all the Christian workers, where for an hour and a half we study God's Word.

MYITKYINA—1894

Rev. G. J. Geis, Mrs. Geis.

Mr. Geis reports:

While previous years have been chiefly characterized by seed-sowing, this has been one of sowing and of reaping.

The meetings in town were attended by Kachins, Burmans, and occasionally Europeans. At such times all three languages were used in proclaiming the love of God, while each one called upon the Lord in own tongue. The attendance on Sunday has never been so large.

We opened school with nine pupils and six others came during the term. Eleven of these boys came from heathen parents in the mountains. Their instruction consisted first and foremost in teaching them to read and write the Kachin language and the lessons in the catechism, and secondly Burmese. Knowing that these boys would return to their mountain homes, it was our aim to teach them Bible truths as much as possible and thus, in singing hymns and repeating the lessons learned here, they would be our co-workers in their own villages. Two of the older boys who were baptized last year I had with me on two occasions in the hills and boldly did they testify before their tribes of the saving power of the gospel. I was privileged to baptize two other school boys during the year.

Early in the year the Christian family, which was baptized a year ago with three other families who had given up worshiping evil spirits, founded a Christian village about five miles up the river. Regular services were held there on Sundays, excepting the first Sundays in each month, when all would come to Myitkyina. During the rains I spent several days at different times with them holding meetings, and sometimes a native preacher or one of the school boys would hold meetings for them during the week. The father of one large family has given up smoking opium and on Christmas day I baptized him, his wife and another married couple, making in all six baptisms during the year.

Owing to the building of our new bungalow I could not devote as much time to jungle work as I desired. Still I was able to make two long trips in the hills, one during the hot season and the other after the rains, besides making shorter visits by boat in June, July and August.

ASSAM

Most notable among the results of the year is the restoration to our mission of a region of not a little strategic importance, originally occupied by the pioneer workers in Assam but which they were soon compelled to abandon. Early in 1898 Mr. Paul, being forced to seek a change of climate, opened a work at Dibrugarh. A promising interest has already developed in the station; and in the surrounding district, among the tea-garden workers, a field is opened of almost unlimited possibilities. The song of the reaper followed swiftly upon the work of the sower. A nucleus of four churches has been gathered with a membership of upwards of one hundred. The Triennial Conference, for Assam, which met here in February last, bore strong testimony to the rich promise of the work, and rejoiced greatly in this new fulfillment of the Divine promise: "My word . . . shall not return unto me

void." By the subdividing of the Sibsagor field a station is now occupied at Gologhat. The gracious outpouring on all this region of the emigrant Kol peoples still continues. The signs noted a year ago of the dawning of a new day in the Naga work are multiplying; the two churches have become six, and the increase in membership is correspondingly large.

The work in the mission as a whole has moved forward prosperously, the increase in membership being attended by the development of higher ideals in the life of the people. Extension of self-support is indicated on every side.

At Tura serious cases of illness, compelling retirement from the country, have sadly reduced our force of workers. A speedy reinforcement in this great field is an immediate necessity.

SIBSAGOR — 1841

Rev. A. K. Gurney, Mrs. Gurney, Rev. C. E. Petrick, Mrs. Petrick.

Mr. Gurney writes:

My report this year is brief. In my revision work I have continued to have the valuable assistance of the head-master of the Normal School, and Henry has been with me since April last, the time of his arrival from Nowgong. I am revising the greater prophets with both the head-master and Henry, and with these two I am confident the work is quite accurately done. Of the greater prophets Isaiah and Jeremiah has been done. This is the final revision. Owing to the difficulty of the work and the necessary absence a part of the time of the head-master, we have not made so much progress in this department as I expected. I am translating the historical books, which are not so difficult as the prophetical books, with Henry alone. This is the first draft of the revision to be gone over afterwards with Henry and the head-master. In this department Joshua, Judges, Ruth, I. Samuel, part of II. Samuel and part of Kings and Chronicles have been revised. I have thought best this year to devote my whole time and energies to this one work of revision, which is of itself important and difficult enough to claim a man's whole time.

Rev. C. E. Petrick reports:

God's blessing has been with us during the year. The work has steadily grown. The most encouraging fact to report is that during the year all churches have become self-supporting. But this does not mean that the churches support their pastors. It only means, no churches need nor receive any financial help in future from America. The pastors of all churches have to work for their living, mostly by farming. Only part of their income comes from the churches. But it is an important step. In future no church of this mission will look for help to the missionary. This we have been praying for and desiring for a long time. Only those preachers who do evangelistic work in the district and have to travel much, get some help from the missionary.

The Kol members of the Sibsagor church, who live all in one village more than three miles from the town, have been organized into a separate church. This has been a very satisfactory arrangement. They built at once a chapel of their own in their village, without any help. They have chosen one of themselves as their pastor and have had good meetings ever since and a Sunday-school regularly conducted.

We have now ten Kol churches and two Assamese churches; five of our number died. We had to exclude four and dismissed seven by letter. But we had the privilege to baptize seventy and received one by letter. So our present membership is 639.

I have been able to do the usual amount of touring. I had the pleasure of being on almost every tour accompanied by my wife.

Sunday-school work has grown slowly. We have now Sunday-schools in five churches. The number of children attending them has grown. The Sibsagor Sunday-school enjoyed the devoted labors of Sisters Morgan and Wilson. Both ladies were a very great help to our work and had made our school a flourishing institution. Our hearts felt very sad when we heard of their transfer to Tura. Since they left, the care of the school has fallen again to my wife.

During the summer I had again a Bible class for preachers and young men.

The completion of the new edition of the New Testament in Assamese has given us again an opportunity to distribute the written word. I have sold quite a number of copies. I never give away any books. Those who want to read them can easily pay for them. People in Assam are not poor. The best buyers of the Assamese New Testament have been our Kol Christians. They are the backbone of our mission work in Upper Assam and I rejoice over the abundant blessings which our labors have had among that interesting people.

NOWGONG — 1841

Rev. P. H. Moore, Mrs. Moore (in America), Rev. P. E. Moore, Mrs. Moore, Rev. J. M. Carvell, Mrs. Carvell, Rev. A. J. Parker, Mrs. Parker, Miss Lolie Daniels.

Rev. P. H. Moore reports :

The following is my report for the past year: During the first quarter of 1898 I was in Calcutta seeing through the press the revised edition of our Assamese New Testament. The stock of the last edition was exhausted. The completion of the work of revision and reprinting, and the fact that New Testament in Assamese is again available, are reasons for gratitude.

Mrs. Moore had faithfully looked after my work during my absence of more than four months; but on my return from Calcutta to Nowgong, I found that she had been overtaxed by the extra duties. She tried a month at Darjiling and was benefited by it. But later on it seemed best for her to go to America for thorough recuperation, so she left Nowgong on the 14th of October for the United States.

Necessarily, work had accumulated for me during my long absence in Calcutta. I undertook a little touring in April and May while the state of the weather permitted; then addressed myself to the arrears of work, which required a long time to bring up to date while carrying on my routine work, especially as I felt considerable reaction after the long, steady pull at the New Testament.

There is not much in the work of the three churches here that calls for special mention in this report. The unordained pastor and evangelist have been kept on in the station church. The grant from the mission towards the support of the evangelist has now been reduced from eight to six rupees per month. This is two-fifths of his pay, and the church pays the other three-fifths, besides the whole pay for its pastor. But as the weekly collections are still largely the personal contributions of the missionaries, the church can not yet be said to be self-supporting. The Sunday-school and weekly prayer-meetings have been carried on regularly and there have been five additions by baptism.

During the year the Udmari Church has secured an unordained preacher; and since June the mission has granted three rupees per month to the church towards his support.

There have been eight additions by baptism to the Udmari Church, and thirteen to the Balijuri Church — a total of twenty-six baptisms in the district this year.

There is no regular Sunday-school either at Udmari or Balijuri. This we very much regret; but I have not yet found out how to maintain Bible teaching there without suitable teachers to carry it on. There are no evangelists here now in mission employ.

An event of great interest to me this year was the appointment of Bro. A. J. Parker to be my associate here at Nowgong. I thank God for this reinforcement. While studying Assamese here in Nowgong for the past two years Mr. Parker has been quietly doing work in English among the educated natives, and has held many meetings for them, preaching to them in English, and distributing to them scriptures and tracts. He is my first male missionary associate in this district for Assamese work, my brother and Mr. Carvell both being engaged in the Mikir work.

As Mr. Carvell has obtained favor of the Lord and secured in Mrs. Carvell (née Miss Alice M. Parker) an efficient associate in the Mikir department, we all, in both Assamese and Mikir work, have occasion for praise and thanksgiving for additions to our working force. We also have reason for gratitude that all our missionaries have been spared from severe illness throughout the year.

The lady missionaries, Miss Daniels and Mrs. Parker (née Miss Alberta Sumner), have been at their work during the year with only a short vacation and a trip to Darjiling. The station school under their supervision is doing good work. I suppose they will send their own report of this and their other work, also that my brother and Mr. Carvell will report for the Mikir work, to which they have attended uninterruptedly throughout the twelve months.

GAUHATI — 1843

Rev. C. D. King, Mrs. King (in America), Rev. C. E. Burdette, Mrs. Burdette, Rev. S. A. D. Boggs, Mrs. Boggs (in America).

It is to be regretted that Mr. Burdette's usual full report of the work on this field is not at hand. Letters received during the year show that it has been continued on the same lines of self-support as in the past. Much time during the year has necessarily been given to building work in restoring the plant of the station to the conditions existing before the great earthquake.

GOALPARA — 1867

Rev. A. E. Stephen, Mrs. Stephen.

Mr. Stephen reports:

During the year the work has gone on day by day, preaching, individual dealing, school teaching and all the other odds and ends which make up the missionary's work among a heathen people. The evangelistic work in the town has been full of interest. Standing at the corner of highways and byways many have listened to the word of life. In the district during the cold season I had a very pleasant time; a large number of markets and villages were visited which heretofore had not been reached by the evangelist or the missionary. The evangelist, Janing, has continued his work throughout the year going from village to village.

The Lord's Day morning and evening services, Sunday-school and weekly prayer-meeting have been conducted regularly during the year. The Holy Spirit has been in those meetings speaking to our hearts and unfolding God's glorious things which he has given us in Christ.

The day school under Lucas is getting on nicely, our numbers are on the increase.

The scripture is taught three times a week to each class so that the boys can get much in a session to help them.

The Lord be praised for all he has done, and may he soon gather out "his sheep" from among the four hundred thousand heathen which are in this district.

TURA — 1876

Rev. M. C. Mason, Mrs. Mason, Rev. E. G. Phillips and Mrs. Phillips in America, Rev. William Dring, Mrs. Dring (in America), Rev. I. E. Munger (in America), Miss Alice J. Rood and Miss Stella H. Mason (in America), Miss Isabella Wilson, Miss Henrietta F. Morgan.

Mr. Mason reports:

This year, as most former years, has brought its changes. Our hearts have been encouraged and they are saddened.

The year opened with eight of us missionaries, supposed to be at Tura — Mr. and Mrs. Phillips, Mr. and Mrs. Dring, Mr. Munger, Miss Rood, Mrs. Mason and myself, only three of whom remain. In March Mr. Phillips began to seek relief for Mrs. Phillips from the tax on her strength by the climate, and continued the same until they at the orders of physicians left for America early in November. Miss Rood having been heavily taxed with sickness and care was called to go with them. Mr. Munger, struggling against adversities of many kinds, continued to January, and was able, I believe, to send a fair report of his work. But he was forced by a council of physicians in Calcutta to sail for America without delay, and he left Jan. 20. We pray for his safe arrival. The transfer of Miss Morgan and Miss Wilson to Tura, while altogether unexpected, has been most providential. They will be able at once to enter into labors of importance.

Churches.— The work of the churches is still encouraging, although the needs of more instruction, more religious literature and other help is very apparent. The unusually large ingathering of converts last year, largely from new and heathen villages, made us anxious lest there would be a reaction and a large falling away this year. Nevertheless, while I think the churches have been awake to the matter of church purity, and more have been excluded than last year, the exclusions are less than for some years before that, and there has been a net gain of 272 members — not a church but has baptized some new converts.

While the past year nas been one of need on the part of most of the villages, because of earthquakes, damages, destruction of crops by floods and worms, I believe there has been no falling off of contributions from the field as a whole, although I am not able yet to say exactly what they are. I know, however, that so far there has been no decrease of workers at any point, and that some new laborers have been added to their evangelist's force, so that at present there are thirteen traveling evangelists and assistants supported by these churches.

Foreign Missions.— As mentioned last year one of these evangelists spends his time working for the Rabbas of Goalpara, and another one has spent the year trying to get a footing among the Daflas. This work is hopeful. Although this Garo missionary has not yet learned to use their language well, he seems to be winning for himself a place.

Sunday-schools.— We have not been able to do for our Sunday-schools what ought to be done, but they have not been entirely neglected, and interest has improved. The number of schools has increased fifty per cent, and the attendance more than thirty per cent, so that now there are 71 schools and 3,200 attendants. We are giving more atten-

tion to the children's needs in our periodical, and hope to increase the interest in the care and training of children.

Evangelistic Schools.— These village schools are still, perhaps, the chief evangelistic agency. There has been an increase of twenty schools, and more than five hundred pupils, and through these schools new openings have been made and converts gathered.

Mr. Munger writes:

Before speaking of the Tura Normal Training-school and its workings more in detail, I want to acknowledge the loyal support and help of all the missionaries in this most difficult and trying work. There are now eighty-eight village primary schools throughout the Garo Hills, the teachers for which are furnished from our Normal School in Tura, and the demand is still increasing. In the Normal Department there are four classes representing four years' work. Examinations are held each month. There is also a primary department with a four years' course somewhat in advance of that laid out for the village schools. An annual public examination is held here to determine who may be admitted into the Normal School. The Government also authorizes examinations each year for the passing of which it furnishes support to the successful candidates for three years in the primary school and it gives also scholarships each year to several in the Normal School, thus giving support to five or ten all the time. The mission furnishes support each year to about thirty with the understanding that they will work two hours each morning and that they will teach or preach at the close of their course. It costs about fifteen dollars to support a boy each year. When a boy completes the primary and normal courses, he is supposed to have had eight years of Garo—reading, writing, spelling, arithmetic and scripture; seven years of Bengali—reading, writing, grammar, arithmetic and geography, and three years of English—reading, writing and grammar. From the lowest primary the scriptures are taught daily in every class. During the last year they study the gospels, the life of Christ and the epistles. There is a class in school management, and members of the first class are appointed to go out to the market camping-ground each week and preach. The first class are also given opportunities to preach at the Sunday services and they teach in the Sunday-school occasionally. Each day during the last year of the course they are also required to teach in the primary department. The last hour each Friday afternoon is given to a prayer-meeting. On the first Friday of each month they have a debating or literary society in which they get much help in a practical way in speaking, parliamentary rule and presiding. Vocal music is taught daily by the tonic sol fa system and many can sing new hymns at sight. The following figures may be of interest: Number of schools, 1; native teachers, 4; pupils enrolled during the year—girls, 8, boys, 103; total, 111; number baptized during the year, 3, all Christians but 3; number receiving mission support, 36; number receiving Government support, 6; number self-supporting, 19; number day pupils, 50; number of deaths, 1; number in the first class who go out this year, 9.

The last of November, leaving the school temporarily under the supervision of Mr. Dring, it was my privilege to make a three weeks' tour among our churches and village schools, taking as a helper one of the native evangelists, Thangkan. The missionaries here are unanimous in the opinion that the missionary in charge of the school should spend at least a few weeks touring each year to keep in touch with the nearly one hundred schools and see the merits and defects of the teaching. The chief hindrance to this is that it makes it necessary to close school during the cold season and teach during the hottest weather. On this trip twenty schools were examined, two services were held in

each village, one for the heathen and one for the Christians. There were also two weddings, one was restored to church membership and Thangkan baptized forty-six converts from heathenism. These converts each made a public confession of their faith and at the examination showed evidence of a clear Christian experience, after which they were received for baptism by a vote of their churches, twelve being the largest number of baptisms in any one village.

IMPUR — 1876

Rev. E. W. Clark, Mrs. Clark, Rev. S. A. Perrine, Mrs. Perrine, Rev. F. P. Haggard and Mrs. Haggard (in America).

Mr. Haggard reports:

I am thankful to be able to report to you that the past year has been one of encouragement and progress in my work. It has been a time of hard work, not unattended with some difficulties; but the Lord has given strength for every duty as it was presented.

During the year considerable work has been done on the compound and an additional room has been built for the bungalow, especially intended for the reception of those who come for conversation, business or to ask for medical attention. As heretofore, I have given only a limited amount of time to administering medicines, feeling that I was neither qualified for nor justified in giving a larger portion to it.

During the year I have been able to do more touring than at any previous time; and yet more could have been done with profit had funds and time been more abundant.

The work of the churches and evangelists in our field is very encouraging. Four new churches were organized, making a total of six at the close of the year. One hundred and four persons were added to these churches by confession, giving a present membership of one hundred and seventy-seven, or a gain during the year of more than one hundred per cent.

The mere fact of having new churches, with many baptisms, is encouraging; but the condition and prospect for the early development of those churches affords an occasion for profound thanksgiving. Not that they are already perfect, but that they are beginning to reach out after better and higher things, both as churches and as individual members of the churches. The Christians now have an increasing ambition to dress better, to live better in better houses, and to be cleaner. They have more desire to learn how to read and write, and to use what knowledge and powers they have for God's glory.

The annual association of the churches this year was held with the Impur church the early part of November. At this associational gathering about one hundred and fifty visitors were present, including about one hundred of the Christians.

It was a most delightful, stimulating and instructive series of meetings, the Nagas being delighted to know that it was possible for them, with a little help, to prepare and carry out such a program as was presented. The members of all the committees and nearly all the speakers were Nagas new to such work, but who were able to perform their parts in a remarkably satisfactory manner.

This association is now established as an annual institution, and very much is expected from it as an educational and a spiritual force. Responsibility for its success, and indeed for all the church work, is thrown upon the Christians and churches themselves, since it is the united and earnest desire of the missionaries to develop a true self-support, not simply in money affairs but in all Christian work, and that from the beginning.

Mr. Perrine writes:

The past year has been, as indeed is wholly fitting, the very best of our years in India. Our health has been reasonably good. We have been in better position than ever before to enjoy the full benefits of a life that lies very close alongside the life of our Lord Jesus Christ.

We have tried to carry out the idea that the great commission is a command to all Christians, and that therefore the whole church should be engaged in Christian work. This has been our ideal; not that it is so carried out in America, but because it is the New Testament ideal; and we are striving to forget those things that are "behind"—in America—and are striving for those things that are "before"—in the New Testament. To reach this ideal, in part at least, we have tried to get the whole Christian body to grow not only in grace but in knowledge of our Lord as well. To this end we have had classes for Christian instruction. We have attempted to get them to adopt no less a standard for themselves than that every Christian should be able to read his Bible and find out for himself what are its teachings. This work has been very slow and hard and discouraging; but, while for a time it seemed as if nothing could be accomplished, we now find that more was done than seemed. It has revealed to us that Charles Sumner was right when he said: "No honest, earnest effort in a good cause ever fails."

For the past two years the village schools have been self-supporting in the sense that they receive nothing from the mission. They are supported in part by the Government and partly by themselves. The Government has contributed during the past year 780 rupees for education here; while the Nagas have given directly and indirectly Rs. 439–5 for both their village schools and the training-school. The mission has contributed for the latter school 730 rupees. The village schools are also becoming self-managing and directing so that we feel that a good start is being made towards their self-support.

The training-school has taken, as formerly, my best endeavor during the rainy season. We had hoped to continue well into the winter, but funds failed again, and again we were forced to close in October. Yet, short as the school year of necessity was, a good work was done and a large advance on the former years made. In America, where school work is well established, if one does not wish to "branch out," he can at least follow the "old rut." But where one has not an old rut but must make one he must be very careful that he makes a good one. Herein is our greatest concern, to take the best methods and formulate a thoroughly good system of training for this people. Our educational system for this people is not as yet made—it is simply begun.

The attendance was rather better than formerly, in spite of the fact that a considerable element of the baser sort had to be set adrift. The enthusiasm for education perceptibly increased during the year. Indeed, a revival in "letters"—a sort of Naga Renaissance—was brought about, and that too by a very humble agency, namely, the mere matter of a considerable number of the Naga boys and girls learning to write. It would seem as if this alone would do more to show the Naga people the value of education than all our talk and religious instruction combined. This new interest aroused has given us no small encouragement. We are glad also to note that a number of very vexed and vexing problems were inclined to remain solved and in the background. These are writ painfully large on the tablet of memory and we are not anxious to renew their acquaintance.

The principle of self-government adopted some years ago has been modified and continued. We still insist that each pupil shall support himself or work for at least a part of his support. The plan is not wholly successful but is the best that we have been able to

devise. The teaching of scripture in Naga has not been, to the present, a complete success. Our apparatus is too small. We hope the coming year to be able to use Broadus' Catechism and also to have a good class in English. In these two ways we hope to get abroad some of the fundamental teachings of scripture.

We are glad to be able to report a large number baptized out of the schools. As an evangelical agency education stands shoulder to shoulder with any and all agencies. As a mode of missions, as a method of becoming all things to all men so that thereby some may be saved, it is hard to beat. May the Master use it in the future as in the past.

KOHIMA — 1881

Rev. S. W. Rivenburg, M.D., Mrs. Rivenburg.

Dr. Rivenburg reports:

In reviewing the work of the past year we find many things which have not been as we could wish, but God's mercy has been with us all through. Results, measured by additions, have been disappointing. One only has been baptized and one excluded, so our numbers are the same as a year ago.

Our general health throughout the year has been good. One Sabbath only I was unable to preach. In this land where so many are ill so much I consider this no common blessing.

Our Sabbath services have been about the same as last year as to numbers, but I have felt that a more devout spirit was shown by the worshipers.

Evangelists.— Eight months of the year only one evangelist instead of two as last year, was at work. They travel from village to village preaching the gospel of the kingdom. Sometimes they are welcomed and sometimes not. As a result of this work three (one of a neighboring tribe) it is hoped have been converted but they have not offered themselves for baptism.

The medical work, less than last year from lack of money for medicines, has absorbed the most of my attention during week days. A fair measure of success has been obtained and very many sufferers have been relieved. I greatly enjoy doing this, for results are apparent.

NORTH LAKHIMPUR — 1893

Rev. John Firth, Mrs. Firth.

Mr. Firth reports:

"This has been a bad year for tea!" is the exclamation on the lips of every planter; and judging from the large number of planters, numbers of them of many years standing, who have been removed out of their place, I should say that it has been a bad year for tea planters.

Not in all places where we have labored hard do we see results, but there are many indications of the work of the Spirit among the people. Ninety-five have been baptized and seven restored; twenty-one have been excluded, eight erased, and two have died, leaving our present membership 312.

One new church was organized, making our present number of churches eight. Each church has its own pastor, and this is the most satisfying feature of our work, as by means of this better discipline has been secured and the Christians have been held together.

Joyhing is our largest and also our best church. The members display considerable energy, so that the planter who has been on other gardens where there were Christian

ılies of other denominations, says that these are a new sort of Christian coolies such he has not seen before; that these take an interest in their religion and keep their ıpel clean. The pastor, who is supported by the church, has led more people to Christ ing the year than any one of our evangelists who are supported by the Missionary ion. Twenty-five were baptized at Joyhing.

The most remarkable work of grace during the year has been at Udmari, where so ch hard work has been done by the missionaries for several years past and where the ıple displayed such an astonishing indifference. This year the hearts of many are ng softened and they are coming to the Savior. Eighteen have been baptized there l others are waiting.

Three night schools were carried on in tea gardens, each of them being taught by the ıtor. One of these was composed of boys, one of boys and men, and the other men only. The lessons were in reading, writing, singing, Bible history, and they were taught the way of salvation. Most of the men were converted, though none of them 're been baptized yet.

Daphla Work.— Nine months ago the Garo Baptists sent a missionary to open work ong the Daphlas. Already he has made himself at home among them and has started chool in one village. If this work is continued no doubt good results will follow.

UKRUL — 1896

Rev. Wm. Pettigrew, Mrs. Pettigrew.

Mr. Pettigrew reports :

The work here is progressing slowly but surely. No baptisms can be reported, but erest in the things of God has been seen, and especially among the schoolboys is there ope for something more than interest in the near future, as to them the gospel story is ng daily unfolded. The missionary and his wife are conscious of many failures, and :d the prayers of the church that wisdom may be given them to carry on the work as : Master would wish it done.

The School at Ukrul.— The same number of schoolboys were on the school roll ring the year. The Tangkhal Naga boys of the two villages have been regular in endance, and their progress is very satisfactory. Nine boys are now in the third class, l they are very anxious to extend their knowledge of things. There is, no doubt, still : thought of material advantage in their minds; but it is hoped the spirit of the Lord l work in their hearts when a fuller knowledge of the gospel is received. Manipuri has :n introduced, and this with their own language comprises the two chief subjects taught the school. The Sunday-school has been regularly conducted. Owing to delay in nting the Catechism this book is not yet in the scholar's hands. It is hoped the year)9 will see this accomplished, and much learned by them from it.

The Schools in the Valley.— The valley was visited three times for inspection: in ıril, September and December. At the annual examination in December twenty-seven tered but only eight passed. This was due a great deal to the cholera epidemic during ıy, June and July. For three months all the schools were practically closed. Two new ıools were opened during the year, making a total of ten, excluding the Middle English hool in the capital and the school at Ukrul.

Medical Work.— Hardly a day has passed during the past year but what some one or ıer has come for medicines. It is estimated between four and five thousand died of ɔlera in this native state during last year. For more than four months not a soul from

any other village or from the capital came in the direction of this village. Through it all the Lord was a comforter and a deliverer.

DIBRUGARH — 1898.

Rev. Joseph Paul, Mrs. Paul.

Mr. Paul reports:

Work at Dibrugarh was begun in January, 1898. But owing to the work and traveling connected with the removal of our goods and bungalow from Pathalipam not much was done until the end of February, when three persons, who had for some time been under instruction, were publicly baptized in the Brahmaputra river. These, with four believers who had already been baptized, were organized into a little church. Three others have since been added by letter. Much preaching has been done in the bazars and about twelve hundred portions of scriptures and tracts have been sold. Thousands of leaflets have also been gratuitously distributed. There are in the town at the present time six persons who may be termed inquirers, one of these a young Brahman.

When the cold season commenced I began work on some of the tea gardens of the district. In this work I believe I can see the guiding hand of Providence and the demonstration of the Holy Spirit's power and wisdom.

Though I had made the acquaintance of some of the planters, evangelistic work was not begun on any of the gardens until the 13th of October, when two Nagpuri preachers, whom Brother Petrick kindly lent me, joined me in an earnest prayer-meeting at a Dak bungalow. God heard those prayers. I became acquainted with some of the managers of large gardens, and at the right moment asked their permission to preach the gospel to their laborers, which in most cases was granted, and within a few days I had access to more than thirty-four thousand.

Without the help of these two preachers I could have done but little. With them a start was made which has resulted in the baptism of eighty-two persons, the organization of four small churches with a membership of ninety-two, including accepted candidates for baptism. The total number of church members on the field is 102. The total number of adult adherents is 114.

Thus far we have but begun to work a small section of this subdivision, namely, the Dibrugarh subdivision of the Lakhimpur district. It is a large and promising field.

I wish to place on record my sincere appreciation of the great work done in the parts of India from which these tea-garden laborers have been imported, by the German Lutheran and other missionaries who lived, labored and died, perhaps only seeing by faith the sheaves which we are gathering into the garner.

GOLOGHAT — 1898

Rev. O. L. Swanson, Mrs. Swanson.

Mr. Swanson reports:

Gologhat is a subdivision of Sibsagor district, and up to the year of 1898 had been a part of the Sibsagor mission field; but it now comes into the history of the Assam mission as a separate station.

My first tour here was made from the middle of January until the latter part of February, when I, together with a few native workers, visited several of the great tea estates in the district.

In the station of Gologhat we preached in the bazar to hundreds and thousands of

Assamese villagers who come in to trade there every week, sold gospels, and distributed as many tracts as I had with me.

At Mokrung tea estate I stopped for three days, and preached every day in the coolie lines. The power of the gospel was manifested in that I on Sunday, Jan. 30, baptized twenty-two converts. On Monday morning before leaving I baptized nine more believers. So the result here was that thirty-one persons were converted and baptized.

At Rangajan tea estate I found two baptized Christians from Midnapore. At this place we preached and prayed, and on Sunday, Feb. 5, baptized four new believers.

At Dygroon tea estate we stopped a few days, and made the way of salvation known, and four persons were baptized there, and among these four one man who had a little education, who at once began to hold meetings and do Christian work at the hours when he was not working on the garden. Other gardens and villagers were visited, but as immediate results were not shown I pass them by in my report.

The next tour was made in March and April, when the same work was repeated. Again we had the privilege of seeing the heathen leave their false worship and turn to the living God. At this time I organized the new converts into churches, when they elected their pastors and deacons, and forty persons were added to the churches by baptism.

While at North Lakhimpur I made two more trips to this side, during which time I visited the churches and succeeded in securing a compound and began arranging for the erection of a bungalow.

My family and I left North Lakhimpur on the 21st of September, and on the first of October I was ready to begin building a bungalow.

From my former experience I knew the way to get things done quickly and cheap was to have the upper hand in all the work myself. Consequently, two months after, we were able to occupy one room, and at the end of three months the whole work was completed, so I am again at liberty to give my whole time to evangelistic work.

Reviewing the past year, we have cause to praise the Lord in that we have been permitted to baptize ninety-nine persons, mostly out from heathenism, who have been organized into four churches.

INDIA

The year entered upon with painful forebodings has revealed more than ordinary occasion for thanksgiving to God. The scourge of famine was not finally broken until the fall rains; but so signally has the blessing of God honored the benevolent offerings from the home churches and wise leadership upon the field, that no instance of death from hunger, or from disease resulting from hunger, is reported from any family connected with our mission. The story of this deliverance as given below will be found of absorbing interest. As in a former experience the problem was successfully solved of affording relief without promoting dependence or furnishing temptation to ungenuine Christian profession. The wise beneficence and practical business energy shown in this work have won profound respect from all classes of the people. The emphasis which the peril of the year lends to the movement to give more lasting relief to the poverty of our Telugu people by the promotion of industrial training, can hardly be strengthened by any word of ours.

The progress of our work under depressing conditions has been remarkable, some advance being reported even in the development of self-support. The more

western stations, less affected by the famine, record the year as one of the most notable in their history. In the eastern fields postponement of confession in baptism has purposely been encouraged, but reports of large accessions are now at hand.

Letters received since the meeting of the Telugu Conference, held as the year was closing, indicate that the occasion was a very Pentecostal experience. While attended by deeply painful confessions from trusted native workers, it revealed such conviction of sin and such contrition of spirit as showed that in very truth God is working among this people, and that by the development of a profounder spiritual life he would lead in the way everlasting.

NELLORE — 1840

Rev. David Downie, D.D., Mrs. Downie, Rev. F. H. Levering and Mrs. Levering, M.D. (in America), Miss Mary D. Faye, Miss Katherine Darmstadt, Miss Francis M. Tencate, Miss Lillian V. Wagner.

Dr. Downie reports:

For many reasons the past year has been one of the most blessed of our lives. At its beginning we were on board the steamer returning from our memorable visit to Pasteur Institute, Paris. Much as we needed the rest and bracing sea air after the fearful strain, even the fast P. & O. "Egypt" was much too slow for us, so impatient were we to get back to our beloved Nellore work and people. But we need not have been so impatient, for we found all well and the work prospering.

Our Churches.— Considering that there has been great distress, amounting almost to famine, all over our field, the churches have made very fair progress. One new church has been added, that at Rebala — a little jungle village ten miles northwest of Nellore. Although a feeble band they knew how to call a pastor, selecting one of the best preachers we had. Like many another minister both here and at home, he did not feel specially flattered with the call; he thought his talents demanded something better. But he finally consented to go. It is too soon yet to predict what the success will be, but so far he is doing well.

Our Schools.— These have continued under the able superintendence of Miss Darmstadt, assisted by our daughter Annie. Decided progress has been made in all directions, especially in the line of self-support. The fees collected from parents and guardians amounted to Rs. 705–7–10; fees from other stations for support of children from those stations, Rs. 1,066–8–0; Government grants, Rs. 2,291–15–11; special gifts from friends in India, Rs. 207–13; appropriation from the Society, Rs. 3,345–0–0. It will thus be seen that so far as we are concerned, a good deal more than half the income came from this country. How much of the 1,066 rupees received from other stations came from home we do not know, but we feel confident that with a little effort on the part of the missionaries a considerable amount could be collected from the parents of the children. The children have to be supported when they are at home, and it does not seem much of a hardship if we insist that they shall give in fees at least half what it would cost to keep them in food at home, not to speak of clothes, books and tuition.

The Bible is taught one hour each day in every class. Twelve of the pupils have been baptized during the year. Eleven girls graduated from the Normal school. Three pupils passed the lower secondary examination and the general results of the schools were fair.

Zenana Work.— This work has been in the care of our daughter Minnie. The number of houses visited has varied a good deal owing to changes and sickness in town. With much to discourage, there have been some hopeful signs. There have been a few cases that looked like hopeful conversions, but none have come out and confessed Christ.

Medical Work.— The number of new patients treated at the dispensary was: New cases, 3,437; old cases, 4,819; in-patients, 66; total, 8,322. The new doctor's house was finished in October and occupied in November. This left the main hospital building free to be occupied by in-patients; but just as the plant was ready for efficient work, Dr. Levering's health gave out and the hospital had to be closed on December 15. This was most unfortunate, but as no new doctor came from America, there seemed to be no other course open. We hear that a new doctor has been secured and is expected out in the coming fall.

Personals.— Our two daughters having put in five years of faithful service, had expected to return to America for a year or two, but circumstances did not seem to favor this. The younger volunteered to stay another year, but Annie, who would also be glad to stay, has been ordered home by her physician and must go, or run a serious risk of nervous prostration. We are glad and thankful that Minnie can stay another year. We had the pleasure of welcoming the Misses Tencate and Wagner, the former for school work and the latter for the hospital.

On the whole we have much cause for gratitude to God for all his wonderful love and mercy. There has been ample cause for humiliation, but there has also been great cause for rejoicing. There has been abundant evidence that God was with us by his Holy Spirit. To him be all the praise and glory.

Mr. Levering reports:

For about two weeks during the month of January, 1898, owing to Dr. Downie's absence on account of his health, I had charge of the station.

When the conference closed one year ago I went on tour to the southeastern portion of the field. The absence of Dr. Downie made it necessary to stay in communication with Nellore in order that I could return promptly if necessary. For that reason our camp was kept at Venkatachellam Chattram, Gurindipudi, Kaditipalle and villages along the line of the railroads. When this tour ended the camp was taken to the west of Nellore and reached Podalakur. The preachers have often worked in and about this village, but the people are slow of heart to believe and there are no Christians in the place.

Using Podalakur as a center we visited many villages—some near and some at a considerable distance from the camp. There was more or less cholera in a number of the villages and there were a few cases in the village in which we were camped. The presence of cholera always renders touring difficult, for the people are very much afraid of the scourge.

The people heard the preached word, but their devotion to the religion in which they were born renders them slow to yield their hearts to Christ and acknowledge their faith in him.

When I have been in the station it has been my practice to accompany the preachers on Sunday afternoons into the streets and bazars to preach. I have gone with them from time to time on week-day evenings upon the same service.

The absence of Mr. Dudley during the months of October and November seemed to render it necessary that some one should occupy his pulpit and care for the membership of the English Church in Madras. I was requested by Mr. Dudley to take that work

during the month of October and to arrange for continuing the work during the month of November. The care of this church fell to my hands during October and for one Sabbath in the month of November.

I have visited the churches in Rebala and Razupatem once or twice at the time the people held their *nellasaries* in those places.

Since the first of October the care of the village schools has fallen to me.

ONGOLE — 1866

Rev. J. E. Clough, D.D., Mrs. Clough in Germany, Prof. L. E. Martin, Mrs. Martin, Rev. J. M. Baker, Mrs. Baker, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kuhlen.

Dr. Clough reports:

The year 1898 will long be remembered by the missionaries as one which began with dark forebodings. A famine seemed to be inevitable, and hundreds of the very poor people were beginning to wander about, singly and in groups, begging for something to eat, for they said they were starving. Their looks did not belie their words. The mission workers, also, who, upon going away from the quarterly meeting early in October for six instead of three months, thus volunteered to forego their pay for the first three months of 1898 in order to save the station from closing the financial year in September with a debt, began to be in sore distress. About this time, a delegation of the leading workers came to the missionary in charge of the station and represented their situation to him, but about all this he well knew before they came. However, he had to say plainly that, while he sympathized with them and would like to help them, yet he had no money, and in fact had already borrowed a considerable sum in the bazar. Still they persisted and asked him over and over again what they should do. He told them to cast their burdens on the Lord, trust him, and go back to their work to live or die, as God might permit, at their posts. But this did not satisfy them. Finally, he turned to I. Kings and read to them the seventeenth chapter — how the Lord sustained and upheld Elijah in the time of famine. This comforted them somewhat, and they went away to hold a prayer-meeting and to continue in prayer until God should give them light as to what they should do. From about ten o'clock in the morning until noon, and, again, at two o'clock in the afternoon, the meeting was held in front of the missionary's office and the supplicants sat upon mats on the ground. They read and re-read the seventeenth chapter of I. Kings, talked about it, and prayed, but, while all acknowledged that there was only one thing to do — trust in God and hope for the best — yet they lacked courage. At about four o'clock, while the prayers were still being offered, a crow came flying over the place where they were seated and, when overhead, dropped a fish — a hitherto unheard-of incident in Ongole — about six inches long. It fell within a yard of where one of the number was sitting. He picked it up and showed it to the others, for all had heard it fall, and immediately they all believed that God had heard their prayers and that they would be fed. Soon afterwards they went away to their villages and no more complaints were heard from them, although they, except perhaps a few, received no mission money until the first of April.

Soon after the incident above related, the Executive Engineer of the Ongole Division, Bezwada-Madras Railway, made known that he wanted about 450,000 cubic feet of broken stone ballast from the Ongole hills. A contract was at once taken to furnish this, and by the first of February, one thousand poor people, more or less, were at work getting good rates for their labor, while beggars were rarely seen except at the quarry and there as

wage-earners. Before this contract was finished another was taken to furnish 1,500,000 cubic feet of laterite gravel at Amnabrole, ten miles northeast of Ongole. Work on this was begun early in April, and from five hundred to two thousand were daily employed until September first, when rains came quite extensively and all the coolies, although the times were yet hard, were anxious to go away to their homes. During all the time from the first of February until the first of September, everyone who was able to work even a little had work to do, and the rates were such that well persons or even families working together could earn sufficient food to live upon. The same coolies, however, did not remain long at one time at the quarries. After working for a few days, those who had become somewhat strong and had been able to lay up a rupee or so, went away to their homes and others of the family or relatives came to take their places. Thus they were going and coming by tens and twenties every day. Although the laborers at the relief camps were unaccustomed to dig with crowbars and spades and were barefooted, yet, only one slight accident was allowed to happen to any of the coolies and that wound was well in a few weeks. I should also say that not a single case of cholera occurred in the relief camps, although in villages here and there it occasionally came from time to time. Moreover, so far as I have heard, no one connected with the Ongole mission, either at Ongole or at Amnabrole, died while the relief work was going on. As we had no medical officer, and as we admitted to our work all classes and castes, regardless of age or sex or condition, this seemed to me little, if any, less than a miracle. On these relief works the *maistries*, or head men, were all Christians, and the most of them were Christian preachers and teachers. My own tent was under a large banyan tree near the Amnabrole quarry for five months, and I was in it, personally looking after the work at the quarry and after the workmen and their families in camp, perhaps one-third of the time until the last of June, when my health so far failed that the Executive Engineer in charge kindly gave me permission to go away for eight days, but declined to grant me a longer furlough as the work and the coolies, he said, needed my personal superintendence. Those few days gave me a rest, four days of which were spent in Bangalore, and I came back much invigorated and was able to give the necessary superintendence until the contracts were closed. Perhaps I should say that, on account of frequent showers of rain, we were not able to furnish the whole 1,500,000 cubic feet of ballast, but, by the terms of the contract, I was permitted to honorably withdraw from the work at any time by giving one month's notice.

We did not undertake to do much evangelistic work which required touring, for most of the poor people, who would hear us gladly, were away from home or were too hungry and distressed to think much about anything except about what would keep their bodies alive. It should also be said that we did not, as a rule, receive any converts for baptism during the year. A few, however, 165 in all, were baptized, they being exceptions to the rule. Notwithstanding this, much preaching was done and practical Christianity was lived in the daily life of the mission workers and the missionaries, and I have good reason to believe that Christianity never stood here on a higher pedestal in the minds of all classes and castes than it did at the end of 1898. I can truthfully say that, despite the excessive work, the great responsibility, and the exposure to the sun during almost the entire year, and without any let-up save three or four days in Bangalore when on the leave before mentioned, I have been able to be on duty and, I am thankful to say, closed the year in perfect health.

Village Schools.— Notwithstanding the exceedingly hard times, not to say famine, most of the village schools have been continued during the year with a fair degree of success. Some of the teachers, however, who were unable to sustain themselves longer,

came away to the relief camps at Ongole and Amnabrole. The total number of village schools at the closing of the year under review was 194. These are now suffering from a dearth of teachers, for, by the urgent representation of the educational officers, twenty-four are undergoing training in the Government Training-school and in the session school at Ongole. The prospect that they will be more efficient teachers by their sojourn in these schools makes us more reconciled.

Native Preachers.— Early in the year and soon after the ballast contract work was begun at Amnabrole, I invited most of the native pastors and evangelists to find out who among their flocks could not earn their livelihood for themselves and their little ones at home. I asked them to gather all such together and bring them in person to Ongole and, later, to Amnabrole, remain with them, teach them to work, care for the sick, give them courage, etc., etc. About thirty nobly responded to this appeal and turned over the immediate charge of their churches and congregations to intelligent laymen. The village teachers came and faithfully stayed at their posts until the work was closed on the first of September. The other preachers either had some private means of supporting themselves and their families or the members of their flocks were able to provide for their necessities and thus keep them at their posts. To make a long story short, I want to record, as many of us in Ongole believe, that not only cholera and small-pox were kept from being epidemic, but, also, that all other diseases were almost wholly prevented from entering our mission field. The famine, which looked so foreboding at the beginning of the year, was kept under control, and, to the best of my knowledge and belief, not a single Christian nor even a member of a Christian family died of hunger or of a disease brought on by hunger during the year. Truly we can say: "The Lord hath done great things for us, whereof we are glad."

Sunday-schools.— Sunday-schools have been maintained with varied success in most of the villages where we have Christian teachers. Our central school at Ongole has been sustained as in the previous years. The number of teachers in this school is forty-five and the average attendance has been about seven hundred. An average of about two thousand verses of scripture are recited at each session of the school. Sunday-schools have also been maintained in the caste girls' schools. Since the departure of Mrs. Kelly these have been superintended by Miss Kelly, the average attendance being about twenty-five in each school. In the branch school, feeder to the high school, in the center of the town, Miss Dessa has had two Sunday-schools, one in Telugu and the other in English. An interesting department of the main Sunday-school, numbering about fifty, is composed mostly of the children of the Wudda and Golla divisions of the Sudra caste. It is safe to say that these children are making a commendable progress and are no longer the uncouth, rude urchins of two or three years ago. This little school shows what may be done by kindness and persistence in well-doing.

Telugu Service.— Concerning this we have a report similar to previous years. Every Sunday morning, after our Sunday-school, we have had a Telugu sermon in the mission chapel by the missionary or by one of the five assistant pastors. At this service there are usually from six hundred to seven hundred persons. The attendance at our quarterly meetings is much larger, and sometimes even requires an overflow meeting under the trees near the chapel. Every Sunday afternoon we have a workers' prayer-meeting at three o'clock. This meeting is attended by about thirty young men, teachers in our various schools, the older members of the Christian Endeavor Society connected with the college, and the twenty women in Miss Kuhlen's training-school for Bible workers. After half an hour spent in prayer, these all go out by twos and threes to the villages and hamlets

within a radius of four miles of the station. English service has also been maintained during college term-time throughout the year. This service heretofore has been under the direction of Professors Martin and Baker.

Miss Sarah Kelly.— On account of the very high prices of grain and the insufficient appropriation to meet the requirements of her boarding-school for girls, Miss Kelly's responsibilities and cares have been very great, but she knew where to go for help and that One did not disappoint her. The 246 girls and nineteen teachers under her care were glad to aid her, as shown in the fact that the girls volunteered to live on two-thirds rations and the teachers worked on a considerably reduced salary. Thus she was able to close a successful year educationally with thanksgiving to God for his goodness. A few of the girls have been sick, but none of them seriously, and death has been kept away not only from the girls but from the teachers also. Stress has been laid upon the religious instruction of the girls.

Training-school for Mistresses.— This school went on with a good degree of success during the year, and is almost fully supported by grants-in-aid from Government. From this school, twenty appeared for the method examination and twelve passed; nineteen were sent up for the practical test and eighteen passed. The practicing school kept in connection with this contains seventy-one pupils. These are taught up to the Government third standard examination by four Christian young women. Miss Kelly has also a Boys' and Girls' School, consisting of twenty boys and twenty girls, which is now amalgamated with the practicing department and thus increases its strength. On Sundays most of these children attend Sunday-school.

Miss Kelly's Night School, taught by three teachers, is attended by twenty-one women. Of these, two passed the first standard, five the third standard, five the fourth standard, and the others are in the alphabetic class and have not yet been examined.

Miss A. E. Dessa.— Miss Dessa's Lower Secondary School for Boys has steadily gone on its way under some discouragements. At the end of the year the school numbered only 105. The decrease was partly due to the fact that the boys, to save expense, were all required to go to Camp Amnabrole and take care of themselves at the ballast quarry for a month or two. Rather than do this a few went away to their homes, but those that remained at the relief camp, under their teachers as foremen, did well and saved some money. At different times cholera, non-epidemic, took away two from the school. These cases caused a temporary panic and a few other boys had to be sent away. The results of the examinations were satisfactory; of the seventy-six sent up fifty-nine passed. Eighteen of the members of this school during the year were baptised upon profession of faith in Jesus Christ as their Savior. Besides this lower secondary school, Miss Dessa has a night school, taught by three teachers, which has numbered as high as fifty-six scholars; of these, twenty passed the required examinations. Her branch school in the town has numbered as high as 120 pupils with four teachers. Twenty-two of these, however, for various reasons, left and joined the Hindu High School which has been lately opened. The boys of this school all attend Sunday-school, sometimes as many as seventy-eight being present, but the average attendance throughout the year was forty-five. The Mohammedan School for Girls has been continued during the year under two teachers; the highest attendance numbered forty girls. With a good degree of success a Sunday-school has been maintained in connection with this. The average attendance during the year was forty-five but the total number on the roll was 123.

Mrs. E. M. Kelly.— During a part of the year 1898 Mrs. Kelly had the superintend-

ence of the three caste girls' schools, attended by 280 children and taught by seven teachers. Besides the caste girls' schools she had another school for girls in Kavadipalam, Ongole, which contains eighty scholars mostly the children of Christians. Eight other hamlet schools in as many different villages or hamlets, attended by 245 boys and girls, claimed and had no little of her attention. In April she turned over the charge of all her work and went away to a distant city, where she now resides. Much of the work that she left has been taken up by Miss Gratia Clough and Miss Kuhlen, each of them superintending four hamlet schools and the former the Kavadipalam Girls' School in addition. The work done by my daughter, Gratia, is a labor of love, for she has no pecuniary compensation whatever. Yet, besides superintending efficiently the five hamlet schools, she aids me much in my office work in the correspondence department. The caste girls' schools had not had much superintendence but from now on Mrs. Martin will take charge of them.

Miss L. B. Kuhlen.—On account of the partial famine caused by the hard times, Miss Kuhlen did not personally undertake any evangelistic work that required touring, but she has found what may turn out to be a better way for using her limited time and strength. It is not always the missionary who tries to do the most *personal* preaching who is the most efficient missionary. To teach others to work, to set them at it and to keep them at it, is perhaps the most telling work of the ideal missionary. Beloved Dr. Jewett, when I first came to India, often said to me: "John, don't do anything in India yourself which, after teaching others, if patient, you can get them to do even fairly well." This theme might well be enlarged upon. The little school for training Bible-women, which was started in April, 1897, with only five women, increased to fifteen before the end of the year, and at the close of 1898 twenty women were taught in secular studies by two teachers. These teachers also give instruction in elementary Bible subjects, but Miss Kuhlen has, and no doubt rightly, considered it her vocation to teach the Bible mainly herself, and this, together with the superintendence and care of so many women, some of whom have small children, has required much time and patience. At the annual examination held in September, four passed in the second standard and twelve in the first standard. Considering their age, Miss Kuhlen and we all feel much encouraged. The Bible Training-school women go out every Sunday afternoon and hold meetings in about six or seven different places. They also often go with Miss Kuhlen to her appointments and sometimes, also, with her experienced Bible-women. Prayer-meetings are held usually three times a week, and Miss Kuhlen makes a specialty of teaching the women our sweet gospel hymns. Besides work in the town of Ongole, meetings have been held by Miss Kuhlen, usually accompanied by her Bible-women, five days of each week during the year, in six different villages from one to five miles from Ongole. These meetings, which are especially for females, are ordinarily attended by from thirty to fifty women. Thus 250 to 300 are weekly coming into personal contact with the missionary and her devoted assistants, and are steadily and very perceptibly growing in many Christian graces and in a marked degree show the elevating power of the gospel.

Bible-women.—Connected with the Ongole mission, besides the two women who work especially under Miss Kuhlen's direction, there are in all forty-four Bible-women and assistant Bible-women. Two of these labor in and about Ongole, the others live in some twenty different villages from ten to fifty miles from the station. All work as in years gone by and I have nothing but good to say about them. Three, however, finished their course and went away to be with Jesus, whom they so earnestly preached. One married a good Christian layman of the Kanigiri mission station field and left mission service.

Besides the Bible-women at actual work, there are twenty other devoted women who we believe are called to be workers in the Master's vineyard, studying in the Bible Training-school for Women under Miss Kuhlen's personal supervision. One of the number whom we all loved much died very suddenly a few months ago. She left two small children, one of whom is now in the school — a bright, intelligent little girl about eight years old.

Industrial School.— The Industrial School which we have mentioned as much needed is not yet a fact, but I am glad to say that money for this greatly desired object is being rapidly collected in America and will, within the next few months, no doubt be made available for the erection of the necessary buildings. The "small beginnings" mentioned in my last report have been continued. These are not, however, a part of our regular mission work, but are private enterprises intended to "Hold the Fort" until the American Baptist Missionary Union shall say: "Go ahead." We hope that this order will soon be given.

The American Baptist Mission College

Principal Martin reports:

Again it becomes my duty to report upon the condition and work of the high school and college. The year 1898, while not marked by any very great progress nor by any very serious reverses, has been a year of steady advancement. The good hand of the Lord has been with us to lead us over some hard places, and the Spirit has given us evidences that He is ready to bless us, whereof we are glad.

Personal.— A few words of a personal nature may be allowed. In my last report I mentioned the fact of Mrs. Martin's leaving Ongole for a long stay at Ootacamund, hoping thereby to regain her health. She remained on the hills for more than half the year, coming down only in the latter part of July. Being deprived, as she was, of many of the comforts and conveniences of even a missionary's home on the plains, the long stay became very wearisome to her, and especially as she was separated for part of the time from her husband and children. The extended rest seems to have done her much good, however, for she has better health and more strength now than she has had for several years. I was absent from Ongole a few weeks at the beginning of the year and also for three months, from the latter part of March to the latter part of June, to enjoy a period of rest at Ootacamund. My own health has been excellent throughout the year. In November, 1897, in order to get Mrs. Martin and the children away from the noise and confusion always present in the house so near the college, and also to make room for the college classes and thus relieve the crowded condition of the school-building, we left the college compound and have since been occupying what is known as the old Fort Bungalow, where the superintendent of the technical school is to be located.

Teachers.— There was but one new teacher engaged during the year. Mr. K. Ramakrishna Row was employed temporarily to take the place in the third form, left vacant by the promotions consequent upon the dismissal of the man, mentioned in my last report, who was found guilty of immoral and unprofessional conduct. Mr. Ramakrishna Row, who has since been confirmed in the position, has passed one of the branches for the B. A. degree and is preparing himself in the remaining subjects. In January, 1898, Mr. Ramaswami Sastri passed the B. A. degree examination in Sanskrit. The work carried by the teachers has been very much the same as it was in 1897.

In Bible, Mr. Baker had the combined college classes, and also took the fifth form four

hours per week. I took the Bible of the sixth form, and Mrs. Baker took the fourth form in the same subject until about September, when she had to give it up on account of poor health. The other classes in Bible were taken by Mr. Roger and Mr. Titus.

Mr. Baker took some of the English and also the physiology in the college classes. I took the balance of the English in the senior class and also the mathematics of the same class. Mr. Wood had history and geography and also the translation of the higher classes; Mr. Cornelius, the balance of the English and mathematics of the college classes, and some of the English of the school department; and Mr. Palmer, the science and the balance of the mathematics of the higher school classes. Nearly all the teaching, except in Telugu, from the fifth form upwards is done by Christian men.

Enrolment.— The total enrolment for the year fell from 366 in 1897 to 357 in 1898. There were, I think, two main reasons for this. The first was the very severe scarcity and threatened famine which, during all the first months of the year, bore so heavily upon all branches of mission work. As it did not seem wise to reduce the fees, there were no doubt many Hindu boys who could not find the necessary means to continue their studies. The other main reason was the starting of a Hindu school in the town, which, by working upon the prejudices of the parents, succeeded in drawing away some of our pupils. This rival school, which was started up in March, at first aspired to teach as high as the fifth form, but the upper secondary department collapsed soon after the opening of the second session. On account of the high prices of grain we were unable to assist all the worthy Christian boys who were prepared to come to us. Nevertheless, by the hearty coöperation and assistance of some of the missionaries, we succeeded in bringing up the number of the Christians from 143 to 154, the highest number yet reached in any one year.

The following table gives a comparative view for the last three years of the total enrolment during each year:

	1896	1897	1898
College Department:			
Christians	3		1
Hindus	5	7	14
Upper Secondary Department:			
Christians	35	38	43
Hindus	61	63	53
Mohammedans	1	3	4
Lower Secondary Department:			
Christians	112	105	110
Hindus	138	143	127
Mohammedans	9	7	5

There were eighty-three new admissions during the year, of whom forty were Christians, forty Hindus and three Mohammedans. On account of the decreased number of non-Christians there was a corresponding decrease in the income from fees, from 2,366 rupees in 1897 to 2,071 rupees in 1898.

Examinations.— The results of the Lower Secondary Examination were very disappointing. Thirty pupils of the third form appeared for the examination, and of these only eight passed. The class was divided into two sections. One of these sections did fairly well, as six of those who passed were from this section. The teacher who was responsible for the work of the other section, realizing the patent fact that pedagogy was not his forte, resigned his position soon after the close of the year, and his place has been filled by a

trained graduate from the Teachers' College, Saidapet. Of those who passed three were Christians and five were Hindus. Quite a number of pupils from the higher classes appeared for this examination, but the results have not yet been announced.

For the Matriculation Examination nineteen candidates were sent up from the sixth form of the school. Of the thirteen Hindus included in this number four came out successful, and of the six Christians two succeeded in passing. We are especially pleased over the success of these two Christians, for they are the first from our own Christian people to pass in several years. Of the four Hindus, three were Brahmans and one Sudra.

For the First Arts Examination all of the six students in the class were allowed to appear, but only two of them succeeded in satisfying the examiners. All of those who appeared were Hindus and Brahmans.

Building.— After further consideration it was decided that it would be better to change somewhat the way in which the grant for building should be expended. The overcrowded condition of the school building made more class-rooms very necessary, and sanction was received from Boston to enlarge the school building by raising the north wing of the present structure another story. Plans and estimates were drawn up in proper form and were submitted to the Director of Public Instruction for his approval in order that we may obtain the customary grant from Government for the building. We have been waiting as patiently as possible for the documents to have the necessary amount of red tape attached, and to be ground out of the official mill. Only today, Feb. 13, has the long looked-for approval been received.

Meanwhile, teak timber has been purchased, and partly prepared for the wood work, steel girders have been procured from England, and some other preliminary work has been done, so that we may now press forward with the work as fast as Indian ideas will allow.

While waiting for permission to go on with the main work, we have been proceeding with some of the other projects. The walls of a new three-roomed dormitory for the Christian students have been raised and are ready for the roof. The much-needed repairs on the principal's bungalow were taken in hand towards the close of the year, and at the time of writing have been almost completed. A *pukka* wall about the college compound was begun which will be an ornament to the property and serve as well a most useful purpose when completed. As we were digging the trench for the foundation of this wall we came upon a bed of fairly good building stone, of considerable extent and lying within two feet of the surface. The stone is easily quarried. I have let the contract at four annas per cubic yard. This reduces the price to about a third of the cost of stone from the hill, and makes the cost of laying up a wall in mortar not much more than one in mud would otherwise have been. This quarry will be of use not only for the wall, but it will be of immense service for any buildings we may erect in the future. We find the stone constantly growing better as we go down. No small amount of my time and thought has has been expended upon these matters.

The Calendar.—Just after the close of the year we brought out the first calendar of the institution. Being the first one of its kind we have issued, it required considerable thought and time, the most of which, however, was furnished by Mr. Baker. We shall place it in the hands of those who are interested in our work, and trust it will be of service to missionaries and others, and help to make the work of the college better known.

RAMAPATAM — 1869

Rev. J. Heinrichs and Mrs. Heinrichs in America, Rev. W. L. Ferguson, Mrs. Ferguson, Rev. R. R. Williams, D.D. and Mrs. Williams in America.

Mr. Ferguson reports :

The Seminary.— On April 1 Mr. Heinrichs, who is now on furlough in America, gave over charge of the work, and after the close of the school year sailed with his family for Germany. Since that time there has been but one family to carry on the work formerly done by two. It is needless to say that the year has been more than full of activities. However, the usual amount of work has been done by the students in classes, and the subjects taught by Mr Heinrichs have been divided between Mrs. Ferguson and myself. She has taught two hours daily since the opening of the school year in July, her subjects being Ecclesiology and the Life of Christ. The progress of the various classes has been generally good, and in a few individual cases students have presented perfect examination papers. The enrolment for the year is somewhat less than formerly owing to the operation of the new rules pertaining to entrance.

The Day and Boarding-school.— This is under the care of Mrs. Ferguson and has shown good results in the examination and inspection just passed. Out of forty-nine pupils presented for the test only eight failed to pass; and of the forty-one who passed a considerable number did so "with merit." Of the class sent to Kundakur for the primary examination so good a statement cannot be made, only five out of ten pupils passing. Mrs. Ferguson has taught one hour daily in this school also. The amount collected in fees exceeds that of previous years.

The Field.— In January, February and March I did what touring was possible after each week's work in class-room was over, going to the principal villages and spending Sunday in tent, preaching, baptizing and administering the Lord's Supper, returning to Ramapatam in time to begin the new week's work. Some of these trips were very enjoyable and fruitful; but frequently it was difficult to turn the people's thoughts away from the distress occasioned by the failure of the monsoon and the consequent scarcity of food which they were experiencing.

The Relief Work.— This was begun in July and continued as long as real distress was apparent. Not all who came were helped, only the most needy and then a limited number out of each family, exceptions always being made for widows and their children. Nearly all classes came to the work in the compound and as many as 175 persons daily were employed digging cactus, making mats, ropes and baskets, whitewashing, etc. After the copious rains in October and November, gifts and loans for seed grains were made to about one hundred of our Christians who have some lands and property.

The Church.— Mr. Jedda Daniel who for some years had taught in the Seminary, has been called as pastor of the church and field. He spends the greater part of his time in going from village to village preaching and inquiring into the needs and condition of the people. He has been of great assistance in the distribution of relief and has been instrumental in straightening out difficulties and disputes in different parts of the field. He is now engaged in a canvass of the entire church roll, inquiring as to the whereabouts and Christian character of each believer on the whole field. It is hoped that greater zeal will be shown by the Christians as a result of his preaching and efforts. The church is aided ten rupees per mensem at present.

ALLUR — 1873

Rev. W. S. Davis, Mrs. Davis.

Mr. Davis reports:

The year 1898 has been one of pleasure and profit, I believe, to all connected with the work on the Allur field.

Our baptisms have not been many, but that does not always tell the whole story. I have done about three months' touring. We spent the most of our time among the Madigas though we did not overlook the others. I was anxious to have a break made among the Madigas, and to that end asked for and received from Brother Brock several workers from that caste. They did faithful work for about eight months, when they got homesick and left me. I am trusting that the seed sown by them, as well as by ourselves, will bring forth fruit and thus bring about the desired break.

During the whole year cholera has hindered our work to a great degree. It stopped our touring, broke up our Bible studies, and kept our preachers confined to their villages for two and three months at a time. As the village of Allur has had its whole share of the disease, I have had to be in the midst of it, and one day saw and administered medicine to fifteen cases. We have given out a great deal of medicine.

The people have been on the verge of famine during the whole year, and some of them in actual want. But during the year the Lord has wonderfully blessed and kept us, for which we are very thankful.

There has been a great cry for land among our Christians and the other poor people. During the year I have been trying to obtain for them the much desired land. By the kindness of the Collector, Mr. Scott, and the Assistant Collector, Mr. Campbell, the land has been sanctioned, and I am only waiting now for the Deputy Collector to go with me to make the allotments.

There is in all about two hundred and seventy-five acres, to be divided into three-acre lots. The native Christians have been saying: "Give us land and we will support the gospel in our midst." This may test it. The preachers have done faithful work as far as the strict quarantine regulations between villages would allow.

The Sudras give a better hearing to the Word than do the outcastes, but it is as a Hindu government official told me only a few days ago, "the great wall of caste whose foundation is laid so deep that it seems to be impossible to uproot it." Men cannot, but God can. Our station work has been as last year. Service on the compound Sunday morning, and usually in Malla Pallem in the evening. Prayer-meeting, when cholera would permit, in Malla Pallem every Tuesday for the women, and Friday for all who would attend.

Our Sunday-school is usually well attended, considering that we have to depend on the people outside the compound, as we have no schools from which to swell our numbers. Mrs. Davis' class alone has fifty members, with an average attendance of thirty-five. It is rather a hard lot to look at, as some have hardly one-quarter of a yard of cloth to cover them, and that is not always of the cleanest, but they all have souls to save and Christ died to save them.

SECUNDERABAD — 1875

Rev. W. B. Boggs, D.D., Mrs. Boggs, Miss R. E. Pinney.

Dr. Boggs writes:

To the praise of God we thankfully report continued good health and unnumbered mercies. No epidemic disease has come among the Christians, the dreaded plague has kept far away, the famine has passed and there is a prospect of good crops.

We have noticed with gladness an unwonted readiness on the part of the people to listen to the gospel. This is manifest among all classes, but especially among the caste people. The preachers and others have worked earnestly and faithfully and their labors have been blessed.

It has been the best year we have had since coming to the Deccan, and closes with a bright and hopeful prospect. Forty-two persons have been baptized on profession of personal faith in Christ,—twenty-nine Telugus and thirteen English,—and a specially encouraging feature is that among the twenty-nine Telugu converts eight or ten *new* villages are represented.

An effort has been begun to secure a monthly contribution, however small, from every member. For the present, among the poor people out in the villages, the offerings will be exceedingly small, but the people will be gradually getting into the habit of giving.

Efforts have been continued for months past to obtain the sanction of the military authorities for the erection of a new chapel. We are happy to report that sanction has at last been granted and now we wish to commence building as soon as possible. We need the chapel very much.

A Society of Christian Endeavor has recently been organized among the Telugu young people, with twenty-eight members, and it promises to be a benefit to the members and a help to the church.

While the year has not been without some very bitter trials, yet the consolations have far exceeded the trials, and the work is dearer and the prospect more encouraging than ever before. To God be all the praise!

KURNOOL—1876

Rev. W. A. Stanton, Mrs. Stanton.

Mr. Stanton reports:

The past year has witnessed the accomplishment of many long-cherished hopes and plans.

Boarding-schools.—Year by year we have been raising the grade of our boys' boarding-school to meet the requirements of our field. From the beginning of last year we secured the services of an exceptionally capable head-master of fifteen years' experience as a teacher in a mission school, and opened the third form, thus establishing a complete lower secondary school. From the beginning of the year Hindu boys flocked to our school in large numbers, many leaving the municipal high school to come to us. The building became so crowded that in June we separated the primary department from the lower secondary, opening a primary school in the very heart of the town. This led to large accessions to the primary department. We closed the year with fifty-eight Hindu boys in attendance in the lower secondary school and sixty-one in the primary school. All Hindu boys have been required to pay fees, the amount received from this source for the year being Rs. 658–2–6. More than sixty per cent of the cost of the teaching staff in the lower secondary department has been met by fees alone. Having thus more than an hundred Hindu boys, many of them of the highest caste, under our direct influence, we have taken every means available to sow the good seed of the kingdom in their young hearts. In the lower secondary department Rev. Henry Kanakiah, the pastor of the Kurnool Church, is the Bible teacher. He is peculiarly fitted for the work. An hour every day for each class is spent in the study of the Bible, and frequent examinations are held. Many of the boys evince a deep interest in the truth, and we are praying more earnestly that our

school may be a place where they shall learn above all of Jesus and become his disciples. There have been forty-two Christian boys in our boarding-school during the year, and we have been exceedingly gratified with the position they have taken in their classes with the Hindu boys and have sought to make them feel the responsibility of their position as Christians.

The girls' boarding-school has had a quiet but prosperous year. The spiritual life of the children of both schools has been warm and healthy. A general children's meeting is held every Wednesday afternoon and a meeting for the little ones on Sunday afternoon. We are happy to report eight baptisms from the boarding-schools during the year.

Churches.—The Kurnool Church has had the most prosperous year in its history. Three Sunday-schools have been opened in different parts of the town and are regularly conducted by members of the church. Every Sunday afternoon the gospel is preached in the adjacent villages by the pastor, accompanied by the boarding-school boys. A preacher has been stationed in one of the needy portions of the town to assist the pastor in evangelistic work and the two together are seeking most earnestly to win people for the Lord here in Kurnool. We are thankful to say that the first fruits have been already won. An old man in one of the hamlets and a man and his wife from the sweeper caste have been baptized.

The Atmakur Church has had a more prosperous year. In March last, after the harvest offerings were gathered in, the church voted to support its pastor, and we are thankful to say that it has done so with the exception of two months during the hardest time of the year. The church is united and is moving on, we believe, to better things.

The Gudur Church,— the infant church on our field,— organized November, 1897, has exceeded all our expectations and far outstripped the older churches. From the first the met church voted to assume the entire support of its pastor. This it has fully done and all church expenses besides. The contributions for the year have been more than 70 rupees.

Congregations.— The chief work among our Christians this past year has been along the line of self-support. We reported year before last the beginning of a movement among our people in this direction. We should like to record now what has actually been accomplished. As stated in our report of 1897, we first induced the Christians to pledge a tenth, or at least *some* proportion of their income to the Lord. We did not make self-support the objective point, but urged *their duty as Christians to give to the Lord of that which he had given to them.* We found this appeal to work most powerfully, and pledges were made by the whole body of our Christians. During the harvest-time, in the months of March and April last, we went from village to village and had a glorious ingathering. Very little money was given. Almost all was in kind. We collected on this tour the sum total of Rs. 123–8–0.

We have been permitted to baptize ninety-four persons this past year on profession of their faith in Christ. This number, while not quite as large as the previous year, represents a substantial increase, and brings the total number of Christians on our field to 706. The gospel has entered into five new villages and these new centers are among the brightest spots on our field. We have also had the great joy of baptizing our first Sudra convert, and our prayer is that he may be the first fruits of a great ingathering from this important class.

Village Schools.— One of the most important events of the year in its bearing on our work, and one which gave us unfeigned joy, was the sending forth of five of our brightest boarding-school boys into the work as village school-teachers. We have thus been enabled

to increase our village schools from eleven to eighteen and the pupils from 167 to 394. We are filled with gratitude to God as we see our long-cherished hopes for the increase of workers on this needy field beginning to be fulfilled and the first reinforcements actually sent to "the front."

As we review all these great results and see what God has wrought in our midst during the past year, our hearts are lifted up in praise and gratitude to him. Our faith is quickened, and we feel like saying with Caleb of old: "Let us go up and possess the land, for we are well able to overcome it."

MADRAS — 1878

Rev. A. H. Curtis, Mrs. Curtis, Rev. T. P. Dudley, Jr., and Mrs. Dudley (in England), Miss Mary M. Day, Miss S. I. Kurtz.

We regret that no report of the various departments of our mission work in Madras has been received.

HANAMAKONDA

Rev. J. S. Timpany, M.D., Mrs. Timpany.

Dr. Timpany reports:

The Field.—Owing to the same reasons as last year only one tour has been made by the missionary. These reasons are the continuance of repair and building work and the press of an ever-increasing medical work.

Churches.—The number of churches on the field remains the same as last year — four. The station church is still caring for itself without any help from the society, and we look forward to the time when it will be able to do without the contributions of the missionaries, as that is our idea of self-supporting churches.

The three out-station churches are giving more than ever before. Since the beginning of the new financial year I have adopted a new plan with these churches. After having the members canvassed to see how much they would give regularly towards the support of the preachers in charge of the churches, the salaries of the helpers were reduced by the amounts promised, which they collect from the Christians. We cannot count our Christians by the thousands, as some of our stations can, but in proportion to numbers and wealth I think the gifts of our Christians compare favorably with any of our stations.

We have had a good number of applicants for baptism, but only three have been baptized, as we deemed it wise to have the other candidates wait.

School Work.—We have had two schools in operation throughout the year, and another village school was opened for six months and then closed on account of the illness of the teacher. In the school work as well as in other departments we are pushing self-support.

Our station day-school and one at Warangal have been kept up throughout the year and have done good work, considering the difficulties under which they have been conducted. For six months my wife was obliged to be away in the hills and so her work in the schools devolved upon me. Owing to building and medical work, with my regular station work, I was unable to devote much time to the schools. The results of the examinations, both in the station and Warangal schools, justify the raising of the standards of the schools, so we begin next year with two complete lower primary schools. This may sound small as compared with some of our stations where education is well advanced, but when we remember that two years ago we had no station school, we feel that our attainments are not to be despised.

Medical Work.— During this year I have had a still greater range of diseases to treat than before. Owing to the fact that I had no hospital, I formerly avoided difficult cases. The time came, however, when, trusting in the Lord for help and guidance, I had to unsheath my knives and other instruments and try to relieve, so far as possible, the suffering ones who came to me. As I look back over the past months and recall the many serious cases I have had and the success with which I have met, I can merely thank the Lord for his goodness in helping me through.

The surgical cases have outnumbered the medical. In July we amputated a man's leg on our side veranda, and I was subsequently called twice to the Government hospital to assist in amputation cases.

The greatest hindrance I have is the lack of a hospital. The people will not go to the Government hospital, but will come to me, and even though they know I use the knife they show little fear. Our need for a hospital has become apparent to the people here, and they have not only suggested our building one, but have offered to help in raising the funds. A subscription list was started recently and though only a few have yet seen it, almost three hundred rupees have been promised. Several others have expressed a willingness to give whose names we have not yet received. To this I shall be glad to add any amounts friends may choose to send me for this work.

One encouraging feature in this work is that during the past year we have received for medicines and treatments almost as much as we have spent, so that notwithstanding all our charitable work, the medical work has been almost self-supporting. As in the past, so now, we believe the medical work is helping the general work much.

CUMBUM — 1882

Rev. John Newcomb, Mrs. Newcomb.

Mr. Newcomb reports:

I am indeed thankful to report that the year under review closed in the midst of harvest and plenty in the land. The southwest monsoon coming in July brought a good supply of water to our beautiful tank which irrigates ten thousand acres of rice fields. This area, with the fields of dry cultivation covering the Cumbum valley, at once furnished labor and daily bread to the starving multitudes. As India is subject to these periodical famines, and every hot season the poor people realize more or less distress, our Christians know what it means to pray for "daily bread."

Touring.— While I greatly desired to spend much time on the field among the churches and congregations, owing to the famine-stricken condition of the people, the constant cry for bread and no funds at my disposal to relieve their pitiful distress, I found it wiser to remain at headquarters till the times became better. Besides paying frequent visits to the villages in the vicinity of the mission compound I spent three weeks after the northeast monsoon in November, on tour in the northeast and southwest portions of the field, and was greatly gratified at the spiritual condition of the Christians, especially so at Giddlore, where I found them in a state of revival, and with two Sudra families in regular attendance at the church services showing great signs of repentance toward God and faith in his Son.

Schools.— Some of the village schools were closed because of the inability of the Christians to care for the teachers, but now that times are better they are reopening. The station boarding-school, containing many of the pupils of the upper primary and lower secondary schools, continues under the charge of Mrs. Newcomb. The lower secondary school has done exceedingly well: out of fifteen boys and girls sent up in the

second form (sixth standard), twelve were successful, and out of twenty-six in the first form nineteen were successful. The Director of Public Instruction has recognized the school up to the second form, and we hope from February next to have a full grade middle school. The Inspector who examined the second form was quite sanguine of some of the pupils passing the lower secondary examination in December next. This school is the only one of its grade in this part of India in a radius of sixty-five miles. Out of nearly two hundred pupils attending our station schools forty-two are Hindus and Mohammedans. Any of these who are in the higher classes pay monthly fees. All attend the morning Bible instruction and prayers.

VINUKONDA—1883

Rev. Frank Kurtz, Mrs. Kurtz, Miss Erika A. Bergman (in America), Miss Anna M. Linker, Miss Dorcas Whitaker.

Mr. Kurtz reports:

The first part of the year on this field was full of distress and many of the poor people left their homes and were wandering about the country in search of employment. The missionary and preachers touring among the villages continued to get good hearings from the caste people. The meetings in the Christian hamlets were not well attended as so many were absent from home. Cholera was also bad for nine months of the year and many Christians suffered from it. One hundred and forty-two of our numbers died during the year, the largest number ever reported. A number of people under discipline since last year, after repeated warnings, have been excluded for idolatry. The number of exclusions has consequently been larger than in any previous year. The famine and cholera have been a real test of character. It is remarkable that so few have fallen away among so many thousands. Additions by baptism have been small. Nine school children and one man from the heathen community were baptized.

The station services have been as usual. The Sunday-school reports the largest attendance in its history, but the church attendance has not yet regained the average previous to the famine. Three prayer-meetings are maintained weekly and on Sunday afternoons Bible-women, preachers and missionaries go to the bazar and near villages to preach.

During the latter part of the year we have devoted some time to the Mohammedans. One of their preachers came here and invited us to meet him in a discussion. As one result the Mohammedans have heard more of the gospel than ever before. The Telugu edition of Dr. Rouse's tracts for Mohammedans came just at the right time and has been largely read.

The schools are in a somewhat better condition than last year. Every Christian child can now attend school and few need walk more than two miles. In one village Government has opened a school for outcastes and the mission school there has been discontinued. There are now three such schools where Christian children can attend and we hope more will be opened. More pupils are now attending the village Sunday-schools and better instruction is being given.

There was an increased attendance in the boarding-school as twelve girls were received from Bapatla. Examinations came very early, so the results were not so good as they otherwise would have been. Eight pupils passed the fourth standard and two the fifth standard. In Ongole two of our boys passed the fourth standard in English and six others are studying in the high school. Four boys are also taking the normal course in Bapatla. The fees received have slightly increased during the year. On account of the

small rainfall for the last three years our compound wells have been dry half of the year, so we were obliged to draw water in barrels for the school at considerable expense. Crops are good and the price of grains is reasonable, but we are threatened with another water famine.

The cash contributions have been small this year, but have improved with the good crops which are now being harvested. The workers resumed the giving of the tenth in October and we are trying to raise a yearly contribution of a rupee per house.

NURSARAVAPETTA — 1883

Rev. William Powell, Mrs. Powell (in England), Miss Helen D. Newcomb (in America).

Mr. Powell's report has not been received.

BAPATLA — 1883

Rev. W. C. Owen, Mrs. Owen and Miss Lucy H. Booker (in America).

No report has been received from Mr. Owen up to the time of going to press.

UDAYAGIRI — 1885

Rev. W. R. Manley and Mrs. Manley (in America), Rev. F. W. Stait, Mrs. Stait.

Mr. Stait writes, mentioning first his work at Podili:

During the five months in which I was in charge of the work a Sunday-school was organized with a regular attendance of about ninety per Sunday, a weekly prayer-meeting, a teachers' class and a temperance society were organized. Half of the Podili district was visited by me in the touring season, and, most important, I have been greatly blessed in the study of the language, having made satisfactory progress.

Our work at Udayagiri is very promising; but there is little to say in a report from me, as Mr. Hankins has had charge during the past months and has done a fine work, even in that short period. The people have given us a kind welcome and all looks well for the future.

PALMUR — 1885

Rev. Elbert Chute, Mrs. Chute.

Mr. E. Chute reports:

During the former part of the year while many of the poor among us were feeling the distress of famine, two kind friends in India sent us famine relief funds to the amount of 150 rupees. This money we used in the most economical manner possible to supply work for the distressed. After making many thousands of bricks we sold them and thus by using the same funds over and over again we were able to help many of the poor along until the falling of the monsoon rains.

Water is very scarce in many villages. We had to buy water in one of the villages we visited on our last tour. Some villages must necessarily suffer considerably for water before the coming of the next monsoon.

The church services have been carried on regularly during the year. Samson Rungiah, the pastor, has not only been faithful and untiring in his duties as pastor, but has also taken charge of and done the work of the head teacher in our boarding-school. The church has, notwithstanding, paid his full salary of sixteen rupees per month besides all of the other necessary expenses of the church.

The meetings of the Young People's Union have been regularly maintained each Friday evening with much interest and profit.

A weekly service in English has also been maintained for the benefit of the English-speaking people of the station which, judging from the attendance, has been much appreciated. Much interest has been taken in the evangelistic work of the station.

The missionary with several of his preachers has made a number of tours in different parts of the field, spending four and one-half months in camp and preaching one or more times in 220 different villages; Mrs. Chute with her Bible-woman accompanied us a part of this time. The word of truth has been faithfully preached over a large part of the field and much good seed has been sown from which we have reason to believe that we shall reap an abundant harvest.

Much good and faithful work has been done by the teachers in the boarding-school. The missionary, besides attending to the other duties of the station during the hot and rainy seasons, when evangelistic work could not be prosecuted to good advantage in the district, taught in the boarding-school about four hours daily. Many of the pupils have been led to the Savior during the year and have confessed him in baptism. The most advanced class is composed of ten Christian pupils, each of whom are preparing for preaching or teaching. They have each made excellent progress in their studies.

We have established three new district schools during the year while one has been discontinued. The attendance in some of the district schools has not been all that could be desired. It is difficult to impress the lower classes with the importance of education; many of them can see but little advantage in sending their children to school, except the food and clothing they receive while attending the boarding-school, and as these are not given in the district schools but little interest is taken in the regular attendance of their children. Yet in some of the schools the attendance has kept up fairly well and much good instruction has been given.

NALGONDA — 1890

Rev. A. Friesen and Mrs. Friesen in America, Rev. A. J. Hübert, Mrs. Hübert, Rev. H. Unruh, Mrs. Unruh, Mrs. Lorena M. Breed, M.D., Miss E. F. Edgerton.

In the absence of Mr. Friesen no report of this interesting work has come to hand.

KANIGIRI — 1892

Rev. Geo. H. Brock, Mrs. Brock (in America), Rev. J. A. Curtis, Mrs. Curtis (in America).

The ravages of famine have been more severe on this field during the year than in any other portion of the Telugu mission. The year has been one of distress and anxiety, now happily relieved by the rains. Mr. Brock's report is as follows:

The tale of our year's work is soon told. Suffering, hunger, starvation, death; homes broken up, houses broken down; debts incurred, despondency created, congregations and schools scattered form a partial record of the ruin of 1898 on this field by the famine.

Then came the twin scourge, cholera, with all of its terrors, carrying off a great many of the poor starved creatures who had no strength to withstand the dread disease. Then the heavy monsoon rains came and, while bringing hope and joy to all, a great many whose houses had become roofless felt the hardship keenly. But the longest lane has a turn and the two years of distress came to an end. After the rains the fields were soon covered with a green, fresh verdure that gladdened the eye as well as the heart. The

cattle began to pick up at once. The long cry for food from the emaciated people gradually ceased.

The touring stopped early in the year as it seemed only an aggravation to go among the distressed people and not to have the means to help them. Almost all our plans received a set-back. Collections for our large church completely stopped. Discussion on self-support had to be dropped. The Christians could not build school-houses. We perhaps were over-cautious about baptizing converts from the heathen. Daily I had delegations from the villages pleading for help, and this has been the hardest experience I have had since coming to India seven years ago. But it was not all blue: I have learned to love and respect the staff of mission workers as never before. They one and all suffered, as they depend largely on the people for their food, but they did not put their burdens on me.

Christians in America, Canada, England, Africa and India nobly came to our help, while the native Christians of India and Burma responded right royally to our appeal. Some six thousand rupees (about two thousand dollars) in all were sent to me to distribute. Thousands of Christians, Hindus and Mohammedans were helped to food, clothes and seed grain. The outcaste people learned to dig their own wells (a thing unknown before) and so they have been taught lessons in self-help.

We sent thirteen teachers and preachers to other stations. We set apart a preacher to go to a part of our field where there is yet not a solitary Christian, and the good part of it is that he is supported by our local Home Mission Society, which was organized last year. Great enthusiasm has been manifested in this.

We put in the foundations for our large church, which is to be sixty by forty-eight feet, and almost all the 500 rupees were given by the Christians two years ago. We have stopped until more money comes.

An industrial school was opened and we have made tables, chairs, benches, etc., in a cabinet line. Six persons, five of whom are Christians, have been employed and are learning to use tools. We made necessary alterations on our bungalow, built some outhouses, dug a good well, and put up a wall across our lot. Most of this we were able to do with famine money.

Thirty-one were baptized. Others have requested baptism. On a short tour in December we were simply astonished at the reception given to us by the heathen caste people and were delighted to find the Christians taking fresh courage. Already school-houses are building and subscriptions toward the church building fund are coming in, and the outlook is as bright as it can be.

KAVALI—1893

Rev. E. Bullard, Mrs. Bullard.

Mr. Bullard writes:

The spiritual part of our work has been carried on with a good degree of earnestness throughout the year, but we have yet to look for the dawn of the day when heathen ignorance, error and sin, now so prevalent, shall give place to the light and blessedness of Christian civilization. Some souls, however, have found the light and have come out on the Lord's side. Only fourteen were baptized during the year, but in all probability, had the means for more evangelistic work been available, this small number would have been much greater. Besides the distress and sickness already spoken of, the insufficiency of mission funds has been so great that to tour much has been quite impossible. Nor could we

attempt more work through native helpers for the same reason. The preachers on this field have for several months past reported between two and three hundred inquirers and upwards of forty candidates for baptism; but more visiting by the missionary and encouragement to take the decided stand is needed before these will be likely to come forward. The opposition and the prejudice against Christianity on this field is very great, but it is yielding, we believe, to the gospel as fast as could be expected under the circumstances.

A few good native workers are much needed. All of our present helpers have already more work than they can do and the greater part of the population by far have had as yet almost nothing done for their spiritual salvation. One preacher cannot preach the gospel regularly to more than one thousand people, surely, yet there are more than one hundred thousand people on this field and only eight or nine preachers.

KUNDAKUR — 1893

Rev. Wheeler Boggess, Mrs. Boggess.

Mr. Boggess reports:

This year I have been out on tour less than three months, but the work has not seemed to suffer. Many times when I have planned to go out among the villages unexpected hindrances have kept me at the station. Until it became evident that these were from the Lord, and that he had work for me to do in the town of Kundakur and in other places outside of my field, these hindrances were far from welcome. During this time very many of the higher caste people and officials frequently came to talk on spiritual things. In the bazar, too, the people seemed more ready to hear than usual, so the burden of staying at home grew lighter with each freshening of the work immediately about me.

During the year the Lord has given us twenty-three new converts. Lest many should seek Christianity for the loaves and fishes, we spread the warning that none of those who should be baptized during famine times should receive any help from the funds that might come for the poor. These twenty-three came in the face of this warning, so we have good reason for believing in the purity of their motives.

Additional progress is seen in another church recently organized in one of the villages. The plan of organization is extremely simple and as near the New Testament examples as we can come. In another village the people are ready to ask for letters of dismission from the Kundakur Church in order to start one of their own. In these places the zeal of the people has taken new brightness, which is very encouraging to the missionary.

It is now two years since self-support was started in this field, and we can only offer praise to God for the results that have accrued. There have been more converts than in previous years. Notwithstanding the famine both the schools have kept up, and in several other villages there is a decided hunger for education, and that, too, because of a desire to read the Word of God. Beside this we must record that none of the four preachers whose salaries were stopped two years ago have ceased their preaching; nor do they seem to have suffered loss in temporal things. They are still as well or better clothed than the majority of the Christians.

ATMAKUR — 1893

Rev. I. S. Hankins, Mrs. Hankins.

Mr. Hankins' report of the work on this field has not been received.

PODILI — 1894

Rev. A. C. Fuller (in America).

In the absence of Mr. Fuller this work has been in the hands, first of Mr. Stait and later of Dr. Clough of Ongole. Mr. Stait's letter from Udayagiri speaks hopefully of the work.

DARSI — 1894

This field is still without a missionary, and the work is under the care of Dr. Clough of Ongole.

SATTANAPALLI — 1894

Mr. W. E. Boggs and Mrs. Boggs (in America), Rev. W. E. Hopkins, Mrs. Hopkins.

Mr. Hopkins writes of his work first at Gudwal and afterward at Sattanapalli.

GUDWAL.— Another year of changes. After three years at Palmur, we were relieved in October last by the return of Rev. E. Chute from furlough, and transferred to Gudwal with instructions to first take a thorough rest at some hill station. We chose Ootacamund, where I remained with my family until the holidays and then returned to my work.

Gudwal is the capital of an old state ruled by a petty rajah (king) now tributary to the Nizam's Government of Hyderabad. It is the southern portion of the Palmur field and has hitherto been worked from Palmur. The Gudwal field alone covers 1,500 square miles and has a population of more than a quarter of a million with about three hundred Christians. The Palmur field is one hundred miles square, contains ten taluks (or subdistricts) and had at the census of 1892 a population of above half a million souls. The nearest point of the Gudwal field is fifty miles from Palmur and separated from the latter field by the Kistna river, which is impassable for three or four months in the year.

My work on the field during the six months is scarcely worth mentioning, and yet I have experienced enough wear and tear to satisfy the most zealous. My helpers — evangelists and teachers — have worked well. I regard their persevering labors during my absence and amid the uncertainties and changes of the time as deserving of high appreciation. I have no statistics to offer, but perhaps it is not too much to hope that when the reckoning time comes they will be credited with some of the sheaves harvested by others who follow them. We are all rejoiced at the tokens of blessing which Brother Chute reports. God bless and encourage both sowers and reapers.

SATTANAPALLI.— I have entered a portion of the old Ongole territory. Already I find Christians who were baptized by Dr. Clough. I hear successively the names of Clough, Powell, Maplesden, Burditt, Boggs. This is my first contact with the early work of our mission, the first fruits from the seed-sowing of Dr. Day and Dr. Jewett, and it is with peculiar interest that I enter upon the service. How shall I find these Christians? Many of the 1,100 members are of the great in-gathering of twenty years ago. Where do they stand? God grant me a discerning spirit that I may really minister!

Mr. Boggs left the field in the end of March, himself worn and ill; his family no better. I spent but three days on the field with him and that six weeks before he left. Perhaps this may not appear a sufficient reason for my failure to secure data for complete statistics; nevertheless, I have not the facts required, consequently cannot furnish them. There are, however, abundant tokens of blessing. I baptized an interesting company of converts for Mr. Boggs when here in February. The work appears to be in good condition.

A large number of our Christians suffered from hunger during the hot season and up to November even. The rains came late. But the drought at last gave way to floods, idleness and hunger were relieved by work, and the year closed amid abundant harvest scenes. I never saw a more wonderful transformation of any section of country. From parched brown to delicious richness of green; from barrenness to abundant and fruitful crops; from drought to pools of water. I was enabled to relieve some poor here by the use of 256 rupees. Many are still burdened with debt contracted for actual food during famine.

I spent a Sunday at Panidem — one of our largest villages — soon after my arrival here. The Christians there are comparatively well to do. They are abundantly able to support a pastor and teacher and their families. I pointed out to them the following plan, by which I am sure they could easily do it: that each family keep in their house a grain pot or box, set apart as God's box, and when the grain for each day's food is measured out one measure be cast into God's box for his work. At the end of each month let the contents of these boxes be brought out, sold, and the money be placed in the church treasury for the support of the work.

It was my privilege during the year to visit North India — to *view the land* from Bombay to Calcutta, from Madras to Peshawar, the gateway through which mighty armies have marched to conquer this land; the door, too, through which ancient kings passed to the land of the Christ and returned, bringing with them fragments of truth — faint gleams of light. I have stood beside the crumbling temples upon the banks of the sacred Ganges and marked the towering churches of Christ which overshadow that stream; have witnessed the abominations of heathen priests from whom its deluded victims are now turning by thousands to the Holy One of Israel and the purity of his worship; I have stood within the mountain fastnesses of the Himalayas and there* beneath the shadow of the eternal snows, have turned my gaze from the blinded Buddhist at his prayer-wheel to snow-capped Kunchinginga, God's "tabernacle for the sun," all glorious with the morning light, and as the golden floods poured in through this door to four kingdoms,† gratefully acknowledged my hope in the Sun of Righteousness, whose tabernacle God hath already set in India and whose light has illumined and warmed into life myriads of darkened souls. Saints of God, hope in Jesus Christ! His gospel is transforming India. It is conquering the land. These kingdoms will soon be the Christ's. Now is the day of conquest — today! Give your loyal support — yourselves and your substance — to the service of the Lord of Hosts for victory today!

OOTACAMUND — 1895

Rev. John McLaurin, Mrs. McLaurin, Mrs. Lavinia P. Pearce.

Dr. McLaurin reports:

With the leave of the Executive Committee we moved early in the year from Bangalore to Ootacamund, and early in November, with the consent of the trustees, we took up our abode in Holmwood, Coonoor. The change has very materially improved my health. The larger part of this year has been spent upon the Commentary, and the Acts of the Apostles and part of John's gospel have been done; and except for the change of plan proposed in Dr. Duncan's letter of July 29, 1898, John's gospel would have been completed.

The work in connection with The Telugu Baptist Publication Society has been carried on as usual and requires a good deal of time and labor. *The Telugu Baptist* has been changed from the magazine to the newspaper form. This change increases the reading

* Darjeeling. † Sikkim, Nepal, Tibet and Bhotan.

space while slightly reducing the expense of printing. The editorial staff has done unusually well this year. We have also enlarged the scope of the paper; we give world-wide news, both secular and religious.

During December I visited Kanigiri, Markapur, Vinukonda, Gurzala, Sattanapalli, Bapatla and Narasaraopet. My purpose was to see the new stations, the buildings, the fields; to have fellowship with the missionary; to talk with him about his needs, his people, the state of feeling among the heathen, etc. I wanted to get near him and his workers and Christians. The whole tour was a great joy. The missionaries I found all alive and in love with their work and their people. The workers I found in many cases intelligent, alert, and thirsting for God's Word. The most hopeful feature was the way in which the majority of the workers responded to the demands of God's Word, even when contrary to their most cherished traditions. I traveled 280 miles by cart, or ricksha, 20 by boat and 1,350 by rail. I conducted 31 services in 23 days, secured 120 subscriptions to *The Telugu Baptist*, and attended the Telugu Convention at Narasaraopet and the Missionary Conference at Ramapatam. The Telugu Convention was altogether in the hands of representatives from the Telugu churches. It was orderly, masterly and brimful of inspiration and hope. In visiting the stations I gave Bible readings on self-examination, God's purposes in conversion, the sources of Christian life and equipment, and Christian giving and self-support. The last I only gave when specially requested by the missionary. These subjects were searching and were brought close home, and the majority responded heartily. The Holy Spirit is evidently working in the hearts of very many. Compared with some years, baptisms are few, and some are apostatizing; but the workers are growing in wisdom and grace and are beginning to realize that India must be evangelized by her own children. I saw but few of the people, but they too are feeling the pulsating life which will awaken India. The seething cauldron of India is much agitated these days and much froth is on the surface, but it is the Lord Jesus who is tending the fires and "He shall be satisfied" with the result.

I wish also to acknowledge the invaluable assistance rendered during the year by Mr. A. P. Veeraswanny, my worthy and faithful assistant.

Mrs. Pearce writes:

There has been progress made in the work at this station during the year 1898. We have had six baptisms, and there has been a marked spiritual growth among some of the members of our church.

Two more of our boys are learning trades, and we have still two others who are ready to be "apprenticed" as soon as funds will allow. These eight boys will, I trust, in due time, be able to refund to the mission some of the money spent on their education; this is my "expectation and my hope."

Miss Reed left us early in the year intending to go to England to spend a few years in Doctor Guinness' school in London.

Mrs. Bustard, who has taken over the boarding-school, has done faithful work among the children. She has also, so far as she has been able, visited some of the villages, and has been called several times to the houses to attend to the sick.

Latterly the village people have been asking us to reopen the schools that were closed some time ago, but we find them still unwilling to help support a teacher, and so we have declined to comply with their request.

Several of the members of our church have during the year moved to Coonoor, and this has led us to take into consideration the matter of organizing a church at Coonoor, as

it is not always convenient for the members to attend the communion service in Ootacamund once a month.

The whole number of church members is forty-five, about ten of whom have moved to Coonoor.

MARKAPUR — 1895

Rev. C. R. Marsh, Mrs. Marsh.

Mr. Marsh writes:

Three years of semi-famine have sadly disorganized our work in some departments, and it will take some time to put it in anything like satisfactory order again.

Most of the schools have been closed because the Christians have not been able to give food to the teachers, and it may take two or three years to get them all re-opened. It is not very encouraging to note that Markapur is visited by famine about once in five years, there having been two during this decade, so that the people are always poor. This makes it exceedingly difficult to make any substantial progress toward self-support. The figures given below convey more forcibly than words an idea of the comparative poverty of the Christians on this field. It must be kept in mind that, while very few of them own land, they directly or indirectly live by the cultivation of the soil, for their work in leather is largely connected with agriculture, the making of the large leather buckets used in irrigation wells being an important source of income to them.

During the latter part of the cold season we were able to visit the important villages of the southern and western sections of the field. Scarcity of fodder and the consequent difficulty experienced by the cart-man finally forced us to return to the station. The people were unwilling to sell any of their scant store of fodder even for a good price, and it did not seem wise to risk prejudicing the people against missionaries by allowing the village officials to compel the people to sell to us. Having in December, 1897, toured over the eastern part of the field it was a disappointment to be obliged to stop before covering all the field. While we were on tour several asked for baptism, but it seemed advisable to have them wait till the famine was over.

In December we had all the preachers and teachers with their wives and the Bible-women come in to the station for three weeks of Bible study. Mrs. Marsh formed a class of the women and studied Luke's Gospel with them. She also drilled them on the "Child's Catechism." I went through I. and II. Corinthians with the preachers and teachers, directing their attention especially to what is of practical significance to our people as a guide to a right Christian life and orderly walk. I also emphasized the teaching of these epistles concerning church organization and discipline and the support of the Christian ministry. Throughout the study was largely practical as so much of these epistles seems peculiarly suited to the needs of our Telugu Christians. Each day's work began with a prayer and devotional meeting. Dr. McLaurin was with us for three days during the Bible class and by his presence as well as by his suggestive Bible readings encouraged and helped us all. When Dr. McLaurin was in charge of Ongole, Markapur formed part of his field; and it seemed as if the past and the present met when he returned to what was once but a comparatively small part of a vast field.

Especially encouraging is the attitude of the Sudras toward Christianity. They hear the gospel gladly, listening respectfully to our preachers even though they know they are from the despised outcastes; and sometimes even the village magistrate will invite the preacher to his house and give him food.

GURZALLA — 1896

Rev. J. Dussman, Mrs. Dussman.

Mr. Dussman reports:

Personal illness hindered me from touring as much as I hoped and wished.

The time we were permitted to be on tour was one of rich experience. We found services regularly sustained in nearly every village, and our Christians have a greater desire to learn, while many seem to be awaking to the fact that they have an individual share in the work.

The most delightful work on tour is preaching to the Sudras. They give us a good hearing and in some places seem to be "almost persuaded."

Collections were more generally given than in previous years, although we did not realize so much as last year owing to the hard times.

Our cash contributions amounted to Rs. 105-12-1; the support given to the workers amounts to much more but is rather difficult to estimate.

When at the station Mrs. Dussman regularly conducts a woman's meeting on Sunday afternoons which has been attended with good results, as we have reason to believe.

Self-support has received a good deal of attention both on tour and at our quarterly meetings, and while we cannot report, as yet, self-supporting organized churches, yet we notice that our people are beginning to exercise their power in church discipline, and this seems to me a step in the right direction toward self-support.

We have, however, organized *one* self-supporting church composed of the Gurzalla members and those of three adjoining villages, comprising a membership of 130. We have preached self-support in Gurzalla ever since we came here and rejoice that it has borne fruit at last, and if we have succeeded in organizing only one church we feel that our efforts have not been in vain.

CHINA

The chapter in China's history which is just now being written is of even intenser interest than that which preceded it. The year opened most auspiciously. The advanced character of the imperial edicts was not more wonderful than the welcome widely accorded them. The sudden dethronement of the Emperor and the reversal of his decrees were a keen disappointment. But signs multiply that the task undertaken by the Empress Dowager is quite beyond her strength. It is one thing to turn back the hands of the clock, another thing to alter the hour of the day. China awakening will not again be forced back into sleep. Western ideas have won a place in the confidence and hopes of strong leaders in the nation from which they cannot be dislodged. This eager desire for the best from the world's life is a force with which any nation attempting to repress free inquiry in China will find itself compelled to reckon. It is interesting, too, to note in this connection that in the reported division of China between Great Britain and Russia, the entire territory identified with our mission work would fall under the "influence" of England.

The letters given below offer inspiration in well-nigh every line. Accessions to the churches have been many. Eager curiosity and respectful attention are everywhere found. Congregations have formed of their own impulse and sought the missionary's help. The old-time opposition is almost unknown. Only in

Western China is an exception found to this prevailing condition. There, particularly in Sui-chau-fu, our laborers have been in real peril; but the troubles are now quieting, and in the judgment of the missionaries they were due not to genuine zeal for the old faiths or the old customs, but to desire for plunder.

Christian converts in China, in all religious connections, now number about one hundred thousand. On all sides it is recognized that Christianity has come to remain. Great victories are assured the church if it is responsive to the divine call. If we rightly interpret this call in its significance for us, it is a call to a prompt reinforcement and an early enlargement of our general work, to strong coöperation with other Christian bodies in the circulation of the awakening literature so eagerly welcomed by the more influential classes, and to some immediate action in laying a foundation for a broader educational work which shall meet the present needs of Christian youth and shall remain for all time a center of light and spiritual blessing to the land.

BANGKOK, SIAM — 1833

Rev. H. Adamsen, M.D., Mrs. Adamsen.

The work at Bangkok has been of unusual interest the past year, and we regret that no report from Dr. Adamsen is at hand.

NINGPO — 1843

Rev. J. R. Goddard, Mrs. Goddard, Mr. George Warner, Mrs. Warner (in America), J. S. Grant, M.D., Mrs. Grant, Miss Elizabeth Stewart, Miss Helen L. Corbin, Miss Ella M. Boynton (in America), Miss Kate Goddard.

Mr. Goddard reports:

Notwithstanding the political changes and unrest prevailing through the empire, the year has passed quietly here in Ningpo. The famine which threatened us in the early part of the year was happily averted, though there was great distress among the poor and anxiety among those better off. The "reform edicts" of the Emperor met with a response among the people which surprised us, and their influence is still felt, though they have been suppressed by the reactionary policy of the Empress Dowager. The foreigner is looked upon with far more favor than formerly. The study of English is everywhere regarded as of great importance, and the foreigner's religion is treated with an attention and respect never accorded to it before. Our services are attended by quite a number, who listen quietly and seem to be impressed with the truth. Thirty-six have been baptized in connection with the city church — a larger number than usual. We could easily have received double the number, but great care has been exercised to keep out those who came from worldly motives.

My chief work during the year has been the translation of the Old Testament into the Ningpo colloquial. This has advanced to such a stage that we have begun printing, and I hope by the end of this year to have finished the revision and gone through a considerable part of the printing.

With the work of translation I have also carried on regular daily preaching services at the West Gate Chapel, and have made a few trips to the out-stations under my care. When Mr. Viking left in July I resumed the care of the work in Chusan which I had turned over to him about a year before. I have been there twice in the last three months.

But the work there cannot be properly prosecuted without the presence of a foreign missionary either permanently or for a considerable part of the time. There are inquirers at all these out-stations many of whom I hope will be received in time.

Mrs. Goddard has relieved me almost entirely of the care of the schools the past year, and has given to them a great amount of care and labor. There are two schools for boys in the city, besides one at Jih-z-kông and one at Chusan; also a small school for girls in the city. These are all day schools. The city schools for boys and the one at Chusan have from twenty-five to thirty pupils, that at Jih-z-kông about fifteen, the girls' school about twelve. All these are in charge of native Christian teachers, but Mrs. Goddard has visited them frequently and regularly, examining the pupils and giving general superintendence to the work of the teachers.

The little printing press has been kept busy running off Sunday-school lessons and tracts and leaflets for general distribution. While its work is not large it has been very useful.

SWATOW — 1846

Rev. William Ashmore, D.D. and Mrs. Ashmore (in America), Rev. William K. McKibben, Mrs. McKibben (in America), Rev. William Ashmore, Jr., Mrs. Ashmore, Rev. J. M. Foster, Mrs. Foster, Mrs. Anna K. Scott, M.D. and Miss Mary K. Scott (in America), Miss Harriet E. St. John, Rev. S. B. Partridge, D.D. and Mrs. Partridge (in America).

Mr. McKibben reports:

The year began with an unexpected opening on Nomoa, a large island just up the coast. A young man who used to be in the boys' school here was on the island on his business of buying up ashes. He fell in with a very pious heathen (using the term in its best sense) Kai Seng by name, a man honored throughout the island for almsgiving and other acts of kindness. He imparted the gospel to this good heathen, by whom it was received as a dry field would drink in rain.

He at once put away his idols, his opium pipe, his heathen tracts, his *feng shui* implements and books, but *not* his deeds of goodness to his fellows, and he became, and gives every prospect of always continuing, an humble and earnest follower of Jesus. He was soon baptized, with four members of his family and four other converts. A congregation of worshipers was gathered. Keng Bun, the young ash merchant, was put in charge of the work with a small salary from mission funds. The work has been prospered; the congregation has outgrown the house. Kai Seng and others were here at the January quarterly meeting, the first of the kind they ever attended, and I found they had raised $350 to build a chapel. Toward the end of the meetings they came round to tell me that seeing how the churches were all calling preachers for the coming year they also wanted to call one. I asked whom they wanted to call. They said Keng Bun. And thus the young layman who started the work is to be installed as their virtual pastor, and they say they will provide his salary without further troubling the churches at home, who have already done so much for them.

Another interesting new place bears the name of Gu-pi-lang. A certain brother, Lim Heng, lives here, who has maintained a faithful Christian life in the face of trying opposition — for twenty years and more the only Christian in a large circle of villages. Within the two years past his unostentatious religion has taken effect upon the neighbors and a congregation of worshipers has been gathered, Lim Heng its principal leader. They meet in a house furnished by a man who is a friend, though still remaining a heathen. I spent about two weeks laboring among them the past fall and found in them a degree of spon-

taneity and fervor surpassing that usually met with among our Chinese Christians. While there I baptized fourteen of their number, together with four from other places, most of the town looking on.

A third new place is Noi-hui-po, where a considerable congregation meets in a house furnished by one of themselves.

Of the older churches in my care the following may fairly be reported as self-sustaining: Soa-O, Peh-Tah, Gueh Sia, Hua Cheng, Siah-Tie, Pon Chan and Kek Koi. They elect their own officers, call their own preachers and teachers, take care of discipline, consider and vote upon candidates for baptism, maintain with considerable vigor preaching and prayer-meetings, in large degree conducting the services themselves.

These churches are *self-propagating*, the favorite agency for extension being *sub-stations* or "places of prayer," of which there are twenty in my field; they are *self-governing*, with but moderate outside guidance; they are *self-supporting*, except a trifle of help to their preachers and teachers, a matter of $10 (Mexican) on the average to each church for their preachers the past year and the same, or less, for teachers. Seven other churches could be mentioned which are well along in the same kind of development. The gospel has come to China to stay. The churches that are springing up are genuinely Chinese and we hope they may prove to be genuinely Christian.

Eighty-three persons have been baptized in connection with my work the past year, sixty-seven of the number bearing their witness in the ordinance at their own villages.

This region has had a fearful visitation of plague this past year. In the city near by fifteen thousand persons died of it, an average of one in fifteen of the population. The reappearance and wide extension of the awful scourge is expected by the physicians in the coming year. About the time these lines appear in America it may be on us on the right hand and on the left. Let some of those who read pray for this stricken people.

Political.—Since first coming to China, twenty-three years ago, I have noted with interest, though with but slender faith, an ever-recurring petition in the prayers of the Christians, that God would "convert the Emperor and reform the manners and customs of the nation." In those earlier years the prayer used to sound like presumption. It seems now rather like a mountain-moving faith that could make its request and then wait in patient expectation for the answer. Certain it is that in this present day our eyes behold the mountains already moving hence: imperial edicts devoting temples by the thousands for use as academies of Western learning, and not barring from them Christianity the greatest of all the learning of the West; and as a measure announced, though not actually proclaimed, the granting of equality to the Christian faith along with other religions.

What would the fathers have thought of edicts such as these! But alas for the good Emperor Kwang Su! He read our Christian books, tasted of our Western learning and dreamed of being the Constantine and the Peter the Great of his people.

But while old Christians said to one another that God had answered their prayers, and while the empire stood in eager expectation, the wounded heathen dragon turned and thrust the Emperor from his throne and destroyed the patriotic men by whom he was counseled, and the edicts are null and void. Was it a zeal not according to knowledge? or is the time not yet full come? Scarce an event of modern times has so profoundly moved China as the dethronement of the Emperor; not the Japanese war; scarcely the great rebellion of forty years ago. It is not possible that a revolution which has gone so far should now roll backward. The cause has met a check, doubtless a wholesome check, but the check must inevitably prove but brief. It should but impel us to wise plans, broadened and deepened in view of the tide of opportunity which without doubt will soon

be upon us. Never since apostolic times has there been a day when it so behooved Christ's people to undertake great things for God and expect great things from God.

Mr. Foster reports:

In October Mrs. Foster and I sailed for China, leaving three children in the Home. Only those who have had this experience know what it means, and how much it is to feel the loved ones are in a well-appointed home with warm Christian hearts to care for them.

We reached Swatow in twenty-three days from Vancouver—a record passage—and since Nov. 2 have found much work ready for our hands. The condition here was a favorable comment upon the ability and faithfulness of the native membership and the native ministry; every day for nearly a week some one came in with news of candidates awaiting baptism, of opportunities to open new stations or a desire to arise and build. Every Sunday but one and most of the week days I was in the country and was permitted to baptize four times, thirty-one candidates in all. At Lai-Phu-Sua we held a class; two of its members are now in the training-school at Kak-Chieh. The work of country classes cannot be accurately measured, but we are glad to see that they form a vestibule to our Bible training-class for teachers and preachers, averaging about one student for each class held.

In Pu-Ning district we have also congregations at Kau-Nam and at the District City, both of which demand a great deal of care, and a new interest at Hou-Lou-Ti which is cared for by a former school-teacher whom they pay a small amount to supply them. We have three men, two of whom were not baptized when members of my first country class six years ago, helping in this field; but two of them should be here for further study and the other, A-Iu, at present I need to help in class work. There are some eight hundred villages in Pu-Ning district, and we wish to do more evangelizing among them; we have done much about the District City, and now that we have, after seven years waiting, obtained a good spacious house there to use as dispensary and place of worship, we are anxious to follow this up and begin gathering in as speedily as possible.

In Hui-Lai district, said to contain five hundred villages, where we have long tried in vain for entrance, there is a most interesting opening largely the result of visits from Kho-Khoi men; there is prospect that the son of one of these brethren will respond to their call for the coming year. He has been teaching several years, but decided to go into business and had rented a shop; now I understand he has yielded to the wishes of his parents and friends and will remain at least a year longer in the service which calls so loudly.

The need of teaching these new hearers at once is most strenuous, and even the long-time believers demand constant and vigilant care, instruction and guidance. The people at Kho-Khoi, whom we have regarded as our joy and crown, have been rashly led to acts that have caused endless trouble and anxiety; the year closes with a dark cloud hanging over them, on account of their serious conflict with their Catholic neighbors.

At Lau-Kung the people who have been for long years embroiled in bloody feud have reflected honor on their calling by the settlement of their quarrel. The Mandarin has even presented our preacher there, Po-Heng, with a memorial setting forth the value of his services in quieting the long-standing troubles. The people of both sides are preparing a banner for presentation declaring their gratitude for the help the church has been in rescuing their village from the bitter strife into which the worship of false gods had plunged them. Formerly all our hearers were from one side only, now there are some of their former enemies coming to worship. Some of the members from the adjacent village of Kho-Khoi (Kityang District) have mortgaged a house and established a school and

regular preaching in the midst of a thickly settled and prosperous cluster of villages. If no disaster overtakes them we look for healthy growth in that region; it is close to the borders of Kit-Yang, Chau Yang and Pu-Ning districts; in former years our evangelists could get no hearing there.

Some building is in progress at Nam-Khoi, a place I omitted to include among the stations in Pu-Ning, where they are paying a part of the salary of a business man who is temporarily supplying them; $150 (Mexican) has been granted them on condition of their furnishing the land and at least an equal sum of money. The chapel is about completed; we hope it will help solve some grave difficulties in the situation there.

At Lai-Phu-Sua the brethren were anxious to add an upper story to three unfinished rooms and build on a veranda so they would afford a comfortable home for a missionary and family; it is a superb location for a residence a large part of the year and a grand center for work. An hundred and thirty dollars from the sale of an old building were granted on condition of their making up the balance and contributing liberally to the support of their peacher. This is a station which four years ago was considered so hopeless that its abandonment was seriously considered. The last Sunday of the year, Christmas day, there were about two hundred present—ten were baptized and one restored; an outstation has been opened in Jio-An District over the border of Fokien Province and one man has already been baptized from there. They are Hak-kas. We help them a little in renting a shop to meet in and paying Brother A-Hau to preach to them on Sunday.

At Peh-Phun they urged me to unite in building a large chapel, but I declined; now they are beginning two rooms to be used as a meeting-place, schoolroom and for the occupancy of the teacher when they can secure one. They are not promised aid. The Hui-Lai people were also eager to have help for building but I urged caution; they have a small building, though we held the service in the open air when I was with them.

The money for the above grants is from the fund given by Mrs. Abigail White, late member of the church in North Vassalboro, Me. More than half the money remains to help in other enterprises and she has now a share in * six buildings where the gospel is preached, and thus "being dead yet speaketh."

Mr. Ashmore reports:

My principal work for the year has been carrying on to completion the revision of our colloquial New Testament. Early in the year an edition of the Gospels and Acts was printed and widely circulated among our church-members. The last sheets of manuscript for the Book of the Revelation were sent to press early in October, and before the end of December the first instalment of an edition of twelve hundred copies of the complete New Testament reached us, just in time for use at our quarterly meeting at the end of the year. Thankful acknowledgment is due The American Baptist Publication Society for generous aid in the expenses of this work.

The special work just spoken of has made it impossible for me to do much field work. A few stations have been under my care and these have been visited during the last quarter of the year with but one important exception. The last Sunday, reserved for that one, I was providentially called away for an emergency in the field of a brother missionary.

Two new stations have during the year been added to the list. Of one of these I may write somewhat in detail. It is at a large village of over twenty thousand population, which has been notoriously hostile in the past. About a year ago a number of influential men from this village first began coming to our chapel at Swatow, about ten miles distant, where they met with Dr. Ashmore. Their motive was unquestionably a worldly one.

* (Kho-Khoi, Chui Chē, Khoi-Tang-Kiă, Nam Khoi, Pu-Ning City, Lai Phŭ Suă).

They hoped for some sort of help from the church in some business affairs they had on hand. But their attitude was no longer hostile and an opportunity for preaching the gospel was presented which it did not seem best to let slip. An experienced and judicious preacher was sent to them with instructions to make wise use of their present willingness to listen to what a preacher might have to say and to give them the truth of the gospel. It was hoped that some among them would receive the truth for its own sake when once fairly heard, and that the opening would prove to be of God. In this hope we have not been disappointed. A number have become, as we think, sincere believers, and have been received into the church. We now have there a congregation of from sixty to eighty, some of whom may fall off, though we believe that more than enough others will come in to fill the places of any such. From the outset these people have been required to meet all their incidental expenses, and we have only furnished them an evangelist for a short time. They have now subscribed the entire support of a preacher and for the new year ask for one of our more experienced men, who has during the past year spent a month or two with them, and whose preaching and instruction have proved helpful to them. The interest is spreading from this place into other large villages about and into the district city itself, and we have good hope that this will prove to be the beginning of good things for a population of not far from two hundred thousand, living close around in the same district.

In the two departments of the boys' boarding-school there has been a total enrolment of seventy-five, of whom thirty-seven are members of the church as the year closes, seven having been baptized within the year.

There have been thirteen country schools for boys, with 177 pupils, of whom 140 were from Christian families. The mission grants-in-aid to these schools (ten only out of the thirteen) amounted to $199 (Mexican) and the pupils' fees and station contributions for the whole thirteen amounted to $374 (Mexican). The fees for the two boarding-schools were $305.98 (Mexican).

SHAOHING — 1869

Rev. H. Jenkins, Mrs. Jenkins, Rev. C. E. Bousfield, Mrs. Bousfield, Rev. W. S. Sweet and Mrs. Sweet (in America), Miss Mary A. Dowling (in America), Miss Ada L. Newell.

Mr. Jenkins reports:

Theological School.— This has been a year of uninterrupted labor. The nine months of school work, however, have been accomplished with comfort and conscious coöperation with the Master in the world's evangelization. Though our present labor is not in direct contact with the people, the careful training of the few who come to us from the churches for seed-sowing and soul-gathering is of such primary importance that we cannot regret one withdrawal from field work, nor fear to withhold any energy which may prove helpful to them.

The pupils have studiously applied themselves to the work in hand, and their work has been much more interesting and satisfactory than hitherto through the carefully prepared translations of the portions of the Old and New Testaments which we have passed in review. In addition, during the years I have been engaged in Bible teaching, a large amount of notes and comments upon the portions of scriptures studied have accumulated. These, especially those upon the New Testaments I have embodied into commentary form, and they are now being published in Chinese. The Commentary on I. and II. Timothy, on the basis of Dr. Harvey's in the American Commentary on the New Testament, is just out of press. The Commentary on Romans, on the basis of Rev. D. B. Ford's in the

American Commentary, is finished and just being forwarded to the press. The Commentary on Ephesians, on the basis of Dr. J. A. Smith's also in the American Commentary, is nearly completed and will be published during the year. The first five chapters of Doctor Hovey's Commentary on John are finished; the whole book will be completed as God prospers me. Our pupils have requested permission in advance, as I proceeded with my work, to copy the commentaries, and their use has greatly facilitated class-room work, giving it definiteness. These additional helps, in connection with the full Reference New Testament in the *Weng-li*, which I first published in 1873, and which was the first to be published in the Chinese written language, is furnishing our school and native mission workers with valuable helps to Bible study. In addition, Mr. Goddard of Ningpo has in preparation for our use a work on Homiletics on the basis of Dr. Broadus' Preparation and Delivery of Sermons. Mr. Holmes of Kin-hwa has undertaken to give us a work on the Life and Times of Paul.

Mr. Bousfield writes:

With our short experience of work in China we cannot speak from personal knowledge of the opposition and danger which our predecessors had to encounter, but this we know, that now the gospel always in every place in the city and around it is listened to with an eager curiosity, nearly always with respectful attention, never with open scoffing or opposition, unless it be by an intoxicated man or some other such person. The respect and deference paid to a foreigner seems, to me at least, to be more and more marked every month. Daily preaching to the heathen inside the city or in the country gives us plenty of opportunity to observe this. All the work which Mr. Sweet inaugurated has been maintained, and some of it developed. It is our custom to spend in every two months rather more than a week at Hangchau, where we always meet with much encouragement, but we are always sadly reminded of how sorely that little church needs a resident foreigner.

While at home we make one journey a week to one of our out-stations, taking the three of them one by one in turn. In these journeys Mrs. Bousfield with her Bible-woman always, when possible, accompanies me. At Ko-gyiao the work is going ahead. At Dzaen-Kwong at last, after so many years, there seems signs of some interest being awakened, though we have no definite results to record. At Mô̤saen we have found the work very hard owing, we fear, to the bad example of some professing Christians. Two only have been added by baptism. The inquirers are not a few, but in view of some recent sad troubles our church is in no hurry to admit any to baptism but those who are proved to be in earnest. God's blessing has manifestly rested on Mrs. Bousfield's weekly class for Christian women. My afternoons, with occasional unavoidable exceptions of course, as *e.g.*, going into the country, prayer-meetings, etc., are all taken up at our chapels in the city in preaching to the heathen. All the rest of my spare time is occupied in the printing work. The preparation of the Sunday-school lessons and the Baptist Young People's Union of China lessons, both of which are of unspeakable value in our churches, are no small undertaking.

MUNKEULIANG — 1882

Rev. G. E. Whitman, Mrs. Whitman.

While in charge of this field in a special way Mr. Whitman divides his time between this and the general work among the Hakkas in the interior, which has its headquarters at Kayin. No report from him has been received.

KINHWA — 1883

S. P. Barchet, M.D., Mrs. Barchet, Rev. T. D. Homes, Mrs. Holmes, Miss Clara E. Righter, Miss L. Minniss, Miss Stella Relyea.

Mr. Holmes reports:

Owing to illness I was obliged to be away from the field for some time during the year. Nevertheless, others were not idle and, with God's blessing, the year is not wholly without results. The few baptisms we record are, on the human side, chiefly due to the work of the ladies with their helpers.

My own labors have been confined mostly to the conduct of the churches. The settling of disputes within and without, and making necessary reforms, constitute no small part of a missionary's duties in China. To illustrate: The error has become prevalent here that the power to govern the church and financial aid go together and are vested in the missionary. Hence the church soon comes to shirk both the duties of governing and giving. One church lost its preacher and asked me to appoint another. I said: "You are more than thirty in number, and should call and partially support your own preacher." This was so different from what they were accustomed to that they let three months pass before they complied with these conditions of receiving aid. Now that the ice is broken this church is running well and bids fair to do good work in the coming year; besides, other churches are profiting by its experience.

It has seemed necessary to visit the people in their homes more than formerly. This, next to gathering in converts, is a pleasure, and gives us encouragement as well as the people. It gives us good opportunities also to explain the gospel to the multitudes who flock to the houses visited to see the foreigners.

HUCHAU — 1888

Rev. J. T. Proctor, Mrs. Proctor.

No special report of the work at Huchau has been received.

SUICHAUFU — 1889

Rev. C. H. Finch, M.D. and Mrs. Finch (in America), Rev. Robert Wellwood, Mrs. Wellwood (in England), Rev. C. A. Salquist, Mrs. Salquist, Briton Corlies, M.D.

Mr. Wellwood reports:

The year 1898 will pass down in the history of missions in West China as one of peculiar difficulties, trials and persecutions. In fact, 1898 may be called a year of crises in China — all of momentous import, not only to mission work in general, but to the empire as a whole. Nothing happens at the seat of the central government in Peking without influencing the provinces for good or evil. The Chinese Government can no longer ignore the missionary question in China. The missionary has come to stay and he and his work are among the most potent factors at work in China today; and those in authority are slowly waking up to the fact, and hope to solve the difficulty by trying to nullify the missionary's influence and putting every obstacle imaginable in the way; and when every ruse fails the official class and gentry as a whole desire to use force and expel their real and chief benefactors. The conflict is between light and darkness, truth and falsehood, honesty and corruption. Can we doubt the ultimate issue? No; already light is breaking and will dispel the darkness.

The year opened most auspiciously for missionary work and for the country as a whole. Throughout West China work was opening up on all sides. A spirit of inquiry was manifested such as was never known during my experience, extending now over ten years. From every class of Chinese society names were enrolled as inquirers. Bibles and books dealing with the Christian doctrine were in much demand and in many cases that came under my notice the contents were mastered to a very encouraging degree. Numbers of places in the Sui fu district were asking for some one to teach them and more doors were opened than we could possibly enter from lack of workers. Now it would seem as if all the doors were suddenly closed against us. The "coup" in Peking and the petty rebellion headed by Yumantze have given mission work a blow that in the opinion of many missionaries it will take us years to recover from. No doubt good will result in the end and God's work will still progress in the face of difficulties, but at present progress is at a low ebb. We live in hope, however, and have abundant confidence in the ultimate triumph of the cause of God in West China. For the moment we may be cast down, but are not despairing by any means. Under the conditions obtaining during the year it is not to be wondered at if progress has been slow and not many added to our numbers in Sui fu. Nine only have been added during 1898, six from the city and immediate neighborhood and three from our out-station at Li Chuang. There were about eighteen inquirers on our list at the time of my leaving for the coast in September last. The status of the members and inquirers compares very favorably indeed with previous years. General conduct is on the whole good and growth has been perceptible in some of the Christians.

Preaching has been maintained daily at the street chapel. The attendance, however, during the daytime has not been as large as in former years. The nightly attendance has been large and attention very encouraging. Street chapel preaching is the most important branch of our work and the chief means of diffusing a knowledge of the gospel in the city and suburbs. We have many encouraging results from this work, some of our most useful members having been brought in through the preaching in the street chapel.

In addition to the regular church meetings, classes for inquirers have been held once a week, when those who profess an interest in the gospel come and we try to teach and explain to them its nature and its bearing on their life and conduct. There are also classes for our native helpers and on Saturday evenings a teachers' meeting is held. In these meetings we try to help and encourage the workers. I have found these meetings much appreciated by those who attend. It is line upon line; here a little and there a little. We sow beside all waters in the hope that we shall reap much fruit in the coming days.

Mr. Salquist reports:

The past year has been an eventful one in the history of China. Proclamations have followed one another in such rapid succession that we almost thought at one time that a few years more would place China side by side with Japan. But a new building can no more be built with safety on an old foundation than new wine can be put into old bottles. The Emperor and his progressive friends have learned by experience that reforms are more easily decreed than carried out.

In our province the last half-year has been eventful in other respects. In the summer we heard some rumors about the kidnapping of a French priest, but did not believe it, it was such a new departure in the long history of murders and riots. The latter two we are quite accustomed to by now, but kidnapping was a different thing altogether. Later on we were compelled to believe it. Encouraged by the thought that he could not be

molested without danger to the Frenchman, the leader, a certain Yü Mantse, plundered and burned everything belonging to Christians and foreigners, always accompanied by the priest, who was thus compelled to witness the destruction of hundreds of homes, the property of his own church and converts. Yü professed great loyalty to the Emperor and zeal for the ancient religion of China, but strange to say he was not either too loyal or too zealous about the welfare of his country to demand an indemnity of, some say 30,000 and others 100,000 ounces of silver, a button of the second degree, uniforms, modern rifles (foreign of course), and pay, permanently, for a body-guard of 1,000 soldiers. We do not know whether or not he got all this, but the people in general believe he did. Such success could not but encourage others to undertake similar enterprises. The only difficulty was in securing the person of a foreigner; the rest would be simple.

These things have naturally interfered greatly with our work both in the city and in the out-stations. For several months it has been almost impossible to get an audience in our street chapel. If anyone happened to drop in it was only to have a look around and go out again. The majority were satisfied with a knowing smile and shake of the head when requested to come in. At present it is much better and we have fairly good audiences twice a day. Itinerating has been out of the question. Kidnapping has been much too popular to make it desirable even if anyone could have been found to listen to the gospel, which I doubt very much.

Among our own members no one has returned to idolatry, although they have been very much afraid. Certain adherents or inquirers have not been seen much since the trouble began, but others have stood firm. Those who have deserted us would probably not have been a credit to the church and the rest are all the better for the trial.

It is with a great deal of pleasure I have noticed the friendly attitude of the officials and the better class of people in the city. In the autumn, when Yü Mantse's mob rule was in force not very far away, we noticed a certain inclination to be amused at us. When walking through the streets we would sometimes be informed that Yü Mantse was coming, and some would go so far as to suggest the manner in which we would be sent into the next world — this because it was understood that his depredations were directed against the Christians only, and that all the rest would be unmolested. We told them to wait a little and see if they would not suffer too in the end. When Liu's rabble came near us it concerned us all, and no one was amused. In name the object of the latter was the same as that of Yü; viz., the extermination of Christianity and foreigners, but he has shown the greatest impartiality in robbing. Indirectly, we are supposed to be the cause of all these things, and it is strange that the people have not here, as in many other places, shown themselves hostile. It is generally understood and, what is still better, acknowledged not to be a real case of zeal for the old condition of things in religion and government that prompts these men to persecute the Christians, but only a desire for plunder. The extermination of the foreigners and Christianity is used as an excuse simply because it is popular with the ignorant masses and likely to ensure lenient treatment at the hands of the officials.

These turmoils are greatly to be deplored in many ways, still some good has come out of them. It has taught our Christians and inquirers to trust more in God, and proved to them that the days of persecution and suffering for the name of Christ are not wholly past. Those who are sincere have come out better and the false ones have disappeared. In the end we shall be all the better for it. We are not discouraged. In these days of renovation there is more need than ever of Christian influence. Every true friend of China and loyal follower of Christ, whose lot is cast in far Cathay, ought to be more faithful than ever to his duties.

A small day school has been kept up during the year. In September nine were baptized, one of whom has since died. In the out-stations a few continue to meet together for worship. As soon as Mr. Wellwood returns we hope to give more time to that part of our work.

KAYIN — 1890

Rev. George Campbell, Mrs. Campbell.

Mr. Campbell reports:

This has been a busy and happy year until late in August, when I was summoned to Swatow on account of sickness in the family; I was not able to return until December. Mr. and Mrs. Whitman went up early in September, however, so the work did not suffer.

Premises adjoining our school at the East Gate were rented and fitted up for a temporary chapel. A pretty stable congregation has been built up. Ninety-seven persons have asked to be enrolled as inquirers and attendants, and come with considerable regularity. Most of them are from villages round about. Many are from the neighborhood of T'ai-piang, a market-town about sixteen miles northwest of Kayin. An interesting feature has been our prayer-meetings on Sunday afternoons, where several have learned to pray. There have been several applicants for baptism: two only were received, and one of these is not baptized yet.

The work in the school has been more satisfactory this year as we have been stricter in our requirements as to admission and regularity of attendance.

In the city of Chin-p'in five were baptized and a church organized. The congregations are now much smaller than they were a year ago, but there are few, if any, of them who are seeking material advantages.

At the market-town of Siu-pu there has been considerable interest and there are three or four inquirers of much promise. One of these passed his examination successfully and obtained his degree. This seems to have strengthened his faith. On the whole there has been a considerable and substantial advance all along the line, and we face the new year with brighter hopes and stronger faith than ever before.

UNGKUNG — 1892

Rev. J. W. Carlin, D.D., Mrs. Carlin, Rev. A. F. Groesbeck, Mrs. Groesbeck

Dr. Carlin reports:

Stations.— We have eleven stations in permanent working centers embracing territory sixty miles long by twenty wide. Tung-tang-chī, an old station in a deserted village and passed over to us by the Kak-chiéh mission, was discontinued the past year when we opened a station at Ko-tûng, a town of ten thousand people, near Tung-tang-chī. Two stations, while in good working centers, will be removed one mile each to larger towns.

We have three flourishing stations in the Fokien Province. At one of these stations (Tang-sua), on the seashore, we are now well prepared, and are hoping in the present year to locate a missionary there with an independent station where he would be the only Baptist missionary in that province of sixteen million souls.

Prayer-meeting Places.— Apart from the stations we have nine houses rented and furnished by native brethren, where they pray and sing every evening, and where their leaders expound such scriptures as they are able or deem appropriate. Into these places of prayer the brethren lead their heathen friends, many of whom soon attach themselves to the place of prayer and become attendants on Sundays, preaching at the

nearest chapel. The preachers at the chapels are expected to attend these places of prayer once a week to lead the meetings and preach at night.

Hitherto there have been no suitable Christian teachers available. As our station is comparatively new those who were somewhat suitable for teachers were more needed as evangelists. The brethren are now negotiating with teachers, and we may soon have schools supported *wholly by natives from the beginning.*

Training-class.— There is a training-class of eight men and eight women held in the forenoon five days in the week. Afternoons they sell tracts and preach, the women being led either by a trained Bible-woman or Mrs. Carlin or both, and they are sometimes joined by Mrs. Groesbeck; the men go by twos accompanied sometimes by the writer, also Mr. Groesbeck. As we have not a sufficient number of trained preachers to man all the stations these Bible students go every Friday afternoon to the stations where no preachers are located, to visit the brethren on Saturday and preach in their towns, to attend the prayer-meeting places Saturday evening, and preach at the chapels on Sunday, where Bible-women are located to attend to the work.

Contributions.— The brethren of Ungkung and others contributed $387 to purchase and repair a house for a chapel at Kaw-tung, which they deeded to the Union; while the brethren at So-lai subscribed $183 toward building a new chapel there. There was contributed by the natives for rents, chapel furniture, running expenses, incidental and otherwise, and for all purposes of the work during the year, $1,422.

Evangelization.— This has been our slogan from the opening of Ungkung station five years ago till the present. Everything else had to give place to evangelization; every available agency has been utilized to promote evangelization. The teaching and preaching of the missionaries have magnified this regnant idea, this dominant purpose; the native helpers have had it infused into them; and now it is the one thing we all do — evangelize, evangelize! And, as constant hammering heats the iron, so our membership is taking in the evangelistic fire. Thus the good work goes on, until the heathen are beginning to know quite well that we are here for the direct proclamation of the gospel. We know the Chinese need many things, but nothing so much as the grace of the gospel.

Training the Converts.— While evangelization has been *first* in our minds we have not lost sight of the importance of training our converts, for we believe that training of converts is greatly promotive of evangelization; but as the membership is rapidly increasing it behooves us to do more work toward Christian training than we have done. Now we have five hundred New Testaments in our colloquial to sell to the brethren, and we are insisting that everyone who can read should buy a copy. About four hundred applications were made for baptism; of this number 140 were baptized. Present membership is 350. We have twenty-eight preachers and Bible-women.

The Outlook.— Our Christians are all at peace among themselves. We are at peace and good mutual understanding with the Catholics. We are one on a basis of mutual sincerity and confidence with the officials, and have the favor of all the people, while mutual love and trust prevail between the native Christians and the missionaries and both have the one mind to go forward with the work. This we are encouraged to do both by present conditions and future prospects, and the Lord ever says *go!* with the promised blessing of his presence and power.

Mr. Groesbeck writes:

During the last year the membership has grown from 216 to 350, a net increase of 134; 140 have been received out of 390 applications. The number of new stations

added during the year is five: Chieh-ko-sua, Sio-tang, Joan City, Tang sua, and Hai-sua. At Sio-tang we have a small house rented for two years, which is so inadequate for the accommodation of the congregation that the worship is held out of doors. When the rainy season begins, and the services must be held indoors, at least one-third of the congregation will be compelled to stay away for want of room. Joan is a district city in the Fokien Province, an influential city and the center of a large population. Hostility to the gospel has been in proportion to the size and importance of the place. We are now using a borrowed house and are having large and intelligent audiences. A number of wealthy men and also a number of literary men are in attendance. Hai-sua is an island containing some twenty villages and towns, in the largest of which we have opened work in a house which is loaned to us. The people we have found very friendly and apparently without the ordinary suspicion toward foreigners.

Just before the quarterly meeting, Jan. 1, we made a trip to Tang-sua, in the Fokien Province. The heathen received us in a very friendly manner. We took a look over the city, followed by several hundred people, many of whom remained to hear the preaching afterward. Tang-sua is a city of about twenty thousand men, and is situated on the seaward side of an island separated from the mainland by a narrow sheet of water. On the south side of the city is a lovely bay, somewhat exposed, but deep enough for coast-line steamers to enter. The walled part of the city is on the crest of a hill about two hundred feet high and affords a fine view in every direction. A beautiful beach almost encircles the city. Nowhere else have we seen people so evidently free from malaria, and a notable thing about the place was its cleanliness, as compared with the ordinary Chinese city. The market is large, affording many of what the foreigner would consider the necessities of life.

HANYANG — 1893

Rev. J. S. Adams, Mrs. Adams, Rev. G. A. Huntley, M.D., Mrs. Huntley, Miss Annie L. Crowl.

Mr. Adams reports:

The year 1898 has been profoundly eventful in the history of the Lord's work in China. The world has been surprised by rapid political changes. Those who know China best have been most astonished at the thoroughly earnest and far-reaching character of these reforms. The surprise caused by the rapidity with which edict followed edict was only exceeded by the wonder with which we regarded the sensible and practical nature of the changes.

Many felt that the Emperor and his advisers were going too fast and that they needed the brakes. Before the Empress Dowager punctured his tires and tumbled Kuang-Sü off the Government machine we had another surprise: we found the decades of missionary work had prepared the minds of the people and they were ready to welcome these startling innovations.

Much courage was required to alter by a stroke of a pen the methods and subjects of examinations, abolishing the essay system, which is more than five centuries old, substituting there for the University of Western Learning at Peking with its connected colleges in provincial capitals. Think of an edict turning heathen temples into schools for children of the poor; of another abolishing sinecure offices throughout the empire; edicts protecting Christianity, encouraging foreign travel and Western studies, and many other laws touching the religious, social, mental, political, domestic and national development of the Chinese. For the first time in their history the needs of the *masses* seemed to have

articulate voice and a kindly recognition from the only one in authority to respond. It is something to have lived in a year like this when Emperor, ministers and people seemed to shake off the sloth of centuries and open their eyes to the light.

Alas for the cause of reform! The Empress Dowager, misled by the reports of the conservative party and alarmed as to the outcome of all these changes, forced the Emperor to abdicate his authority, took again the reins of power, beheaded six of China's noblest young statesmen without the pretence of a trial, banished other men for life and forced many to leave the country who had favored the reforms, stopped all newspapers except those published in the open ports which were beyond her control.

All this wretched work went on without a word of protest from foreign ministers in the capital, so far as is publicly known. Doubtless they could have saved the men, who were neither traitors nor disloyal. A tardy despatch from the British Minister saved Chang-yih-kwan from death, but not from penal servitude for life. This official is one of the Emperor's trusted friends. He is sixty-five years of age; was Minister to the United States of America; was Envoy especially sent to Queen Victoria's Jubilee; for many years a member of the Grand Council and the Tsung-li Yamen. The case of T'an Sze túng is very sad. His family is well known, his father being Governor of Hupeh until recently. In one of his essays, published by the Emperor's command, Mr. T'an says: "The Christian doctrine of the immortality of the soul, depending as it does on communion with God, is of vast importance in the construction of character." T'an was only thirty-three years of age when his head fell. He said before he was executed that he knew the first reformers in all lands ran a risk of death. If his death would help to save his country he did not regret it — for every head to fall that day a thousand would rise to carry on the work of reform. Another victim, Mr. Liu, was a descendant of the famous Commissioner Liu, who destroyed the opium at Canton many years ago.

The anti-reform move of the Empress has for a time discouraged the friends of missions, but it has not affected the native Christians. The anti-foreign party are quite jubilant that the mass of the people are awakening. The natives are crowding into our churches from all sorts of motives — good, indifferent, mixed and bad. As the teachers of the truth for which they are longing the missionaries have the confidence of vast multitudes of people. This is not the time for sowing with a slack hand. The great occasion demands great effort out here and great sacrifices at home. Oh! that the churches would awake to the grand opportunity and the great responsibility thrust upon us now in China!

Dr. Huntley reports:

At the conclusion of our first year of service in Hanyang we are happy to report encouragement and blessing.

We arrived on the 12th of January and in less than a week were comfortably settled in our own home and ready for work.

We opened our dispensary on the 15th of March, and up to the end of the year we have seen 320 new male patients and 107 new female patients, making a total of 427 new patients. Have also attended 560 male patients and 223 female patients, making a total of 783, on return visits, giving us a total altogether of 1,210 attendants. The dispensary being opened 159 days, this shows an average of 7.6 per day. Each patient pays a small charge of 20 cash (1 cent) on coming for the first time, and receives a ticket on which is printed an appropriate gospel text, which entitles him to come for that disease as often as instructed, till cured. He also receives a small booklet containing a clear statement of gospel truth, or a copy of one of the gospels, and each patient has, with very few excep-

tions, received a personal talk about his or her need of a Savior, and the rich provision made in Christ Jesus.

Late in the year, being pained with the necessity of sending many of our most needy patients away for want of proper hospital facilities to care for them, we were glad of the opportunity of renting some native quarters which I think will serve us very well as a temporary hospital, until a more convenient structure can be erected. It consists of three newly built wooden houses near to our present compound, where, in addition to rooms fitted up for assistant, caretaker, students, operation room, dark room, and waiting-room, we have accommodation for about twenty patients, including an entirely separated room for about five female patients. The entrance is through a small shop leading off the main street, which is included in our rental and which we have fitted up for the sale of gospel books and scriptures. The rent of these premises costs about $60 (gold) per annum. During the few weeks since we opened the hospital we have received seventeen patients, with nine operations. I hold a service every morning for patients and assistants, and we believe God has graciously owned time spent in this way for Bible study and gospel talks. One man from Hunan gave us much encouragement; he has now returned to his home, I believe a saved man. Of the twenty beds the support of three has been undertaken by friends at the rate of $25 (gold) per annum, two of these coming from outside of the denomination.

I consider that the location of our mission here is desirable in every way, but I think that we ought not to lose sight of the fact that this work was started as a stepping-stone to Hunan, and a base and business center of a line of stations passing through Hunan to join with the stations of the Western China Mission. The coming year will probably be the golden opportunity for deciding mission centers in Hunan. Other missions have already marked out their spheres, and some new men are even now on the spot, awaiting the opening of the province. Unless the Missionary Union soon make provision to enter this important field, I fear our work there will be handicapped, as it is here to a large extent, through other missions limiting our usefulness by hemming us in on every side. This great province of Hunan has at present only three resident missionaries and not one Western trained physician for its more than twenty millions of people.

KIATING — 1894

Rev. W. F. Beaman and Mrs. Beaman (in America), Rev. F. J. Bradshaw, Mr. H. J. Openshaw, Mrs. Openshaw.

Mr. Openshaw writes:

The opening of 1898 found me at the coast, whither I had gone to meet Mrs. Openshaw.

April 8 saw the completion of our three months' journey from Shanghai to Yachau, covering probably 2,500 miles,— a long trip, but fraught with much of interest and enjoyment. From this time until November, with the exception of a trip to Mt. Omei, I was engaged either aiding in the general work or having the care of the station in the absence of Mr. Upcraft.

The return to the home-land of Mr. and Mrs. Beaman caused a vacancy at Kiating which it was deemed best we should come and fill.

Accordingly, early in November we packed our goods on two rafts, on one of which there was accommodation (not Pullman) for us. Here under a bamboo mat we slept one night, and the second day we were at Kiating — a distance of about one hundred miles. The many rapids were cleared safely, and the trip was novel and interesting. November

was spent in taking over the treasury work and getting the run of things in a new place, plus a short run to a neighboring *shien* city, where we already have an opening.

In early December Mr. and Mrs. Beaman left reluctantly their loved work. Their many friends, native and foreign, bade them a sorrowful farewell.

Mr. Bradshaw was unanimously chosen pastor of the little native church, which by the way had its first accessions (five) just before Mr. Beaman left.

It was decided that the evangelistic work should fall to me. The country has been so disturbed of late that, at the officials' request, we have refrained from itinerating and thus only one short trip was made in December. But I have been getting acquainted with the people in the city and find opportunity and need right at our door. With books and calendars in hand, and usually a native helper at my side (or rather at my rear, for the streets are too narrow and crowded usually to go abreast), we saunter forth into a busy street, stop and talk and sell to crowds along the way, or sit at some convenient table in a tea-shop (China's saloon that does not inebriate), and there sell and speak the word of life. Contact with the people is here, as at home, the best way to reach the masses, and when our cook the other day said: "The people say the new teacher is friendly and comes among us," I felt somewhat repaid and encouraged for this not always pleasant or easy work.

Our street chapel, in a very busy part of the city, is a fine aid in our evangelistic effort. Usually the singing of a gospel hymn brings in a crowd—young and old, literate and illiterate—who listen for awhile to a strange doctrine from a stranger's lips and then go on their several ways. If interest lags and the crowd thins out another hymn is sung and then the Chinese teacher follows up what has been said. Four of these morning meetings weekly I take, while on alternate evenings Mr. Bradshaw holds forth.

The book-room too, with a goodly supply of books and tracts, is a constant and good evangelizing agency, and many and interesting chats have been held around the book tables.

Mr. Bradshaw's medical work gives ocular proof of the worth of our "doctrine" and gains for us friends.

The native church here are being impressed with the thought that the work is theirs. They have a voice in all meetings and have interested themselves in the establishment of a small school and also in various forms of philanthropic effort.

Mr. Bradshaw writes:

We have to record the goodness of God on your workers and work at Kiating for the year 1898. My own health has been wonderfully spared to me, and Mr. Beaman, though under severe and continued suffering, did good work in a spirit of patience, peace and hopefulness.

In December he and Mrs. Beaman left us for the home-land, leaving many warm hearts who remember and ask after them and plead to God, for their love and work's sake, to spare and bring them back to us speedily.

In the same month happily Mr. and Mrs. Openshaw came from Yachau to this station. Thus there will be no weakening of the force here.

The unsettled state of the country, consequent upon the attempts at governmental reform, have been a hindrance and a help in our work. It has not made the work more dangerous.

These days of transition have made our touring more difficult. Fear has turned some interested ones away and kept others from listening to the work. But, on the other hand, we have been saved from the unworthy who would flock to us; and those who do listen are more worth spending one's time upon.

During this year more time has necessarily been given to the city work. Here sometimes hearers would be very few, at other many — varying with the reports from the rebel quarters — and in general there has been more respect given to the Word by all. A native church of five members has been gathered and organized from the start to be, as far as possible, a self-governing, self-supporting and self-propagating body. They have already, under foreign supervision, secured on roll twenty odd names of those who wish to be considered as interested listeners, but most of these in the uncertainties of the hour have kept out of the way.

The church also started a day school which is supported from small tuition fees and with a bonus from the weekly offerings of the church. And during the new year, when all business ceases and labor has no demand, and even the poor are forced to pay their bills, and nothing can be had on credit, then the church distributed ten bushels of rice among the destitute widows, fatherless and sick about us.

In our country work there has been some advance made. Three tours have been made by myself and several by my associate. We have now a street chapel in Jajang, a walled city twenty miles up toward Yachau, and another in Niu-Hwa-Chi, a city as large as Kiating eight miles down the river toward Suichaufu. Besides these we have secured sleeping-rooms on rental in inns at Jo-gen-tan, fifteen miles farther down, and still another twenty-five miles on at the walled city Chenwei we have the same opening made. We hope to use them more in the year 1899.

In our little dispensary work we have disarmed some suspicion and made others believe in us in spite of themselves. Among the cases treated we might mention some which the natives considered as signal triumphs.

YACHAU — 1894

Rev. W. M. Upcraft, Mrs. Upcraft.

Mr. Upcraft writes:

The record for the past year must be of loving kindness and tender mercies. In spite of the rumors and active rebellion in many places we have remained in peace in Yachau and everything is tranquil as a summer sea at this writing.

As for the work it is but a current version of the Parable of the Sower. From one end of the year to the other the sowing has gone on in various forms.

a. The evangelistic work has had first place and has been done vigorously and faithfully on the part of the Chinese Christians. Averaging five such services a week and a continuously "open door" at the street chapel, it is evident that unless there had been the readiest and heartiest coöperation on the part of the little church, much less must have been attempted. I am glad to bear my witness to their zeal and love.

b. The medical work, small and unsatisfactory as it is, has opened some doors to us and brought about five thousand patients to the dispensary. Among opium patients, opium suicides and a few in-patients there has been opportunity for further work.

Among the children, both boys and girls, there has been much cause for encouragement. The boys have been Mrs. Upcraft's most active and efficient helpers in her Sunday-schools for heathen children. Of these last and the work among women and girls I wish she might have the pleasure of reporting.

All through the year Mrs. Upcraft's work among women and girls has been carried on at the station (save for a brief visit to Tachienlu), and for the closing months of the year she has carried on two Sunday-schools for heathen children in the courts of two Buddhist temples.

The weekly average of scholars has been about one hundred, a portion of whom would come to the Sunday-school held at the close of the Sunday morning service in our chapel.

These three schools, work among the women in classes, and an extended visiting-list have kept her hands and heart quite full.

As to results:

"As he sowed some fell by the wayside and the fowls of the air devoured it"— that was written with an eye to Yachau, and we seem to have an undue number of birds. "And some fell on stony places where they had not much earth they withered away."

Yes, a good many withered away when they heard of the persecution the rebel leader was bringing upon Christians in other places.

Thank God the record does not stop there. If it did we should still have to keep on with the sowing, for "woe is me if I preach not the gospel." Yet the Lord has not left his word without effect.

"But other some fell into good ground and brought forth fruit" so that during the year ten have "put on Christ" in baptism and are the joy and rejoicing of our heart and our cause of glorying in the Lord.

The year closes upon us reduced in the number of missionaries, ourselves the only ones in this great region, hemmed in by a wide-stretching belt of unreached people, no other mission near us.

We often look toward "the regions beyond us" longingly, but find more than we can touch, to say nothing of adequately working in the region round about us.

CHAUCHAUFU — 1894

Rev. H. A. Kemp, Mrs. Kemp (in America).

Mr. Kemp reports:

During the year 1898 we have baptized thirty-three. In the same time six have died and one has been excluded, leaving the present membership sixty-five. In 1898 the church contributed $114.83 (Mexican) — $85.16 for preaching, $19.50 for the poor and $10.17 for expenses. Up to Oct. 1, 1898, the wages of two chapel keepers amounting to $36 (Mexican) per year had been paid by the missionary; from that time the native church has also assumed the responsibility of this expense.

The year, on the whole, has been one of great encouragement. The opportunities, both in the city and surrounding villages, have been good. We have scattered the seed in about two hundred towns and villages by preaching, selling and giving away portions of scripture. The heathen give respectful attention and frequently manifest deep interest. Idol worship is becoming a burden, and ancestral worship, that most formidable of obstructions to acceptance of the gospel, is held in doubt by many. I find, in conversing with the Chinese, many who, while they strictly observe idol feasts and processions, do not have the least faith in them, but do it simply because of custom; to refuse would mark them as being different from the mass, and from this, of course, they shrink until the Holy Spirit of God has aroused them to the courage of their conviction. In the case of ancestral worship the trial is still harder as it involves the charge of the lack of filial love, and not infrequently the loss of a share in the ancestral property, which sometimes is very large. But, notwithstanding these facts many are turning to the Lord.

We have started prayer-meetings in the homes of brethren at three different points which have proved to be powers for good; for many who cannot be induced to go to the chapels will attend these meetings in their own villages. These meetings also test the

Christians; for some, while they attend services at the chapels regularly, do not dare to take a stand in their own villages. We hope to start a large number of such places in the near future. I intend to visit these places frequently in company with my native helpers and thus familiarize the people with the foreigner and, what is of still more importance, with our teaching.

The work among the women is at a standstill owing to the absence of Mrs. Kemp, who went to America last March. Miss St. John has promised to visit our stations, but as her field is large she can give but a very small portion of her time here. Owing to the customs in regard to women in China they can be successfully reached only through the women. I hope and pray that Mrs. Kemp may be able to return next fall so that this work may be carried on.

KITYANG — 1896

Rev. Jacob Speicher, Mrs. Speicher, Miss Josephine M. Bixby, M.D.

Mr. Speicher reports:

1. *Out-stations.*— The work in my field has made progress during the year. Two years ago I had but one place of worship in my field; today there are five, and I hope to open two new stations at important points in a few weeks. The condition of some of these out-stations (Chim Khen, Kang-E) is satisfactory. At other places (Kan-Bue and Sam-Chiu) the young Christians show an earnest desire to do evangelistic work among their own people. At one place the natives themselves hope to buy a house to be used for public worship.

2. *The work at Kityang.*— The joy of the year has been our newly established mission in the city of Kityang. We began with a weekly prayer-meeting for the three or four Christians living inside the walls. The attendance, however, soon increased so that it was thought best to have a preaching service preceding the prayer-meeting. By reason of these meetings more than twenty men have put away their idols during the past eight months and at least fifteen of them take active part in the meetings. I am confident that we have a nucleus out of which will grow a vigorous church in a very short time. The Lord has given us a wide-open door at Kityang. The officials and scholars continue to visit us. We do not count much on their sincerity at the present time, but their friendship is well worth having in a center like Kityang. Our chapel proper is too small for the large audiences, notwithstanding that many of the former worshipers now attend services at two of the out-stations.

3. *Hospital Work.*— It has been a great disappointment to hundreds, I may say thousands, that the hospital at Kityang has been closed during the past months by reason of Dr. Bixby taking over Dr. Scott's work at Kak Chieh during her furlough. A greater opportunity, however, for hospital work does not exist in the entire Tie-chiu field than at Kityang. Dr. Bixby deserves the warmest support and encouragement for her work.

4. *Self-support.*— In closing I wish to add a few words concerning what we are doing along the lines of self-support. At every out-station where we have a nucleus of Christians we expect them to pay as much as they can towards the support of the work carried on in their town or village. I find them willing to do this. The native Christians and adherents have raised $285.00 during the past year, which makes an average of $3.15 to every church member. We hope to do better than this during the coming year.

JAPAN

The restoration of Doshisha University to Christian control, while related primarily to the work of a sister missionary organization, gives profound gratification to all friends of Christian missions. Accomplished without litigation, by free native action, the change is a significant one. It illustrates the new spirit slowly forming in the nation. More and more, signs are appearing that the force of the reaction against foreign influence, which for a time threatened defeat to all Christian enterprises, is moderating. The new conditions, indeed, are quite unlike those presented in the first opening of Japan to Western influence. No one will now be tempted to suppose that Japan is to become Christian in a day. But the new conditions are really more healthful than the old. A new spiritual earnestness is manifested by the inquirer and by the Christian disciple; and outside the churches a larger number of thoughtful men are recognizing the deep moral and spiritual need of the nation and the impotence of the old religious faiths.

On the first of July the new treaties with Western nations will come into operation. Some apprehension has been felt as to the effect of these treaties upon the work of Christian schools; but the latest reports are quite reassuring. To our work in general, these treaties, permitting travel and residence in all parts of the empire, will bring greatly enlarged opportunity. The call from Japan is an urgent call; and it is a call for our very best, for men strong, manly, of intellectual resources and of deep and earnest spiritual life.

Reports from our mission fields, while noting difficulties, are prevailingly hopeful. The proposed inland-sea work of Capt. Bickel is particularly interesting.

Tokyo Academy, henceforth to be known as Duncan Academy, in memory of the beloved leader who bore its interests upon his heart, is soon to be welcomed to a home worthy of its enlarging work, the first of the needed buildings upon the new grounds having been provided through the liberality of Mrs. Robert Harris, a sister of Dr. Duncan.

A native missionary organization, originating with the Baptist Church at Sendai, and already enlisting quite wide support, is prosecuting work among the aborigines of the island of Formosa, the newly acquired territory of Japan.

YOKOHAMA — 1872

Rev. A. A. Bennett, Mrs. Bennett, Rev. C. K. Harrington, Mrs. Harrington, Rev. J. L. Dearing and Mrs. Dearing (in America), Rev. F. G. Harrington, Mrs. Harrington, Rev. W. B. Parshley, Mrs. Parshley, Miss Clara A. Converse, Miss Mary A. Hawley, Miss Harriet M. Witherbee.

Mr. Bennett reports:

The year 1898 closes the *régime* that has been in force since before I came to Japan. The new treaties are to exercise their full sway from the beginning of July. What effect this may produce upon Christian work is a much-talked-of but as yet an unsolved problem. Though it causes solicitude as to some lines of mission activity, there is reason to believe that distinctively evangelistic work will be facilitated through the freedom then given to the missionaries for residence and travel in the interior.

A bird's-eye view of the work of all denominations all over the empire presents, for the past year, as always, a picture of marked lights and shades. Among the gloomier facts may be mentioned the small net increase of the whole Christian body, the large turning aside from the ministry and other religious employment on the part of those who have secured more lucrative positions, and the laxity with which Christians, for the most part, regard their obligations to the Sabbath and to the appointed meetings of the church. Over against these truly humiliating facts may be noted the steady increase of the church, despite the many who have fallen off*; the growing sentiment towards self-support, and growing realization of that sentiment; the enhanced usefulness and manifest vitality of the native branch of the Christian Alliance and the Young Men's Christian Association; the reaction against those who, under show of patriotism, have been unfaithful to religious trusts; the ever-increasing demand for Bibles† and other religious publications; the organization of a Japan Book and Tract Society to perpetuate the work hitherto carried on under the auspices of the Committee of the English and American Tract societies; and the large gatherings which have convened day after day to listen to foreign evangelists who seemed to be especially filled with the Spirit.

Narrowing our view to our own mission and the Yokohama field, we see essentially the same picture over again in miniature. Foreign and native workers alike have found many things to make them humble and send them to God in prayer; and, on the other hand, have received encouragements graciously given often when the day seemed darkest.

I would like again to emphasize the importance of the religious press for this country. Every year's experience deepens in me the conviction that if there is any land on the face of the globe where the people will read eagerly what is given them, that land is Japan. The power of religious publications is consequently manifest.

My personal work has been, as in former years, largely in the Theological Seminary. The departments of New Testament Exegesis and of Homiletics are each of them enough for any one man, and, while they have fallen to my lot ever since the seminary was started, I more and more feel my inadequacy to the task they impose. During term time I spend most of my Sundays in visiting out-stations: the first Sunday of every month is reserved for preaching and administering the ordinances in the Yokohama native church. During the summer vacation I made an extensive trip for mission work in the Hokkaidō, being gone from home about two months. I was enabled to visit most, if not all of the out-stations connected with Mrs. Carpenter's work there. I was deeply impressed with the thoroughness and in every way excellent quality of the work she has been doing, and want to urge the reënforcement of the Hokkaidō by the sending of two mission families. It will be a shame if we allow what has been done to fade away because we fail to support it.

Mr. Dearing reports:

Here we have had a very good year. In April we graduated a class of two men. They were called to Osaka — one to work with Mr. Scott and the other to be associated with Mr. Wynd. In the fall we had an entering class of three,— one from the Kobe field, one a graduate from the Methodist College in Tokyo (a young man who had taken a full course of study there) and a third a young man who had returned from America and who entered the seminary at his own expense. During the fall he has paid all his expenses with evident pleasure and feeling of manliness, and certainly we have experienced joy in

* 3,070 adult baptisms reported.

† The Bible Societies' Committee sold 2,747 Bibles, 11,893 testaments and 22,171 other scripture portions — an increase of nearly one thousand Bibles and testaments over previous year. This does not include nearly eight thousand Bibles or portions in grants.

having him institute, what we hope in the years to come will not be an unusual custom, *i. e.*, self-support while in the seminary. We have also welcomed back to the second-year class a young man who some years since took his first year with us and then went to study in the Academy at Tokyo, from which he graduated in the spring. We have thus had in the school altogether during the year fifteen regular students. Besides these we have had a number of special students whom we have welcomed and who have been much benefited by the school. The teaching force has been unchanged during the year. In the fall we welcomed Mr. Parshley back from his vacation in America. The classroom work has been marked by greater fidelity and zeal perhaps than in previous years. Much evangelistic work has been carried on during the year, and during the summer all the students were engaged somewhere in preaching. We are gradually being confronted with a difficult problem in the work of the seminary. With only nineteen organized churches in Japan, most of which are now supplied with graduates from the seminary, and with only a few of them self-supporting, and with the missionaries limited in the number of workers that they can employ by the appropriations made by the Union, what is to become of the graduates of the school in the near future even though we send out but a small number each year as we at present are doing? Such men are not in favor with the Government and would with the greatest difficulty find employment for a part of their time in that way. It seems, however, that some method of self-support must be discovered whereby a graduate from the seminary shall be able to go into a small town where there are few or no believers and support himself entirely or in part till the believers whom he shall organize together shall be able to support him. There seems to be no other alternative than this. For men who will do such a work there is a wide field. There is no end of opportunity. Can we impress upon them their duty in this regard, is the question. Granted that this can be done the field before the seminary, of training men for such a work, is unlimited.

The Special Session was held this year in November and December instead of in January, as last year. The change was not found to be advantageous. The time was more inconvenient for those whom we especially wished to reach. We were gratified, however, to have four men who were graduates of the school or had nearly completed a course here, return and with much evident profit spend the month with us.

Country Work.— The country work under my care has, from the condition of my health, been much neglected during the year. I have only been able to make one extended tour during the time. At Taira, Date San has been working very successfully and with much appreciation on the part of the church and out-stations. Taira ought soon to become self-supporting. I trust that ere long one shall be found who will receive what the church can raise and supplement it by some other work. The out-stations around Taira are promising, and if they could be often visited by a missionary good would result and growth would be apparent. Izumi is especially hopeful. A little band of Christian women are a bright light there. The former Daimyo is almost ready to receive baptism here. His wife and several children are already Christians. In other towns around Taira there are a few Christians, and from these groups in time churches will be built up. Near Umoto we have a remarkable case, for Japan, where Christianity is so recently introduced. In one family the grandmother, the son and his wife and the two grandsons are all Christians. It is a remarkable home for Japan and one feels the Christian influence at once on entering. The power of such homes in the community is greater than many sermons. At Mito matters are still at a low ebb. I have been able to do little more than have an evangelist visit the church once a month. Thus the little band of Christians has been

held together but there has been no gain to speak of. At Makabe a student from the seminary spent the summer vacation. The believers there are faithful and there ought to be additions, but progress is slow. The most encouragement this summer was from a large class of young boys of fifteen years or thereabouts, who came very regularly to receive Bible teaching from the evangelist and whose changed character under his influence became a matter of common note.

The people of this town are beginning to understand very well what Christianity means and are favorably impressed with it, and if we are patient a good work will one day be seen there. Another student spent the summer at Katakura, a small town in this same district where one of our Christians is living in Government employ. Much interesting work was done and a deal of seed sowing. The people manifested much real interest in the truth but no tangible results were gathered. It was but another step in preparation for the gathering in. In the neighborhood of these towns the evangelists worked, also visiting other villages and publishing the Word. All through this country the people are ready to listen and we hope will in due time believe if we are faithful. A great work lies before the faithful missionary and the earnest native workers in this field. Though the past year has seen so little advance the only reason has been the lack of time and strength to push it forward.

City Evangelization.— This has been closely associated with the seminary work. Most of the students during term time have been engaged in preaching-places in different parts of the city. This work has been very interesting during the year as well as the Sunday-school which has been under Mrs. Dearing's care. The Yokohama church owes a great deal of its progress to what has been done through these preaching-places. During the fall an earnest request was received to go to Kamakura, about twenty miles from Yokohama, and teach some of the students in the Government normal school the Bible. .Some of these men were Christians and many were not. The normal schools have been peculiarly opposed to Christianity and this request excited considerable interest. Together with one of the students of the seminary some one of the teachers has regularly gone out once a week for this study and considerable interest has been manifest. It is an exceedingly hopeful kind of work and may be an entering wedge into the normal schools elsewhere as well as here. If the teachers in the common schools could have their prejudice against Christianity removed a great advance would be made.

As in other years the treasury work of the mission has been in my hands. I look forward to an early release from this, however. I think that after nearly nine years of service in this department of very indirect missionary work I should be relieved from it. I have continued through the year to visit on Sunday with considerable regularity the American naval hospital. The patients there have seemed to appreciate my visits, and as this work has not interfered with efforts for the Japanese I have felt it my duty to keep it up.

TOKYO — 1874

Rev. C. H. D. Fisher, Mrs. Fisher, Rev. J. C. Brand, Mrs. Brand, Prof. E. W. Clement, Mrs. Clement, Prof. Henry Topping, Mrs. Topping, Miss A. H. Kidder, Miss M. Antoinette Whitman, Miss Eva L. Rolman, Miss Nellie E. Fife, Miss Anna M. Claggett.

Mr. Brand reports :

In presenting to you my annual report I find, in looking back upon the year and the work done, that the God of love has blessed us amid all our difficulties. The year has

been somewhat disappointing in the number of conversions. During the winter months of 1898 we held meetings in the homes of the church members, and many of the friends and neighbors came to the meetings. Much seed has been sown, and we are waiting for the harvest; and according to the word of the Lord that word shall not return to him void. In Tokyo three have been baptized during the year.

In Kofu there has been much blessing. Matsuno San, the evangelist stationed there, has done a good work. The gospel has been preached in the towns and villages round about, but there are still tens of thousands who know nothing of the true God and his Son Jesus who came to save. Fifteen have been baptized and received into the Kofu Church during the past year.

Mr. Fisher reports:

The year opened with an excellent interest in the First Church. Meetings were well attended, new ones were coming to hear, several were inquiring the way and some gave the best of evidence of being born again. I had a very interesting class of young men meeting after the prayer-meeting on Wednesday evenings and on Sunday, and we were greatly encouraged in the Sunday-school; but one morning late in March we arose to find all that part of the city swept by a great conflagration. Five thousand houses and our own church building among them were gone and the people scattered. For a time it was almost impossible to get houses in which to live. We looked in vain for a house anywhere in that vicinity that was suitable to rent for preaching services, and since then we have sought for land at a reasonable rent in any suitable place on which, if possible, to erect another building. Days, both of my own and of the believers' time, have been spent in the endeavor but thus far without result.

While waiting, our members and their families are as best they can attending services at our Nihon-bashi preaching-place more than two miles from them, and one of our greatest encouragements has been the regularity of attendance in all kinds of weather, of believers old and young, and the earnestness of their prayers that God will open the way for them, for the work, and for a Sunday-school so much needed near the old location.

Even as it is God is giving blessings and we have reason to believe the end is not yet. In this way it has come about that the Nihon-bashi chapel has been doing double service, having in the forenoon of Sunday two Sunday-schools, one for the children of the neighborhood and that immediately followed by the church Sunday-school and the preaching service. Afternoons and three evenings during the week there are evangelistic services.

The preacher who lives in the place is always ready to guide those who come inquiring, as many a one does by night, and both he and the deacon, who also does much preaching, love the work, and we feel that we are coming better to realize the great heart of Christ as it yearned for the salvation of dying men. We feel confident that there is in that neighborhood a growing respect for Christianity, and sorrow sometimes opens for us doors that have heretofore been closed. Mrs. Fisher has had the care of the neighborhood Sunday-school and through it, and the women's meetings and week-day meetings for children, has been winning the confidence of the mothers, so that this year at Christmas-time we could get to our house a great many who would never come before.

To our country work in the province of Tochiji, fifty miles distant, we have given such time as we could and earnest work has been done by our evangelist preacher in charge. Of this we saw evidence in some recent excellent meetings and in seeing the coming of new Sunday-school scholars and young men from the high school who seemed deeply interested. A large part of the preacher's time is spent in preaching the gospel in the whole region round about.

Mr. Clement reports for Duncan Academy, Tokyo:

The number of students continued to increase, so that during the fall term the attendance reached the figure thirty. During the year forty-five students in all have been enrolled, and the average attendance has been twenty-four. The number of boarding-students also increased, until our dormitory was filled up. Among the new students is a native Liu Chiuan who has come up to take academic and theological courses to fit him for the ministry among his own people. During this year we sent out our first two graduates, one of whom has entered the medical department of Sendai College, and the other has entered the Theological Seminary in Yokohama.

In the death of Dr. Duncan, the Tokyo Baptist Academy loses a true personal friend. The school was started by him and always had a deep place in his heart. As it was, so to speak, his child he felt great interest in its growth, and in his anxiety for it he spared not his own strength. It would be fitting if we could honor his sacrifice by erecting a Duncan Memorial Home or Hall, or both, for the Tokyo Baptist Academy.

Mr. Topping reports:

During the year 1898 the Tokyo Baptist Academy has made commendable progress both in numbers and character. The Christian sentiment of the school was never stronger. We are comparatively a small school, but we are probably the most pronouncedly Christian school for boys in Tokyo. Other mission schools have felt compelled to abridge their work in Bible and religious subjects more or less, but we have not found it necessary to do so yet.

The out and out Christian character of our school is common talk among the Japanese, so that our reputation is most excellent. We shall do our utmost to maintain such a school as shall be an uplifting power among our churches.

Since the summer vacation I have taught, in addition to the usual Bible classes in English, two Bible classes in Japanese, in the academy, and also English Bible classes in my study, for men who do not attend the academy. Four attendants in these classes I have had the pleasure of baptizing recently.

In our church work we have seen rather less progress this year than last; however, as the conditions at present are more favorable than at any time during the year, we are not discouraged. We have had some cases of discipline that have seemed painful, but the purifying process has brought us into a healthful state. Additions by baptism during the year have not been so numerous as last (eight in all), but some of those who have thus joined us are very efficient helpers. The financial affairs of the church are healthful. We are putting by a sum toward a new building which is greatly needed for a house of worship.

The work of Miss Rolman and Miss Fife is not distinguishable from the church work; indeed, they and their helpers are the largest factors therein. Mention should be made of the excellent work done in their kindergartens, which have won a high reputation among the Japanese. Miss Fife's has been granted a Government certificate conferring official sanction. Miss Rolman's kindergarten quarters are as yet too limited to meet the Government requirements. These kindergartens give standing and stability to all our work with women and children, and are a constant stimulus to other work.

The Sunday-schools have continued to shine as lights in a dark place. We get nearer to heathenism, and more truly into "rescue work" here than elsewhere. To see the children of the poor and ignorant taught the divine truths of the gospel, to hear them reciting the precious words that tell the Savior's love and go to their cheerless homes humming Christian hymns,— these are perhaps our greatest pleasures in missionary work.

KOBE — 1881

Rev. H. H. Rhees, D.D., Mrs. Rhees, Rev. R. A. Thomson, Mrs. Thomson, Miss Ella R. Church, Miss Daisy D. Barlow, Rev. G. W. Taft and Mrs. Taft (in America).

Dr. Rhees reports:

I have not been able to do my usual amount of work owing to sickness in the spring. During the summer I visited my out-stations regularly, except in the month of August, when by order of my physician I took my first vacation since returning to Japan in 1891. During the fall and in December I visited the out-stations on my field and worked at the review of Rev. F. G. Harrington's revision of Dr. N. Brown's version of the New Testament.

As far as I am able to judge, the work is in good condition. One of the out-stations assumed all the expenses, including rent of the preaching-place, except the salary of the evangelist. The same evangelist has several times visited Fukuchiyama, Narimatsu and Tozaka, at his own charges, encouraging the disciples at those places and preaching the glad tidings. In another of the out-stations the evangelist is doing all he can to rouse the disciples to the duty of taking on themselves the expenses of the work in their own place, and I have strong hopes that very soon I shall be able to report that they have done so. The people are generally so poor, and the times have been so hard, that I have hesitated to do much urging along the line of self-support.

The condition of things in the empire is not favorable to the prosecution of Christian work. I greatly fear that the coming into force of the new treaties will still further embarrass our work, especially in the matter of mission schools. There is a feeling among Japanese educationists that foreigners must not be permitted to teach the Japanese youth. A society of educationists has given expression very strongly to this feeling and, while some prominent Japanese oppose such a sentiment, the masses of those engaged in education, unfortunately, are not much affected by the opposition. There is no doubt at all in my mind that there is strong opposition to Christian mission schools on the part of a very influential party in the empire. I shall be happily disappointed if my opinion in this matter does not prove true.

Mr. Thomson reports:

The work at all our out-stations has progressed steadily during the past year, and while there is nothing stirring to report, yet we have deep cause for thankfulness in the fact that the growth of the work in regular additions to the church, personal interest among the members and a desire for self-help has advanced more uniformly than in past years.

The year has been one of hard work and the Lord has richly blessed it in giving us on this station a total of sixty-seven additions to our membership, the largest we have ever had in one year.

The work specially under my care is as follows: Kobe, Hyogo, Ikeda, Kyoto and the Liu-Chiu Islands.

The church at *Kobe* is self-supporting and while it has no ordained pastor Dr. Rhees and I administer the ordinances and preach when we are asked to do so. All the other work at Kobe is carried on under my care and supervision.

This port has grown enormously during the past few years. The two cities combined (Kobe and Hyogo) have a population of more than two hundred thousand and are growing at the present rate of four hundred houses per month. It is the great shipping center of the empire now and bids fair to remain so.

Regular preaching services are held twice a week at Mrs. Thomson's kindergarten and the members of the church carry on another preaching service weekly in a rented room in a busy thoroughfare.

The work at *Hyogo* has been carried on faithfully during the year. Mr. Hara, who was the evangelist at Liu-Chiu for a number of years, is now stationed here and is getting hold of the work as far as his strength will permit. His six years' work on the islands came near breaking him up. From the work in these places there have been ten baptisms during the year and four admitted by letter to the church. The preaching services at Hyogo are often hindered by the strong Buddhistic feeling in the neighborhood. However, we have good hopes of this work as there are many inquirers.

At *Ikeda*, a place of nearly ten thousand people, the work continues to be very encouraging. We have a good worker in Tanabe San as well as a fine preacher. His influence is good upon the people. The presence and help of Miss Barlow at this station has been very much appreciated and she is doing a good work among the women and children. She teaches English six times a week to the policemen of the town and Tanabe San gives them a talk on Christian subjects at the close of each lesson. There have been ten baptisms at this place during the year and the work is very hopeful.

At *Kyoto*, in addition to the work already in operation, I opened another preaching-place during the past year and placed another evangelist at work, so we have now two men in that large and important field. The work is slow, and it is exceedingly difficult to make any impression on the people. They are very conservative and the whole city is permeated with Buddhism. However, we see signs of interest and of growth. Eight candidates have been baptized here during the past year.

In making the annual visit to the *Liu Chiu Islands* (nine hundred miles from Kobe) I was favored with fair weather both going and returning, and in many respects it was the most interesting visit yet made.

The meetings held were well attended and much interest was manifested throughout. Before I left the islands I had the joy and privilege of baptizing eight Liu-Chiuans — the largest number we have ever baptized in the islands at one time. There were other two or three candidates, but we deemed it best to let them wait for some further instruction. I have a good man at work there, one who is really interested in the people, and because of this he is gaining a fine influence among them.

What a great field we have in this half a million of people for work among the women and children! I do wish the Ladies' Board would occupy it, and send two ladies to open a girl's school in Napha or Shuri. Absolutely nothing is being done among the women, as they are not allowed to come out to the regular meetings and the field is unoccupied at present.

The Buddhists have at last awakened to the fact that Christians think these islanders are worth looking after, and now they are sending down priests to the islands. They have bought a large tract of land in Napha and are going to build a temple costing 200,000 yen.

The mission ship is now being built at Yokohama for work among the islands in the inland sea of Japan, to carry the gospel of light and salvation to the neglected people living on these islands. This is a grand work, and we rejoice that the Board was successful in getting hold of a man so well fitted for this work as Captain Bickel. He is the man for the place, and we have great hopes for the success of this work.

Mrs. Thomson's Zen-Rin kindergarten is flourishing as never before. With a fine new house crowded with more than seventy children every day, it is now one of the "sights" to see at Kobe. Twenty-seven children who have taken the kindergarten course here, pass

this coming April into the Government school where they are welcomed because of their good behavior and general ability. Who can estimate the amount of good that is done among these children? The three years of constant inculcation of Christian truth in so many ways into their young minds must have a wide influence, as it is carried into the different homes.

I have been pressing the matter of self-support very strongly upon our people during the past year. In addition to what they have already been doing towards helping themselves, all of my stations have agreed to do more from the first of January, that is, altogether they will raise an additional total of over one hundred yen for this year. This may be slow work, but it is growth, and I rejoice in it.

SENDAI — 1882

Rev. E. H. Jones, Mrs. Jones, Rev. S. W. Hamblen, Mrs. Hamblen, Miss Lavinia Mead (in America), Miss Annie S. Buzzell.

Mr. Jones reports:

The year just past has been one of increasing promise. Almost all the missionaries engaged in active evangelization have been encouraged to believe in the nearness of a great revival. There has been more interest on the part of the unbelievers in seeking to know more of "The Way," and the believers have been encouraged thereby to hope for better times, and have as a consequence commenced to get down to practical work. The week of prayer at the beginning of this year, 1899, showed much increased spiritual power and there has been in some places a regular breaking down on the part of the Christians. Acknowledgment of sin and promises of reform have come to be the order of the day. Numbers of conversions are already reported from various places, which certainly opens the new year with much promise and shows the past year to have been one of profitable work. The Miyagi prefecture field, including the Sendai church work in Sendai, with that of the girls' school under the direction of Miss Buzzell, Mr. Hamblen's work in the Tachi Machi preaching-place, also in Sendai, with my work out in various parts of this prefecture, have all resulted in twenty-eight baptisms and much seed-sowing besides the building up of the Christians in "The faith delivered once for all to the saints." The Sendai church has shown some signs of progress. The increased attendance at all the services, and the the evident growth in grace on the part of a good number of the church members under the ministrations of the pastor, Rev. R. Nakajima, has been encouraging to see. Miss Buzzell, with her one Bible-woman and seven or eight of the older pupils, together with the teachers of the school, has done a very helpful work. She has maintained nine mission Sunday-schools, in which about four hundred children are taught. Also she and her helpers have made a great many house to house visits. Some houses have been visited weekly. Unbelieving women have been taught, Christian women fed and incited to work, and in many cases people have been induced to come to the church to hear the gospel. Miss Buzzell has also taught a Bible class for the young men studying in the local college. Four of these young men have shown the effects of the teaching by joining the church during the year. One of these is the son of one of the best-known and most influential Buddhist priests in Japan. The young man has had to bear fiery persecution on account of his faith. Mr. Hamblen has kept up his services regularly in the preaching-place on Tachi Machi — about four each week — besides doing much more touring to his country stations in Iwate and Aomori prefectures than in any previous year. This important preaching-place on a busy thoroughfare of the city has been helped some also by myself in

Mr. Hamblen's absence on country tours, and much seed-sowing has been done there. The soldiers of the Sendai garrison, who pass the place on the way from their barracks to the city and on their return, have largely profited, we hope, from these services. Sometimes as many as forty soldiers may be seen standing listening attentively at this open-front preaching-place.

In the out-stations of this prefecture the work has been carried on by the Holy Spirit through myself and Mr. S. Haraguchi, with the valuable assistance of the believers on the field. These places are twelve in number, and being scattered over a district about sixty miles long by thirty wide, they are only reached by a good deal of traveling. I seek to impress upon the minds of my fellow-worker, and on those of the believers, that we are not to be pastors to the flock primarily, but evangelists to those who know not the "Way of Life"; that in each station one of the most experienced Christians should take charge, pastoring the rest. I get the believers themselves to elect the one they want for pastor. This leader gathers the Christians of the place together on Sabbath for worship, or on week-day evenings for prayer and Bible study. They pay all their own work expenses and help some in the traveling expenses of the evangelist when he goes through their district. We also seek to hold Bible conferences for these district pastors twice a year, calling them in to Sendai for a week's study in the Bible, in singing and in methods of work. A special session for such workers was held last year in connection with the Yokohama Theological School, and three of our men attended with evident profit. Thus we are trying to solve the difficult problem of self-support in the native churches. I hope, gradually, while increasing my work on the field to reduce the amount of money received from the Union. I have already partly accomplished this. While I used for the past year what would be equivalent to about two hundred and seventy-five dollars gold, I used to receive about four hundred dollars gold, and this too with an increase of prices of about twenty-five per cent. And yet I am enabled to do very much more direct work than ever before. Of course much of this saving has been brought about by increased familiarity with the language, enabling me to dispense more with native helpers, but much of it is on account of putting more work and expense on the native Christians.

The church at Kinshü was intending to build a place of worship during the past year, but the great floods of this district during the year brought the members of the plucky little church into such financial straits that it had to be postponed. A new church was organized at Tome in November, and it was an occasion of much interest. We had one delegate, a native pastor, from Tokyo, two hundred miles distant from the place, and three from Sendai. Six were baptized, which increased the little church's membership to sixteen; three came from seven miles west, two from four miles east, and one from thirteen miles north to be baptized into the membership of the new church. Altogether the work promises well for the ensuing year.

The coming to us of Mr. Y. Chiba after his return from America, where he graduated from Colby University and from Hamilton Theological Seminary, has been a great help both to Miss Buzzell — he has temporarily filled the place of principal of the girls' school — and to the general work in the district.

Mr. Hamblen reports:

The conditions under which work in Japan — at least its northeastern section — has been carried on for the year 1898 have not differed materially from those of former years. This section is slow to feel the influences working in sections that have more intimate relation with foreign men, foreign ways of thinking and foreign things. And yet a grow-

ing readiness to hear, at least, the words of the gospel is easily perceptible, while on the other hand action on the words heard has been rare. My own field has witnessed far more evangelistic effort on the part of the missionary and the evangelist this year than in former years, but we cannot point to one even who has taken his stand for Christ because of acting on teaching heard during the year. Efforts have been great but tangible results in the Morioka field in the shape of converts have not gladdened us. The one baptism of the year was that of a man who has long been a Christian. We believe, however, that our work has built up in the faith the believers on the field and helped the inquirers, and that the people at large have more idea of what Christianity is than formerly. There are evidences that the religion of Jesus is gaining a hold on society at large in the populous centers that is most encouraging, and when they are once moved the outlying districts also will feel the influence. With this encouragement we keep sowing the seed, for we believe that there are for Christianity in Japan in the near future glorious victories.

There has been but one resident evangelist on the Morioka field during the year, but he and the missionary have been "on tour" as much as possible. In his absence from Morioka a young man, baptized last year, has taken charge of church work and services. The church has cordially stayed up his hands and thus I can report it to be in good condition as the year closes. In Hachinohe, also, I believe the year to have closed auspiciously. In the spring the young man who was with me in Sendai returned to his home in that town to become a teacher in the Government middle school. He is helping the church much as a layman, in spite of his limitations as a teacher in the Government school, and an ex-Bible-woman resident in Hachinohe is exerting every effort for the church. It is encouraging that in both places the year closes with inquirers seeking the way of salvation.

As in former years, a student from the seminary passed the summer in Tono and with good results in awakening inquiry and strengthening the inquirers resident there. None, however, took their stand as disciples of Christ. Tono is a place for which much effort has been made and many prayers offered, and it must be that before long fruit will be seen. Besides the routine touring Evangelist Onomura and I took two trips out of the beaten tracks that we might more fully know the field in which we are working and its needs.

In Sendai the preaching-place has been retained and is still the center of constant effort, though here, too, tangible results do not gladden us. We have the satisfaction of knowing, however, that we are helping in preparing the way for the coming of the King, and that our labor will have its fruition in good time. My "standby" in this work is Pastor Nakajima of the Sendai Church, who is in my employ for part of his time, as the church is unable to pay him full salary. My work with him and with Evangelist Onomura has been most pleasant, for they are both excellent and earnest men.

SHIMONOSEKI — 1886

Rev. G. W. Hill, Mrs. Hill, Miss E. L. Cummings.

Mr. Hill reports:

The amount of direct evangelistic work which I have been able to do myself in this my third year in Japan, has been very small. Miss Cummings, too, while having a better knowledge of the language, was new to the work, and an entire change in the school has been made. Most of the girls there now are new and have not been under Christian influences long enough to show any facts for a report; besides, she has had no money

for Bible-women's work. There has been great difficulty in securing proper native helpers. I am far removed from the main source of supply and, indeed, there are few new workers being prepared. For most of the year I have had women at Hojé, where we have a building (an important town), but I have a man in the seminary who will be ready for work in May and I expect to place him there. Though the baptisms have been so few during the year I think the churches at Bakan and Chofu are in better condition today than ever before. The very few members who alone can be counted at all are faithful and much concerned in the work of the church. This year I can be of more help and I hope for better results. At Chofu the extreme conservatism of the old families creates an intense opposition to Christianity. We get very few unbelievers into the chapel and find it impossible so far to secure a *kojisho* for evangelistic work on the main street. In Bakan our place is well located for evangelistic work, and there does not seem to be the same prejudice against entering a place where *Yasu kyō* is preached. I am much disappointed in losing our man there as I had hoped for a vigorous work this spring and summer. Of course with so few helpers, and so helpless myself, I have been unable to touch at all the great work in the villages and towns.

NEMURO — 1887

Mrs. H. E. Carpenter, Miss M. M. Carpenter.

We regret not to have a report from Mrs. Carpenter, who sustains this mission. The mission at Nemuro has suffered greatly from fires. Once the large and commodious mission-house was destroyed, and twice the church has been burned, but the little body of believers continue their work for Christ undaunted. Several out-stations have been opened.

OSAKA — 1892

Rev. William Wynd and Mrs. Wynd (in England), Rev. J. H. Scott, Mrs. Scott, Miss Florence A. Duffield, Miss Mattie Walton (in America).

Mr. Scott reports:

Work during the year has been continued at the places formerly occupied by us. In addition, but without increasing our force of workers, we have opened chapels in two important centers, Kishiwada and Tenma. The former of these is twenty miles distant on the new railroad running south from Osaka, and so in easy reach for Mrs. Scott and myself. It is a place of about twenty-five thousand people, with many small villages near. The Congregationalists have a chapel in the north part of the city, but the south part in which our chapel is located is unoccupied and so presents a fine field for work. The evangelist formerly living at Sakai removed to Kishiwada last July and now helps in the work of the two places. We expect God's blessing upon the work here.

Tenma, in the northeast part of Osaka in the vicinity of the Imperial Mint and near several large manufactories, is a good place for work, and there we have already an encouraging interest inaugurated. Here we have as evangelist, a graduate of the last class in our Theological Seminary at Yokohama.

At the Kogawa Cho Church we have had a good interest in the several departments of work. At Kiyohori Mura the work has been continued with occasional hindrances caused by the intense prejudice of the people against Christianity. At Sakai there has not been the advance we had hoped, and we have had an experience common in Japan.

These are the five centers of our work. In all of these we have Sunday-schools under

the direction of Mrs. Scott and her helper. The one at Sakai, however, has had an intermittent existence, not at all encouraging. Mrs. Scott has also held regular meetings for women and children during the week at most of the places.

Ever since the departure of Miss Walton, nearly two years ago, Mrs. Scott has had in charge the work for women and children. This work has kept her exceedingly busy, and at times taxed her almost beyond the point of endurance. However, the needs of the work and the satisfaction in doing it have been her constant inspiration.

It has been, ever since we first came to Osaka, a great trial that we could not do more for the many soldiers whose barracks are less than half a mile from our house. However, the prejudice of the officers against Christianity has rendered work for them exceedingly difficult. But in October of this year, during the army manœuvers which were held near Osaka, we kept our chapels open and hung out a large sign inviting the soldiers to enter. For several days we were kept very busy, and were able to present the gospel to many hundreds of soldiers and give them portions of scripture and tracts. There was not a single instance of disorderly conduct on the part of these soldiers in the chapels, but all listened respectfully and gladly received the scriptures and tracts. We know the Lord will bless this effort.

AFRICA

The correspondence presented below will be found of an exceptionally graphic character, affording glimpses of the dreadful degradation of heathenism and revealing the blessed results accomplished by an all-transforming gospel. Evidently the reorganized mission force is giving itself to its narrowed work with redoubled energy. Marvelous Banza Manteke, though greatly afflicted by disease, surpasses even its own past in its record of progress. Kifwa has more than doubled in its membership. The out-station work of the Mukimvika field is of extraordinary promise. Mr. Glenesk, whose death is referred to in our obituary notices, will be greatly missed.

The station at Bolengi, from which it was deemed wise to withdraw our laborers in the new organization of the Congo mission, has been transferred to the Foreign Christian Missionary Society, which will continue the work upon the strong foundations already laid.

The Advent Missionary Society, finding it necessary to retire from its work upon the Congo, has generously given to the Union the title to property in Sumba, a station not far from Mukimvika.

The inadequacy of the appropriations allowed the Congo mission by our straitened resources is a cause of painful embarrassment. Just now appeals peculiarly affecting are reaching us. Recent events draw attention to the imminence of changes of great magnitude in Africa. General Kitchener's success in the Soudan practically insures the early completion of a railway system extending from Cape Town to Cairo and makes certain the perpetuation and wide extension of English influence. Evidently this vast continent may soon hold a new place among the nations. But the supreme claim of the land is that ever powerful with the followers of the Redeemer of the world, the claim of a great need which can be met only by the revelation of his enlightening and new-creating power.

PALABALA — 1878

Rev. C. H. Harvey, Mrs. Harvey.

Mr. Harvey writes:

The past year has been one of considerable progress in the work here in spite of some very serious drawbacks, due partly to the undermanned state of this part of the mission and partly to our financial straits, which left poor Palabala (as well as some other stations) quite without appropriations for carrying on the work.

Up to the time my wife joined me in June last I kept the treasury books at Matadi and endeavored also to work Palabala by spending a week at each place alternately; but it was too much like trying to serve two masters, and I was very glad, therefore, when circumstances enabled me to take up my abode here.

The two Banza Manteke evangelists, Sitifani and Banaba, have been laboring as earnestly and faithfully as ever during this year, and not without signs following. Of those who have professed conversion many ascribe the change from "darkness to light" to words spoken by these men either in the public gatherings or by the wayside. I am very thankful to say, however, that the Palabala Church itself is developing evangelists and teachers. Two have lately been set apart for the preaching of the gospel in far-off places.

In the Noki district Banaba has been working and there are quite a number of candidates there for baptism whom I hope to examine soon.

The membership of the church at the close of the year was eighty-three, as against forty returned last year.

The contributions for all purposes were 316 francs or about sixty-three dollars, which I venture to say is not bad, considering how poor most of the members are. We ask nothing from those who are not Christians. These contributions, with the proceeds of the sale of the produce of our fruit trees, enabled us to keep going until better times came.

A reorganization of the school work took place when Mrs. Harvey came, and badly needed indeed it was. Education had been for years neglected here, consequently there was a dearth of native teachers capable of conducting a school, and very few who were able to render much assistance as pupil-teachers. My wife, however, has already done a good deal in the direction of reform and the work now promises success in the future. The pupils being mostly adults, they have, of course, other than school duties to fulfil and are somewhat uncertain in their attendance therefore; but many of them show such zeal and anxiety to learn to read that, although it is slow, there is real progress. There are about one hundred and twenty scholars.

BANZA MANTEKE — 1879

Rev. H. Richards and Mrs. Richards (in England), W. H. Leslie, M.D., Mrs. Leslie, Mr. E. T. Welles, Miss Gertrude M. Welles, Miss Catherine L. Mabie, M.D., Miss Francis A. Cole (in England).

Dr. Leslie writes:

As Mr. Richards is on a much-needed furlough I am reporting the work of the year.

Our policy since taking over the work has been not so much to expand the work as to efficiently man and thoroughly establish it in the districts already open. For two years previous to this one there had been a widely spread spiritual activity, during which time many hundreds of people had professed conversion and this year seems to have been the "winnowing" time, when "The mightier than I" of John has come, fan in hand, separating the chaff from the wheat. A series of unavoidable conditions culminated in this

season of sifting; there was a tendency toward the usual reaction following prolonged spiritual activity: there were fields where intermittent visits of evangelists had brought the people to repentance, but there were no teachers ready to go to occupy the places, so that these new born were left without care; then just at this period, while preparing for their journey to Europe, Mrs. Richards was taken dangerously ill, and for eight weeks nothing else was thought of while we stood by her bedside day and night, fighting the grim monster. And to add to our anguish of those weeks, which seemed years, Mr. Richards was stricken with a tropical disease, precipitated by the anxiety and watching of those days and nights of awful suffering through which his wife passed, so that for a time we seemed to be losing all that has made Banza Manteke. Following these three trials was a fourth. Just as we had gotten our bearings, ready for a fresh start, the whole country was smitten with an eruptive fever of a very virulent character, that paralyzed all work and transferred not a few of our people from the church militant to the church triumphant. Whole villages were prostrated, so that none were left able to wait on the sick. This was especially trying to the young converts who had recently given up their idols, which were supposed to protect them from such calamities. But there has been an abundant yield of precious grain; 298 of the faithful and true have been added to the church here upon the confession of their faith in Christ, which is more than in any previous year of our history, and the church has been preserved from the blighting influence of godless members, and the good news of Mr. and Mrs. Richards rapidly recovering their health and strength comes to us from England.

During the year every branch of the work has shown a splendid advance. The school work has been the most remarkable, having increased nearly fifty per cent during the year. There are now 1,532 scholars enrolled with an average attendance of 889. The number of schools has only been increased by six as we have been gathering the small villages lying near together into common centers, so that in several districts two, and in some cases three, small schools have been replaced by one large one. Nearly all recent converts, old and young, and those also seeking the light, attend school. This work has been under the supervision of Mrs. Leslie and Miss Welles since Mrs. Richards left.

The effort at self-help has passed all previous efforts in this direction, there having been given 4,057 francs for all purposes, and this does not represent nearly all that has been done, for in addition to this the people build all their own schoolhouses, chapels, and teachers' houses in the towns, and as the pay the teachers and evangelists receive is not sufficient to provide for even their limited needs the people dig and plant gardens to supply them with food.

The printing department is a very unpretentious affair but under the direction of Mr. Welles has done a good work. During the year 73,385 pages have been printed, which represents a good deal of work when only three hundred to four hundred copies of each work were printed. These were Mr. Richards' translations of the First Epistle to the Corinthians, Galatians, and I. and II. Timothy, and my own translations of John's gospel and the first book of the Psalms — the last named is not yet completed.

The training-school, which is also in the care of Mr. Welles, assisted by Mr. Richards and myself, opened in March with sixteen men enrolled, and closed in September. We intended the session should last until December but the crisis in the gospel work made it seem wise to shorten the term and send the men to the needy districts at the front. Several of these districts lapsed again into darkness in spite of the attempts to avert the catastrophe.

The medical work has been unusually heavy this year not only because of the enlarge-

ment of the field but also because of the epidemic of which I have already spoken. Dr. Catherine Mabie has relieved me of nearly all of this work during the latter part of the year. The following is a brief résumé of the work done in this department during the the year: 21,596 patients treated in the dispensary, 175 patients treated in the hospital, besides many others treated in their own homes and in the towns through which we passed on the evangelizing tours. This immense amount of work could not be accomplished by one physician if it was not for the able assistance of several faithful native helpers.

The scourge of Congo-land (sleeping sickness) has in no appreciable measure abated. Out of the seventy-one deaths in the church, fifty are reported as having died of this dread disease.

LUKUNGA — 1882

A. Sims, M.B. (in Europe), Rev. Thomas Moody, Mrs. Moody, Mr. Thomas Hill, Mrs. Hill (in America), Miss Clara A. Howard (in America).

Mr. Moody writes:

My work for the past year has been studying the language and visiting the churches, etc. I have made sixteen visits to the out-churches to encourage and cheer the Christians and had communion with them. I have made several evangelistic tours and preached in a great number of villages, and some have listened to the word spoken, which I hope will bear fruit.

At Kindombe, where there had been an out-station and things were in a very low state, we have had much encouragement, several have come forward and wished to be baptized, which we hope to do soon.

At Ntombo a former preacher has returned to his town and started a work among them which is encouraging.

At a village called Nyenga the native chief has asked for a teacher to live in his town. We have had one who visited the place, but they want one to live there, and I hope soon to be able to put some one there. Our great need here is native evangelists, which we trust the Lord will soon raise up for the work.

MUKIMVIKA — 1882

Rev. C. B. Antisdel, Mrs. Antisdel, F. P. Lynch, M.D. (in America), Rev. W. A. Hall, Mrs. Hall (in America).

Mr. Antisdel writes:

We found affairs in a more favorable condition than was expected, in fact, they are quite encouraging. The attendance at services is larger and the general spirit is better; while those who are members of the church are yet weak, nevertheless we remember that they are still babes in Christ. We started a school at once upon our arrival, the average attendance being twenty-five. Have visited and done evangelistic work in all of the neighboring towns as well as at Sumba — this will be my work largely; Mrs. Antisdel will conduct the schools. A delegation came recently from Kimputila requesting us to go there and teach them; they even promised to send men to carry us. We shall go as soon as the rains cease.* This is the section which was visited for the first time by Dr. Lynch and myself just before I left for America; it is a very promising field, a numerous and superior people. Mr. Hall has visited there several times. We are greatly hampered in our work because our appropriations are so small (only $75 for my work); I must let

* Mr. Antisdel and Mr. Hall have now made this visit and bring back a remarkable report which will be published in the June magazine.

'ou know that I have been very careful of missionary money. While at Mukimvika I ccupied a house that was not as good as one which is used for the natives at one of the tations of our own mission in Africa. I know every mail brings you most urgent requests or money, but is it not time that Mukimvika had an opportunity?

BOLENGI — 1884

Rev. C. B. Banks and Mrs. Banks, Rev. E. V. Sjoblom (in Sweden), Miss L. C. Fleming, M.D. (in America).

This station has been sold to the Foreign Christian Missionary Society and the nissionaries are about to remove to other stations in our own mission.

BWEMBA — 1889

Rev. A. Billington, Mrs. Billington, Mr. A. Christopher, Mrs. Christopher.

This station has suffered the loss of Rev. C. B. Glenesk, the companion of Mr. Billington in the construction and care of the mission steamer "Henry Reed" rom the first. Mr. Billington writes as follows regarding a recent thorough explo- ation of the district surrounding the station:

Regarding the Bateke, we have now found a line of small villages from half an hour to ne hour's walking inland at the back of each set of Bobangi villages; we have visited nearly ll these and we find the population to be about one thousand, and on the French side, ear to the Bobangi, about fifty. Many of these are children and young people, and there re no slaves; sometimes the natives pass from one village to another as pledges on ac- ount of some trouble, but the Bateke do not buy, sell or own slaves. Their villages are nostly families, and thus small and scattered. There are other larger villages about two or hree hours' walking back, some of which we have visited, and we have made one journey ix hours back (sleeping two nights among the people), where we found seven small villages within a few minutes of each other with about two hundred souls. We were informed hat about two hours farther on there was a much larger group of villages and many more eople, and it would seem that these villages are thus scattered all over the country at the ack. By going still farther inland about two or three days, you come to the Babuma, said o be a still more populous tribe. The people inland seem to be industrious and domesti- ated, tending their farms and their goats and their fowls, hunting and making the clothes hey wear; and we depend very largely on them for our food supplies. They are very superstitious and have a good many charms and some wooden images, but they are cer- ainly gaining confidence in us. One thing which seems to tend to scattering both the Bo- angi and the Bateke is that as the old chiefs die out few seem able to take their places nd exercise any real authority.

We hope that mission stations will become the centers for the grouping together in ime, but that will probably depend upon their proximity to the state stations.

Bolobo, of the Baptist Missionary Society, is the nearest mission station to us on the up- iver side and it is about thirty miles away, and about the same distance on the down- iver side you have the Catholic mission; so if the sphere of our influence were put at fif- een miles above and below, we should include quite a few more people on both sides of he river. As far as one can see these people will have to be reached from the present stablished stations.

KIFWA — 1890

Rev. P. Frederickson, Mrs. Frederickson, Rev. Christian Nelson, Mrs. Nelson.

Mr. Frederickson writes:

During the past year the work has widened on every side and we have not been able to do half of what we had to do. We have, as a church and people of God, had opposition and disappointments; but the Lord has been with us through it all, so we have no reason for discouragement.

The blessings which began in 1897 have continued during 1898, so the work looks today more promising and gives us hope of yet greater blessings in the future.

I have been out eighty days of the year to preach in the villages, to encourage the work in our outposts, and to baptize such as showed signs of a change of heart. We baptized during the year 155. Four have died. Our present membership is now 246.

The Christians have been faithful and done their best to help the work. They contributed 392 francs. Had the brass rods not gone down from two francs to one franc per one hundred the contribution would have been more than double of what it was the year before; besides this they gave 148 francs toward medicine. The Christians have at times joined together in groups to visit other villages. Several meetings have been held in a market-place close to here; the whole Kifwa church take part in these meetings. Meetings have also been held in other markets by our evangelists. The people are getting more accessible to the gospel. Several new villages have asked for preachers. On seven of our outposts the work looks promising; the other one has been much disturbed by the Jesuits. The Christians have yet been faithful; but the strange means which those people use to get converts may make them afraid.

The medical work has been under the care of Mrs. Frederickson, as has also the day and Sunday-school. The books show that more than five thousand patients have received medicine. We have two Sunday-schools with 285 names enrolled on the books with an average attendance of forty-five. These two branches of the work have now been turned over to the Rev. C. Nelson who also has our little training-school for evangelists.

In our eight-day schools we have 202 names enrolled on the books, but as usual the average attendance is small. Mrs. Nelson has charge of one of our nearest village schools, besides she helps Mrs. Frederickson in the station-school work.

IKOKO — 1894

Rev. Joseph Clark, Mrs. Clark, Mr. R. R. Milne (in Scotland).

Mr. Clark writes:

The year opened with the baptism of five who, for at least a year, had been professed followers of Jesus. In May two others were accepted and baptized. All but one of them were young married people. I am very sorry to say that in September one was taken ill and died of acute rheumatism.

There are others who asked for baptism a year ago but who have been kept waiting. Nothing has been charged against them except slight excess of temper on the part of some — partly under provocation from wives as yet unconverted. For over a year they have been under very careful supervision and no fault has been urged against them but in such small matters. Their lives show up well against the dark background of heathenism so closely surrounding them. Seven are young married people and four are lads of fifteen to eighteen years of age. Some, at least, of these will be baptized soon, but as our church is in its infancy I am anxious to give them full opportunity of being tested.

Attendance at the Sunday services varies a good deal—depending on the state of the weather and lake for fishing. These people are compelled to take fish to the state posts at Irebu and Bikoro and urge that as an excuse for Sunday fishing. The highest number counted at a service was 370. That, of course, includes scholars, but they are probably our best "hearers."

In July I saw the Governor-General of the French Congo and received permission from him to open a mission in the Congo Français. I now have papers giving the authority to occupy the land, and since August I have had a native helper and his wife there with some young lads to clear the ground, build huts, etc. He also has made some visits up the Ikwala river, a distance of three days' journey, and has told the gospel story where before it had never been heard. This will not increase the expense of my mission work, as the cost of land and other special expenses have not been entered in my accounts. There or here his salary is the same.

He has a good field with three villages near him. The mission is in Botunu, within six hundred yards of Irebo, and say two miles from Bosindi. A very large portion of the people in these villages are Mr. Moody's old parishioners who left Belgian territory because of trouble with the state, and they know many of the gospel hymns in Bobangi and much of the truth. They pleaded to have some one sent to them as teacher and they wonder why Mr. Moody does not come to them. On one occasion Mrs. Clark discovered one of the young men dying alone, baptized by Mr. Hartsock. The natives said that he did not live as one of them.

We are still subject to considerable worry and hindrance through lawless acts of native soldiers in state employ. Early in the year I tried to get one brought to justice who had killed three unoffending natives, but I failed. Again, fully three months ago, two soldiers killed (in Ikoko) three children, one old woman and wounded two men. We saw two other bodies, an old man and a woman, but cannot say if they were killed by the same soldiers. I have brought this before the "powers that be," and the district judge has the matter in hand, and no doubt the guilty ones will be brought to justice.

As an illustration of our surroundings let me give you the following: Early one Sunday morning a canoe was passing our beach and an old man in it cried out: "Mpebe na Monkasa" (my native name and Mrs. Clark's), "they are taking me away to kill and eat me." Hearing this, some of my boys jumped into a canoe and overtook the other. They brought the old man and one of his captors, the others having landed and escaped. This matter was arranged by their leaving the old man with me, and their paying him $4.00, which is enough to keep him in food for over nine months. Probably before night the old man would have been killed had he not called out for help in passing our place. Another day a woman came and said that her husband wished to sell her to a cannibal town not far off. He followed and promised he would not do so, and I said I would report the matter to the state if she were subsequently taken from Ikoko. He went to another town and sent some of the people to catch and take her to him, but she heard of it and would not step beyond our mission boundary. He returned and made a lot of noise, but I said it was not my affair and that she was free to go to him. She refused, and finally he informed me that she had a bad "demon" in her and that I might keep her. She works daily in my garden, and does not visit in the town.

The school has been in session 221 times during the year. The total enrolled was 120, of whom ten had been dropped through sickness, death, etc., and one dismissed for bad conduct, leaving 109 in attendance. The daily average was 92.13, exclusive of married women and others from the town who are not yet entered as regular scholars.

The highest class has been studying the gospels, and they, from time to time, sit for examinations as strictly conducted as any at home; and they show very good papers. In Mark nine examinations were held; we have now had three in Luke. Twenty-two took the last examination, and of that number 11 had 50 per cent to 69 per cent, and 9 obtained from 70 per cent to 90 per cent, two reaching the last figure. Only two fell below 50 per cent, although 13 of them were new to the class and had not previously had such an examination. These exercises certainly show that they note what they read, for the gospel they study is in the Bobangi tongue, while the examination is held in their own language. Of a necessity they must translate what they quote, and that entirely from memory.

The church here numbers ten natives, three of whom are assistants, young men who came with me from Palabala, and one was transferred to us from Kintamo. Six are of this district, received by baptism here. During the year the native contributions amount to $41.57, and this has been expended as follows: Charity, $11.63; canoe for evangelizing, $6.00; oil for night school and evening services, $4.94; transport on two cases of slates donated by Young Men's Christian Association, Stratford, London, Eng., $19.00.

Please note that here we keep the native contributions by themselves so as to know exactly what the people are doing. The charity consists in supplying three poor, sick women weekly with enough money to provide them with food, etc.

During the year we have felt very much hampered in our work, no one taking Miss Milne's place, and no one taking up Mr. Milne's work after he left in May. But the Lord stood by us, and strengthened us, and though our duties have been many and our working hours long, we have not felt it very much. Both my memory and eyes are in need of rest and repair, but otherwise I feel as strong as when I left America nearly seven years ago. We thank our Heavenly Father for this.

With praise to the loving Savior who has helped and kept us all the way, I would close this report.

EUROPEAN MISSIONS

FRANCE — 1832

From the interesting Baptist work in France we present the following report from Rev. Ruben Saillens of the work of himself and his immediate associates:

The work here reported includes the churches and stations which have been put under the management of the committee of five, appointed at my request by Dr. Duncan, *vis.:* R. Saillens, president; J. Sainton, secretary; A. Dez, treasurer (these three living in Paris and working regularly every week); M. Revel for the Eastern Association and M. Corlies for the Southern (these two coming up to Paris once a year and being often consulted on matters of importance, especially if related to their own sections of the work).

Our work in the three associations is, on the whole, encouraging, notwithstanding all the odds against us. You will find an increase above last year, which would have been much larger if my own church — so far the largest one — had not been without a home for more than six months. A good deal was thus lost which we hope to regain this year. You will notice the good progress made by our friends at Rue de Lille. The Lord is with us.

Let me press upon you, in the name of all the brethren, our urgent need of a school for pastors and missionaries. We have no such institution and are the only denomination in France so badly off. The result is that young men of promise, whom we could secure for the ministry, are either giving up the idea or going to other institutions. Of the many priests who have lately left the Romish Church to become Protestants, and some

of whom are truly converted and might have come to our views, we have not been able to gain one on account of this lack of an institution for the training of pastors. We need one. We could start one with a very small expenditure, as some of us are willing to devote time to tuition apart from our pastoral and evangelistic duties.

In one word, the needs of your mission in France, at this most important time, are these:

First.— A united action of all those who receive your help.

Second.— A training institution for pastors and evangelists.

The gifts of our members amount to 21,417 francs, or more than four thousand two hundred dollars, or about three dollars and fifteen cents per member. Considering that most of our churches are so very young and made up entirely of poor working people, formerly Roman Catholics, we think there is much encouragement in the figures, small as they appear. You will notice that only four of our churches own their chapels, the others having to be leased; hence a large item in our expenditure.

We are very happy in our new place (Rue Meslay) and expect great blessings this year. We are reaching a better class of people.

We are looking forward with prayerful anxiety to the forthcoming anniversaries; we hope that the Executive Committee will see their way to help us in view of the coming Paris Exhibition next year, which will afford a unique opportunity to preach the gospel to thousands of all nations, but especially of our own people. May also the committee be directed in the choice of a right man to succeed our dear Dr. Duncan!

We have been told by the secretary of the *Paris Société de Missions Evangeliques* that two of your missionaries on the Congo have been compelled to cross the river with their converts, and to settle on the French side, where M. de Lamothe, the governor-general, has given them full permission to settle on condition that they should associate to themselves some Frenchmen as their helpers to teach in the French language. The *Paris Société de Missions Evangeliques* has turned the matter over to us. We have men able and willing to go to the Congo at the bidding of your committee, if required; men whom we could trust and recommend thoroughly, but we cannot send them or even begin to train them before being empowered by you to do so. It seems to us a pity that the young men among us who feel the call to missions to the heathen should not be employed by our beloved American Baptist Missionary Union. We offer them to you: will you take them?

One is now in training at Harley House, London. Two or three others offered themselves as soon as I mentioned the possibility of their being wanted.

Later on I hope to submit to you, with the sanction of the brethren, a schedule for enlargement of our work in France and Algeria.

Rev. Aime Cadot writes of a visit to the group of French Baptist mission churches in the departments of Oisè, Aisne, Nord, Pas-de-Calais and Belgium:

Denain is the seat of the most important church of our association in the north of France and Belgium. For many reasons one is happy to visit Denain, but especially on account of the large assemblies you see there either in the Sunday-school, the singing class, the young people's Christian associations, the meetings of the church and congregation, and the attention with which the hearers listen to the stranger who speaks to them.

Lourches is a substation of Denain. We had not so many hearers at that place this year as the year before on account of an epidemic of influenza. But though it is almost three miles from Denain, a great number of people, men and women, accompanied us from

the latter place, in such a way that the wooden hall, built there by Pastor Vincent, was almost as full as the temple at Denain. What a pleasure to be called to bring the Word of God to people anxious to hear it and who receive it with expressions of satisfaction!

The friends at Denain deserve the help of all. There are among the members of the church brethren who make considerable efforts for the sacred cause. A church, a family, a Christian who is united to Jesus and makes for him other sacrifices than those which "cost nothing" cannot perish.

Anzin and *Preseau* are also substations of Denain. It was impossible to visit the latter. Preseau is the home of our brother, the Corporal Taquet, who, when in the army. refused to worship the host and was, consequently, thrown into prison. But his brave action revolutionized the army; for since then no soldier has been forced to perform an act of worship contrary to his conscience, and this change is entirely due to the faithful resistance of our dear Preseau brother. A similar refusal had been made years before by the gendarme Dèchy, a member of our Chauny church.

At *Anzin*, close to Valenciennes, we have several families. Pastor Vincent, in the course of last year, had a very good hall built for them to worship in. We were glad to see it well filled, to receive a hearty welcome from and to listen to the fervent prayers of those who frequent it.

Lens.—Here, we had on the Sunday after Easter a capital meeting. About sixty persons were in attendance, which is, they say, the usual number. The sight of these brethren gladdened us. The room in which they meet is built of wood and the site is rented. But the church is making an effort to enable it to buy a plot of ground and erect a chapel. Several brothers, small tradesmen, have promised to give one per cent of their modest profits, which will produce, they tell me, about one hundred and fifty francs a month. A friend has promised them one thousand francs, if within a year or fifteen months they have collected four thousand francs. This work, which had suffered on account of the departure of the pastor and the advent of another who sowed disunion, seems to us more encouraging than during recent years.

At *Béthune* our brave and trustful Brother Farelly deserves help and success on account of his zeal, perseverance and wisdom. He works hard, filling the office of pastor to two churches, Béthune and Lens, that of open-air preacher, and occasionally that of colporter. His immense field of labor extends over fifty miles, which distance he covers sometimes in one day, as well as visiting those members who live on or close to his line of route.

This dear friend renders great services to our brethren in the Pas-de-Calais, and does all from pure devotion, constrained by love to his Savior and his fellow-men. We are glad to have this opportunity of expressing our heartfelt gratitude to him. Such men as he are a great encouragement to pastors. Our Brother Farelly will soon have a pretty little temple for himself and his flock to meet in. It is he, who after having erected the hall at Bruay and that at Lens, is building this new place of worship with his own or borrowed money. He has faith in our God and in the brighter future. M. Farelly expects soon to have some baptisms. None of the pastors of our association are in a hurry to baptize new converts until they have been well tested, the consequences of backsliding are so serious for outsiders.

At *Bruay* we had a capital evening meeting. On our arrival at the room of No. 3, we were welcomed by a company of children who have signed the temperance pledge. Their president introduced them, thinking rightly that we ourselves must belong to some temperance society. We congratulated the friend who conducts this little band of hope,

and we said a few words of encouragement to the children who had come in their Sunday clothes to receive us. We were very pleased with the meeting. The room was full, in spite of the bad weather, and God was with us. Pastor Vantrin, whose father was a good friend of my youth and who came out of Catholicism at the same time with Vincent and myself — Cephas Vantrin, I say, is also one of those who are not in a hurry to baptize proselytes. Just now he is delivering some very interesting lectures on religious subjects, and he publishes a brief résumé of them for the non-hearers and distributes them. His style is terse and pointed but remarkably attractive and calculated to please a great many.

At Bruay the church is united, the pastor works hard. What is lacking is the habit of putting aside a certain amount of money earned, for the purpose of offering it to the Lord. These friends will have to buy the ground on which their place of worship is built, if they wish to keep it; for the lease expires in a year's time, and if they do not buy, it will be the ruin of the work in that populous district. We trust that they will not let themselves be deprived of it.

The church at *Auchel* is about in the same situation as last year. Many of the brethren who work all night in the mines could not be present on Wednesday, April 12, at our evening meeting. We had, however, a helpful time. The Lord was with us. Pastor Hughes, who was poorly last year, is better, but not yet perfectly well. There are among his flock some who are very pious. It is there that our good Brother Tréfier lives. A poor man who is blind after having been wounded in the mines, and who has only seventy cents a day to live upon, sends me now and then five, six or ten francs for one of our brethren working in Belgium. That which at Auchel was a source of discouragement in the past is disappearing. Unfortunately, some of the miners who composed the church have left the neighborhood to go elsewhere, and nearly all the young girls belonging to it go to England as servants. Those things, of course, lessen its members. But we are hoping for better days for Brother Hugon, and they must come when the present clouds have rolled away.

Roubaix and Tourcoing.— It is in the first place that our good Sister Dinoir lives, of whom it may well be said that "she has labored much in the Lord." She honors God in her words and works: in the rain, cold, hail and mud of these past days, her house was an oasis in the desert: a joyous welcome, Christian love and devotion, a good fire to dry the wet clothes, hot bricks for damp and cold feet.

All that this sister has is at the service of God and his servants. She has the wisdom not to wait until she is dead to make the people of God, and especially the work of Christ, her heirs. There is at her house a dear young sister who, instead of spending her earnings at the factory on lace, ribbons, feathers, and other finery, has already given hundreds of francs towards building places of worship and helping the work of God. It is Christians of this kind that we are in need of for our work in the North and in Belgium. The evening of our visit at Roubaix the weather was dreadful — rain and cold wind. In spite of that our room was full. One is happy to see so many hearers come under their umbrellas, even with their children.

Croix.— While at Roubaix we were desirous of going to say "How do you do?" to our Brother Mafille, pastor of the Baptist church at Croix. His reception pleased us as much as our visit seemed to be agreeable to him. This brother has incurred much fatigue and expense in going to visit certain churches which he might have left to the care of our brethren in the neighborhood.

Péruwels (Belgium).— In visiting Denain, Anzin and Valenciennes we passed a day with our Brother Rafinesque, the pastor of this place. Our evening meeting was attended by

about sixty persons. This dear Brother R. works hard and is encouraged by results. Some of his newly baptized members please him by their generosity. We are hoping to see in this fact the commencement of a new era for Péruwelz. The pastor desires to build a place of worship in a more central position than is the rented house in which his flock now assembles. Some one has promised to give him 1,000 francs if he can collect three thousand besides among his brethren. Joy and hope fill their hearts.

Blaton (*Belgium*) is one of the sub-stations of the mission church of Péruwelz. In going from Bruay towards Brussels, in order to reach Ougrée we stopped at Blaton, where we had a good evening. What an audience we had of serious, quiet people, eager to see a new face and to hear what the visitor had to say! It stimulates and does one good to have such hearers. It was a surprise also for us to hear our hymns sung by fine voices of this neighborhood where, until quite lately, the gospel has been absolutely unknown. There are some souls who are seeking after God and intently desirous of experiencing the new birth.

Ougrée (*Belgium*).—On Saturday, the fifteenth of April, on leaving the Brussels train, we found at Liège our dear brethren Broguiez and Taquet who were waiting for us. How glad we were to see them, especially Broguiez, who, in spite of his sallowness, is in better health. Oh! that God would heal his dear servant! We took the boat and went up the Meuse, which was swollen by the rain of the week. It is unnecessary to speak of the hospitality with which we were entertained by Madame Broguiez, who was our pupil at the same time as her husband. Here we were received as if we had been the father of the family. Oh! how pleasant and encouraging it was!

The church at Ougrée has lost some of its members, who have joined the Seventh Day Adventists, a sect lately planted in the neighborhood. And besides, an evangelist in whom we had found a useful fellow-worker, has been ill-advised recently and separated from us with a little company, nearly the half of which have now, however, returned to us.

It does one good to go into the temple at Ougrée. Nearly all the congregation is seated before the commencement of the service. The faces have an expression of solemnity, of piety, of faith, which makes one glad. The Wallons, among whom are some Flemish, have kept the fear of God in their hearts. I do not think there is in France one of our mission churches where there are such elements of success as here. The priests do not interfere with our workers and they enjoy a full liberty to speak even in the streets.

Our Sunday service began by a word of invocation followed by a hymn. Then the pastor invited an evangelist to pray, but before he could open his mouth a brother in the congregation, full of eagerness, began, and as soon as he had finished, another, leaving the evangelist to come third. It was like the holy ardor of the Virgin Mary when she sang the *Magnificat* after the welcome given her by Elizabeth and the revelation made to her.

In spite of the cold, the rain, the hail and the mud the temple was about full. They listened to the sermon with great interest. Many were affected and hid or dried their tears. In the evening our former pupil, Taquet, went to hold a meeting at Fléinalle, and Brother Monseur at Grace-Berleur, and we went with Brother Broguiez to Chatqueue, a new meeting-place.

At *Chatqueue* there was the same warmth of feeling as at Ougrée. We invited a brother to begin by prayer but it was a sister who rose full of holy fire to adore and thank God. In going to this meeting, we visited a Flemish family who speak our language. There were the father and mother and eight beautiful children, and everything seemed to be in order there. The eldest son had been at the service at Ougrée in the afternoon, and now the father said to us, "I am going to hear you with all my family," which he did. They are pious Catholics who are opening their eyes to the gospel of Christ. Formerly

they never left the house to go to work without dipping their fingers in holy water and making the sign of the cross. We had a very good meeting followed by prayers in French and Flemish.

Seraing (*Belgium*).— It was there we passed our last evening. In going to our room we saw a great many people idle in the street. The miners are striking but they are quiet. We saw at a meeting-house of the socialists a very large red flag hanging, but nobody interferes. I think it is better. Our meeting hall is full; God was with us. After the appeal addressed to all, three persons came out of their places and asked to be prayed for. This was done by several of their friends. Then the congregation sang the hymn of farewell on account of him who was leaving the next day for France.

Brother Broguiez baptized eight persons at Easter and has others to baptize at Whitsuntide. The influence of this brother increases. On New Year's Day, while he and his were at the temple, a dishonest drunkard went and stole from him nine fowls. But the thief was almost immediately attacked with a disease of which he died. The neighbors who respect our brother thought that the sickness and death were a punishment from heaven. M. Broguiez would not prosecute, but he took back his fowls. When he was on the point of death, the thief sent for the pastor to ask his pardon. M. Broguiez spoke to him of Jesus, Savior of sinners, and he thinks the man died like the thief in the gospel and went to paradise. As a consequence of this remarkable event our brother thinks that no one will ever again attempt to rob him. May God bless his faithful servants and give them bread and places of worship!

Compiègne.—It is there that our dear Brother Meyer lives. He is a brave worker. These last years he has opened several meeting-rooms in various districts and the Lord has greatly blessed him. At Berneuil he has been the means of conversion of some who stand firm and steadfast; and also at Cuise-la-Motte, where there has long existed a little flock, God has given him souls; and again at Trosly-Breuil, where the service is held once a fortnight for the brethren of the above large villages. Unfortunately, those who are converted from Catholicism, where they have not to trouble about the support of their curés, who are paid by the state and by perquisites, do not understand the pleasure of giving for the support of the gospel. Besides, they are generally simple field or factory hands and can hardly afford to pay the rent of the room where they meet. Perhaps also those who are a little more comfortably situated are not sufficiently loosened from earth or attached to heaven to find pleasure in making these sacrifices for their Savior.

His courage in going to preach the gospel in places where he hires dancing halls has made Brother Meyer the object of violence this winter. At Estrées St. Denis, a little clerical town, the crowd excited by ringleaders ill-treated him. They wanted to throw him in a pond, but energetic men protected him and the enemies succeeded only in pelting with mud, etc.

At *Remy*, where he baptized some persons last year, he was the object of a similar outrage, and if he had not been protected by his brethren, he would have been severely handled. There are in this locality some faithful proselytes; one, a widow, receives the Lord's prophets into her house and helps them. We have accompanied Brother Meyer to these new places, as well as to Francières, where the Lord gave us lately a very good evening. May he let the good seed grow!

At *Saint Sauveur* and *Chelles* our Brother Ferret conducts the Sunday service, and we go occasionally from Chauny to help him. His two principal preaching-stations have given, in the past, some faithful workers to the Baptist mission. The work is maintained. There are also week-day meetings at Bethany, at St. Martin, at Cheveières, and

members of the church at La Croix St. Ouen. They speak for the Lord to those around them; and others are happy to open their purse for the service of God.

One of our colporters, who sells about fifteen or sixteen New Testaments a day, went that way not long ago, from Denain, for twelve or thirteen days. He helped Brother Meyer and sold twenty or twenty-two New Testaments every day.

La Fère.— Our dear Brother Andree, one of our best preachers, and also a wise, prudent, far-seeing man doing well all that he undertakes, in short, one of the best and most respected of our pastors, has not had at La Fère the encouragement that he had a right to expect. The soil is there as hard as at Chauny. There are converts, but they do not ask to be baptized, although they are Baptists and profess to belong to the Savior. The entrance of these converts into the church would be a source of great strength for their invalid pastor. There are in the flock at La Fère and other places in the neighborhood, those who recognize that the good things are confided to us that they may be used for God. These friends, with those who are humble, peaceable, will be a source of joy for all. If their sick pastor were obliged to leave it would be a great loss. Our prayer is that his health may be restored and that his flock may do its best in every way to keep him among them.

Chauny.—This is the port of him who writes this report. Having here but little encouragement in his work he has sent his helpers to Ougrée in Belgium, where God is with them, blessing their efforts, whereas here they did nothing in spite of their endeavors and hard labors. In consequence of this, the pastor here is left alone in the work of evangelization in this town and neighborhood. This last winter we have held meetings at Abbécourt, Caumont, Mondescourt. We have places for worship at Camelin, Solency, Beaulien-les-Fontaine. The spiritual life of our friends is maintained and our meetings are good and pretty well attended. We have also prayer-meetings twice a week.

We hope to have next winter a new pupil to prepare for the work of God. He is a young schoolmaster who has already, as occasion has presented itself, conducted meetings.

We could not cope with the heavy task laid upon us by our huge field of labor, composed of about forty different localities widely separated, to say nothing of our visits to the churches of the association, if we had not our dear Brother Beguelin always ready to assist us, and above all if we had not our little company of praying men and women. Brother Beguelin, our first deacon, is also the president of our Young Men's Christian Association.

The state of our finances improves and I trust that our pious and faithful friends will learn more and more the joy of giving. The church is very united.

This is a short résumé of the state of our mission Baptist churches in the north of France and Belgium. As churches we are resolved, by the help of God, to live and to make full use of our talent "until Jesus comes."

THE GERMAN MISSION — 1834

Rev. J. G. Fetzer, of Hamburg Baptist Theological Seminary, sends the annual report:

While we have many reasons to thank God for the 1,781 baptisms on our German field, the actual increase has been only 650 for the year 1898 against 1,141 in 1897. We have thus on the one hand reason to be grateful to the Lord for the blessings bestowed on the labors of more than six hundred pastors and lay-helpers in the 134 churches in the German Empire; on the other hand we have many reasons to humbly bow before the Lord for our many shortcomings, our faithlessness and doubts.

The committee to whom you have intrusted the distribution of the money appropriated to our work have met at certain intervals to consider the applications and have tried to act discriminately and wisely, so as to make the money reach as far as possible, and at the same time to urge the churches to do *all they can* for the support of their pastors and missionaries. Your committee is at this time enabled to assist in this way twenty-nine brethren in Germany and fourteen in the adjacent countries — Switzerland, Austria, Hungary, Bohemia and Galicia. That the assistance rendered cannot, in any case, be very large is evident; nevertheless, it is a help for which all of the brethren are indeed grateful and the churches are, as they increase in numbers and ability, held to do all in their power to maintain themselves; and that the churches are, on the whole, doing remarkably well financially can be seen by a glance at the statistical table, which gives for our churches an average annual contribution of about $5.00 per capita. Some churches do more, as, for instance, those of the Saxon and Hessian associations, which give $6.75 and $7.00 respectively. Besides these sums reported, there is no doubt quite a sum given to various religious subjects not reported. Everything considered, we can say that the churches are learning to help themselves and the work is being extended and developed, hence a number of new places could be assisted of late, though fields like Münich and other important places could not be taken up, with the means thus set free. In such places there would a much larger sum be needed to begin the work, because we have no members there and hence no one to do anything by way of aid to the workers put there.

Speaking of the state of religion in Germany, in general we cannot but say that within the last years much is being done by the state churches in the way of home mission work, in Sunday-school work, in work among the young men and women, among the sick, the prisoners, those fallen into vice and the like. City missionaries are found actively at work in many of the large cities of the land, and the deaconess work is particularly well organized; no doubt much good is being done. Nevertheless, it would be a false view, if for any of these reasons, the free churches and especially we Baptists should strike sail. For what are these endeavors when one considers the more than fifty-four millions in Germany alone. Take for example the city of Hamburg; there are in the United States more pastors, churches, Sunday-schools, etc., than in half a dozen cities of this size in Germany; and yet no one ever says there are places of worship enough in America and no need of any further undertaking, therefore, we will give up the work. In Germany there are many so-called parishes with five to twenty thousand and more individuals and perhaps one clergyman. Thus, for instance, Wandsbek, a town adjoining Hamburg, where the writer lives, has a population of over twenty-three thousand with three pastors, making nearly eight thousand persons to be cared for by each. Besides these, the Catholics, the Baptists and the Philadelphians have small interests here, and that is all.

From this statement those interested in the work in Germany will see that much still remains to be done. Our Methodist brethren recognize this and act accordingly, as a glance at the appropriations given to the work in Germany, Switzerland and Bulgaria shows. Thus they appropriated for the current year for Germany $37,000, for Switzerland $7,500, and for Bulgaria $9,000, making more than fifty thousand dollars in all; while our field includes not only the countries last named, but also the entire Austrian-Hungarian Empire.

Considering the views which we Baptists hold, it seems to the writer that we should not be in any case behind them, for what Dr. Landels wrote a few years ago, in speaking of the English Baptists and their work in Italy, is no less true of Germany. He says: "It

may be safely affirmed that there is no denomination of Christians which, because of the tenets it holds, is so well adapted as our own to meet the wants and tendencies of the Italian people; simply because, more than any other, we go among them with no cut and-dried system of theology of which we require their acceptance, but with an open Bible, which we invite them to read and study for themselves, and by its teaching to determine their own church order. Instead of obeying the dictum of the priests, we invite them to the personal study of the Word of God. We assert the equality of all the faithful instead of the exclusive privileges of a particular class. We ask them to look at the church in its primitive purity as it came from the hands of its Divine Founder, instead of the church as corrupted by the devices of and innovations of men." And an American, prominent as a worker in the Young Men's Christian Association, who is not a Baptist, says: "In Germany there is a great want as far as the spirituality of the masses is concerned. There is certainly an increasing number of hard-working, earnest, converted men in the church, but the harvest truly is plenteous and the laborers are few. There are principalities where hardly one pastor in ten is orthodox, the others, it is said, are all rationalistic. So it is true that Germany, the peer of other countries in many respects, lies in a low condition spiritually. Although my denomination is not looked upon as dissenting, yet, judging from what I have observed and experienced, it is my candid opinion if the spirituality of the masses in Germany is to be increased, free churches must be founded — they are a necessity — and those in other lands who believe in spiritual work must come to their aid."

This corroborates, I think, what I have said, and emphasizes the fact that in our large field Baptist work is absolutely necessary. Our position is the only logically correct one, therefore more than any other denomination we are justified in working among the spiritually dead.

But as to our work there is still much opposition met with even in certain parts of Germany; not so much by the authorities as by the clergy, who hold that the "field is the church," and not the world, and that everyone, not a Jew or a Roman Catholic, is a member of this church, and hence anyone daring to enter this field to work is an intruder and a proselyter who has no rights that need to be respected. This condition prevails in the kingdom of Saxony in particular at the present time. It is to be regretted that, though unwillingly, the state authorities lend a hand to the annoyances and petty persecutions the clergy indulge in. Thus Brother Mascher has been repeatedly cited before the magistrates and lower courts and fined for not obeying their behests; and on refusing to pay the fine has had his furniture seized and confiscated. The work in Dresden, Chemnitz and other places is greatly hindered; the Sunday-schools are closed. Only a few months ago (Jan. 20), Brother K. in Chemnitz, who in the absence of a pastor has charge of the work, received the following notice:

"Since the police authorities had occasion to interfere with the leader of the Baptist church, Pastor Bauer, forbidding him to gather children for the purpose of holding religious meetings, you are, as the present moderator of said church, herewith notified that you are strictly held to prevent in the future the gathering of children for religious purposes, as well as the admission of children to the religious meetings of the Baptists of this place, and you are threatened in each case of contravention with a fine of one hundred marks, and in case it cannot be collected, ten days' imprisonment."

Such a rescript if obeyed will effectively close all work among the young, even the children of Baptists, as the following will show. The brother, who sent the document quoted above, remarks that "the police were in our meeting again last Sunday and wanted to forbid

us to take our own children into our meetings." This shows conclusively what spirit rules the State Church clergy. The fact that they are not everywhere in Saxony as zealous and successful as they are in the places mentioned above is not their fault but rather that of the authorities who refuse to do police service for them. How matters will end in Saxony we cannot say, but Brother Mascher, who has been arraigned before the court for offending the ecclesiastics, was called up for the 6th of February. After the proceedings had lasted but a few hours the court was adjourned to give it time to investigate the matter more closely, and on the 8th of March Mr. Mascher was informed by his attorney that the court proposed to him to petition the king for pardon and the court would recommend it. This Mr. Mascher refused to do, inferring, and perhaps correctly, that the investigation of the court had shown them that a verdict against Mr. Mascher could not be rendered.

In spite of such hindrances, the Baptist cause makes steady progress as the statistics show, though not with such rapidity as many may wish. Still the views held by the Baptists are rapidly gaining ground. There are at this time very many in Germany who hold that believer's baptism is the only true, because scriptural, baptism, and are therefore baptized without joining a Baptist church, and in Rhenish Prussia and Westfalia there are so-called "Freie Gemeinden" (free churches) in which most of the members are immersed upon the confession of their faith. Though, still numerically small, the influence of the Baptists is far-reaching. This seems to me to be shown also in the fact that, while the religious papers of Germany speak much of Methodistic practices, etc., they ignore the Baptists entirely wherever they can — the best way of keeping the people from them.

Outside of Germany, progress is also noted. The Baptists in Bohemia were heretofore all connected with the Prague church; now, a few months ago, a church was organized at Randnitz with Brother Kraliçek as pastor. This flock is still small, numbering only thirty-three members, but with God's blessing there is every prospect that though the entire surroundings are dyed in Catholic superstition and ignorance, the work of our brother will not be in vain, if we but remember him in our prayer. And at Prague, the mother church under Brother Nowotny's leadership is steadily gaining ground. As in every Roman Catholic country, so here, missionary work is very difficult work. It may be the present cry, "away from Rome," which is heard in many quarters in the Austrian Empire, especially in Bohemia, will also be a precursor to a religious awakening and revival.

The churches in Bohemia and Moravia sent their delegates to Brŭnn last August to take into consideration the expediency of organizing themselves into an independent association. After careful consideration the following resolution was adopted: That

> "The Czech and Slavonic churches of immersed believers in Christ in the Austrian-Hungarian empire unite for an independent association for the following purposes: *First*, cultivation of brotherly Christian fellowship; *second*, dissemination of the gospel, especially among the Czechs and Slavs; *third*, strengthening the bonds of fellowship among all the churches of our denomination in the entire empire."

This may be a step in the right direction, though the churches thus connected are still few in number and small in membership. Just what progress has been made during the year I am not able to say, but Brother Capek, the leader of the small church at Brŭnn, Moravia, who began work in this city with nothing a little more than a year ago, is quite encouraged. He writes: "Starting with two (those were himself and wife) we have now, by the baptism of ten believers, increased to the number of twelve, who in simplicity and sincerity aim at living pure and holy lives. Recently three young men have been converted, so that by New Year (1899) we hope to arrive at a membership of fifteen." This is indeed an encouragement to the brother and an earnest as to what the Lord may do by him in the future among a population entirely Roman Catholic.

For several years past, I was compelled to report the existence of a division and consequent dissension and strife among the churches in Hungary. Now I have a letter before me from one of the brethren laboring there in which he tells me that at a conference of the German and Magyar churches held in the capital of Hungary, Budapest, on the fifteenth and sixteenth of February, the division was healed and the workers united in an organization similar to the one in Germany. Brother Peter, my informant, writes me: "This conference is at all events a victory over selfishness, self-love, etc. We can thank God for the measure of complaisance, love and indulgence which he gave the brethren."

In other parts of the many-tongued empire, as far as our work is concerned, it is making slow but sure progress. This is especially true of the church at Vienna, which now reports a membership of 201 against 164 in 1894, has two places of meeting and brethren Koch and Bauer as ministers of the gospel. At Sniatyn Brother Massin is feeling quite hopeful as to his field. His labors are not in vain, though toiling among a population intellectually in the bands of Catholicism and consequent superstition and ignorance.

As to our seminary, of which no mention was made in last year's report, I would say that the work is under God's kind guidance, carried continually forward and proves increasingly a blessing to our churches. During the present seminary year we have had thirty-seven young men attending the exercises instead of forty-two, the number we should have had if all the brethren had remained to finish the course. But two of them left us last year to go as missionaries to the Kameruns, one accepted a call to a Dutch mission in Chicago, while two others left earlier still for other reasons. Of the thirty-seven now on the list, twenty-four are in the senior class and will graduate this July. These, with the exception of perhaps one or two, are already located and there will be absolutely no difficulty to find churches or inviting mission fields for all. This is a matter which gives us great satisfaction and a multitude of reasons to thank God and ask his forgiveness for our unbelief, for when this large class was received four years ago the gravest doubts were entertained by many as to what should be done with them at the close of their four years of study, and not a few questioned the wisdom of the committee in accepting so many. Now, as I have just stated, all are already supplied and we could easily secure places for, at least, four more if we had them. Thus the Lord has put us to shame for our want of faith.

The unusually mild winter has been productive of much illness among the students, so that some of them were greatly hindered in their regular work. Colds, coughs, mild attacks of *la grippe*, were frequent.

This year a new class is to enter. How large it will be we cannot yet tell. The documents of the applicants have not all been examined, and besides, our seminary board has seen fit to set a certain standard of scholarship for admission,—not high to begin with, but giving us a basis for future measures in this direction.

The teaching force is the same as in former years. Besides Rev. J. Lehmann and the writer as theological professors, there are three tutors in connection with the institution. These instruct in the elementary branches. We hope that the time is not far distant when we shall be able to arrange for a five years' course, two years to be devoted exclusively to preparatory study and three as exclusively to the special preparation for the ministry. In order to be able to do this, however, we need a larger financial support. The churches have largely done what they could to maintain the students and the tutors. For an enlargement, however, of the kind mentioned their means will not yet reach.

A year ago it was reported that the German Baptist Union at its last Triennial Conference had decided to remove the publishing house to Cassel. The building is now

completed at a cost much higher than had been anticipated. While I am writing this the removal is gradually going on. On Ascension Day the new building is expected to be publicly opened and dedicated to the work it is destined henceforth to do. Dr. Bickel has already removed thither (last fall) to superintend the arrangements necessary to receive the effects, such as books, tracts, presses, etc., while his son, K. P. Bickel, the very efficient business director, remained at the head in the old place so that there might be as little rupture and interruption as possible.

Though the brethren Bickel have exerted themselves to their utmost to secure the necessary funds to put up a suitable structure with as small a debt as possible, still there will remain a debt of about fifty thousand dollars on the building — too much for a body numerically not larger than the Baptists of Germany and financially still very weak and dependent on outside help. It would greatly relieve the burden of the brethren called upon to conduct the work if the Lord's stewards would see their way clear to help them lift the burden. And besides they would the sooner be able to help in the general missionary efforts of the Union. During the past eight or nine years one-tenth of the profits have been given to the colporters' fund and one-tenth to the invalids' fund. In the future, for some years at least, this can scarcely be done, since there are about fifty thousand dollars on which interest is to be paid. Whether it was wise or not to remove the plant from Hamburg, where it had taken such a firm hold, is a question to which different answers have been given. The future will reveal which answer is the right one.

In the periodicals and papers published no change has taken place. Whether the number of subscribers has increased any it is difficult to say. The unrest caused by the removal has not allowed anyone to sit down and make out just how matters stand at the present time. I presume, however, that the number of subscribers has increased somewhat.

Concerning the Bible work, which is under the special direction of Dr. Bickel, it can be said that it continues to prove a blessing to the nation, and for the Baptist work in particular it has proved to be a blessing these many years. As the National Bible Society has consented to remove its general agency along with the Baptist publishing house, Dr. Bickel will continue to be its general director and its work will continue to be a blessing in the future. During the year 1898 this agency has distributed 23,618 Bibles, 27,576 testaments, and 2,006 parts of scriptures, making in all 53,200 copies, about six hundred less than during the previous year.

For this Bible work Brother Bickel has about twenty colporters on the field. Besides these there are twenty more in the employ of the publishing house. There are therefore about forty colporters under his direction, all of them disseminating the divine truth in all parts of Germany. It is a self-denying work these men are doing and an arduous one, hence the prayers of God's people ought ever to accompany them. Often these men have been the precursors of missionary work, since most of them preach and hold meetings wherever they go. May the Lord bless them! Some of them have been tried and proved for a long number of years; one or two are invalids now.

I close with the hope that the prayers of all readers of this report may be enlisted in all branches of the Baptist work in Central Europe, and that new interest may be aroused among the friends of God's cause on the continent of Europe.

SPAIN — 1870

During the war between Spain and the United States Rev. Mr. Lund was providentially in this country on the outbreak of the war and did not deem it wise to attempt to return until after the hostilities were over. Rev. M. C. Marin, a native

of Spain, although educated in this country, remained in Barcelona during the war, with Mrs. Marin who is an American, but it was necessary for them to avoid anything which might attract unusual attention to themselves or their work. The American Consul at Barcelona was of course obliged to leave, and Mr. Marin was placed under the protection of the British Consul, and to this is largely owing the immunity of Mr. and Mrs. Marin from harm, or even from great annoyance during the war. Yet it was a time of much anxiety to them, and the conclusion of the war was hailed by them as well as all interested in the mission in Spain with great joy. The small and scattered Baptist churches in the country districts were not in any way interfered with, being wholly composed of natives of the country. The following few notes on the present situation have just been received from Mr. Lund:

You will probably not expect any formal report from Spain this year, yet a few lines to prevent misunderstanding may not be out of place. Our American friends will perhaps think the war broke up our work entirely. So far from this being the case our meetings have continued all the time on all our old stations as usual. We have not considered it safe, however, to go about evangelizing new places; hence more of the time than usual has been given to the "perfecting of the saints," to the "building up of the body of Christ." The growth in this sense has been remarkable.

We have also been able to give more time than during any previous year to literary work. Besides our weekly *Eco* we have brought out fourteen different publications, Spurgeon's sermons, original pamphlets, tracts and Sunday-school cards — in all about forty thousand copies. These "winged messengers" have been sent by the hundreds to the provinces of the Peninsula, to North Africa, to South and Central America, to Mexico and Cuba, and now and again to the Philippines.

Always considering quality better than quantity we have only baptized nine converts; the last two are a returned soldier from Cuba, now a "soldier of the cross," and a young Filipino — we will consider as the first fruit of the Visayans. He was educated by the Spanish priests, but before taking orders in their church he came over to Spain and became an infidel. He is saved now and ready to return with the gospel to his people. We will send him laden with gospel munitions in Spanish, as also with whatever we can produce and print in his own tongue. We hope he will meet with better success than Brother Costello years ago in Manila.

As to Spain we will not prophecy about the future. At present our meetings are very well attended with attentive listeners in several places, and a few converts are waiting to be baptized. One thing is sure, in spite of opposition and all the powers of darkness, "your labor is not vain in the Lord."

SWEDEN — 1855

Rev. K. O. Broady, D.D., writes:

Increase. — A comparison with the statistics of the year previous will show an increase during the year 1898 in all the particulars tabulated. In some instances this increase is quite marked. This is especially the case as to the items of baptisms and contributions. During the year 1897 the churches reported 2,032 baptized. During the year 1898 they report 3,094 baptized, an increase of 1,062 baptisms as compared with the number of those of the year previous. By this addition the membership of our churches numbered

at the beginning of the present year 40,905. The increase in contributions is equally marked during the year. The statistics of the previous year showed a total sum of $141,761, but this year the churches report a final sum of $170,352, consequently an increase of $28,591 during the year 1898. This, of course, includes the jubilee offerings, which amounted to $13,513.

Churches and Preachers.— Our churches at the beginning of this year numbered 567, three new churches having been organized during the year 1898. Our preachers number, all told, 707. Of these 266 give all their time to the service, an increase of forty-two during the year of this class of preachers. The others give part of their time to preaching, and support themselves mainly, or in part, by some secular occupation.

Sunday-schools and Y. P. S.— Our Sunday-school children number 44,194, or between three and four thousand more than the membership of our churches. These children are taught by 3,446 Sunday-school teachers. Young people's societies (Y. P. S.) have been formed in many places during the last few years, although we have not yet definite statistics as to their number. Their constituents are made up of young people belonging to our churches and of other converted youth. All the societies stand under the supervision of their respective churches and serve as harvesters in the ingathering of souls for the kingdom and the building up of the Church of Christ.

Chapels and Meeting-houses.— These now number 370, twenty-nine new ones having been erected during the year. The total value of this property is estimated at $755,928; but there is a debt resting on the whole amounting to $242,189. Owing to recent legislation as regards real estate owned by societies and corporations, there is at present some difficulty in getting houses of worship erected by dissenters registered at the proper courts-of-law, the legislation referred to only allowing such registration to societies or corporations existing for economical purposes. But as the social injustice of this restriction is very apparent, there is every reason to believe that ere long a better and juster legislation in the matter will take the place of the present one.

The Bethel Seminary.— In this branch of the mission the work has, under God, been prosecuted assiduously and earnestly during the year, and has received many evident tokens of the divine sanction. Twelve pupils graduated at the last commencement, and all were called to take charge of churches. Ten new students were matriculated in the fall. The number of students is at present thirty-five. The studies are, as hitherto, pursued in four classes and under the tuition of six teachers, of whom two are assistants, giving only three hours and a half a week to the work. The part of the jubilee fund that went to the seminary, amounting to $6,756, or half of the whole sum received at the jubilee (the other half going to the support of our home mission work), has done excellent service; it has wiped off the remaining debt on the school edifice and covered the current expenses of the year.

There is an increasing demand on the part of our churches for preachers and pastors, and the field at large is crying for more men to occupy the waste places, preaching the gospel to the erring and lost multitudes. These needs and cries for help are pressing heavily on the school. It is hard for us to be compelled to answer the Macedonian cry in so many instances with: "We have none to send, we have none." This need forces on us the conviction that the time has come for increasing the facilities of the school and enlarging its sphere of influence, that thus its blessings and advantages may reach a greater number. Our desire is to have its number of pupils indefinitely increased and the course of instruction enlarged so as to embrace six years, of which the first two would principally be given to the training of evangelists, what in America might be called a Bible training-

school, and the four following years to more advanced theological and Biblical studies suited for the preparation of those who during the first two years may show themselves called to take charge of churches on fields where the demands on the preacher are greater. But to carry out this plan we need, humanly speaking, in the first place an endowment of $100,000, in order to place the school on a permanent foundation. Where to get this sum, or how to get it, we have not the least knowledge of as yet. We are in this, as in everything else, wholly at the mercy of God. All we at present can do is to hope and pray. God knows what his cause demands and it is for him to realize the thoughts and desires of our hearts in the way it shall please him best. And he will do it.

Brief Summary.— Looking back then, on the year past, we have abundant reasons for profound thankfulness to God for blessings received. The mission in all its branches and enterprises has been prospered and blessed. The jubilee was a time of rejoicing and thanksgiving. The Lord was in the midst of us. It produced a profound impression on the several thousand Baptists that were present, and who will cherish the memory of it as long as they live. It had been preceded by special seasons of prayer among our churches all over the land, and in the still earlier part of the year it was preceded by special works of grace and large ingatherings of souls in many places, of which the table presented sufficiently testifies. Great is the mission's indebtedness, under God, to the Missionary Union, and great its gratitude. The mission still needs the Union's help, particularly now under the form of aiding the Bethel Seminary. The investment will more than pay. We have a great and open door before us, as our influence as a mission is, under God, extending far and wide. It is not limited to the borders of Sweden; America is blessed by it — so are also countries bordering on our own, and the north of Europe. But our opponents constitute a great multitude and are bitter at heart. The state, by its legislation, is arrayed against us; so are also our co-religionists. We are only a handful, weak socially and weak economically; but we stand for the truth and God is our strength; on him is placed all our dependence and we are waiting for the coming of Christ in power.

I close with cordial Christian greetings to all the esteemed brethren of the Executive Committee, most earnestly praying that the spirit of God may fill all hearts at the coming anniversary of the Union, creating superabundant and lasting willingness to do and to offer for the establishing of Christ's kingdom in all the earth, thus hastening his triumphant coming.

RUSSIA — 1887

During the past year the Baptist churches in Russia have experienced some alleviation of the bitter persecutions of recent years. By the personal interposition of the Emperor a decree of special exemption was made in behalf of the Baptists, although it was not known just why they were singled out for this exceptional privilege beyond other dissenters from the state church. There are multitudes of Baptist churches, however, in the regions of southern and southeastern Russia, deeply afflicted by the famine. Particular reports have not been received from the Baptists in these regions since the beginning of the distress, but our Baptist brethren can hardly escape the common fate which has fallen so terribly upon the poorer people of all southeastern Russia. In the reports as to the general condition of that portion the poorer classes are represented as being absolutely without food, and multitudes are dying of starvation. The efforts of the Russian Government to relieve the distress cannot possibly benefit more than a

small proportion of the sufferers. We regret that more particular information as to the condition of our Baptist people in Russia has not been received. In the absence of it no particular efforts for relief can be made, but the prayers of all God's people are certainly needed by this severely and repeatedly afflicted portion of our Baptist heritage.

FINLAND — 1889

Rev. E. Jansson reports:

When we regard the year 1898, now under review, we find many occasions to thank God for blessings bestowed upon us and for freedom and peace under which we, during the year, have been permitted to carry out his grand work. But just here and now I will say that in regard to the freedom and tolerance which we hitherto have enjoyed, we do at present stand on a very uncertain foundation in this country. Very dark clouds do ascend and the storm may break out at any time. We are therefore grateful for every month or year of the present liberty under which we have the noble occasion to give the dying people the Bread of Life.

Our statistics show forth that the blessings of the Lord have rested upon our mission and that the work has succeeded. The number of baptisms was 213 and we had a net increase of 170. This amounts to nearly ten per cent of the membership Dec. 31, 1897, a greater enlargement than any foregoing year. Our membership Dec. 31, 1898, was 1,908, divided up into thirty-one churches with seventeen chapels. Contributions amounted to some more than ten Finnish marks per member. This of course is a small sum, but when we regard the new uncultivated field and the contributions of a few years ago reaching only the half of this amount, it will be seen that we grow and go forward.

The Field Work during the year has chiefly been a following up of our Master's commission. Most of our time has been used in preaching the gospel. Besides our seven workers who have given all their time to the gospel work on the field there have been, too, as usual, a number of volunteers at work during the first part of the winter. We try to get in among the Finnish-speaking people and it is only from a lack of men and means that this is not done in a comparatively short time. The doors stand open for us and the people beg to hear the gospel.

School Work.— The work in our Theological School has for various reasons gone slow the year gone, and we hope for better days with reference to this branch of the work.

Only eighteen of our churches have hitherto been able to carry on Sunday-school work, and as we are forbidden by the present laws in receiving children from the state church into our schools, it does not grow as desired.

Our two monthly papers seem to be doing a good work, and though the one edited in the Finnish language, *Totunden Kaiku*, does not as yet pay, the community bear that burden under fair hopes.

The views in regard to our political standing appear very dark just now, and it makes the people here to tremble. A great combat is now going on and is to be fought out in the Senate and Diet. Though this part does not really belong to the report, I take the liberty to write something about it, since we all, more or less, are touched by the sad state, and since this political movement, sooner or later, will affect our mission and spiritual situation here. During the last autumn the Emperor commanded the estates of the realm to gather in Jan., 1899, to an extraordinary Diet, with the aim to place Finland under the entire power and laws of Russia, and that, of course, meant something. The next movement may be that this country for the third time will have to change its state religion. This

will, however, be a hard matter at this time, because the people will be strongly opp it. In case of such a movement, we trust that the dissenters, who have already separat the state church, will have some advantages, as the Emperor himself is the make laws for them. The fundamental laws on which the whole constitution of the count rested and whereupon the state church here also is based, are old laws from S which now are to be abolished.

In the meanwhile this political event is a token for us to unceasingly press on w gospel while we may. Times are coming when it will be harder to evangelize this c than it is now, though "If God be for us who can be against us?" We thank hi ever, for he has encouraged us and given us grace to still trust him for future bless

DENMARK — 1891

The customary excellent report from this field has not been received, b statistics which will be found in the table show that the Baptist cause in De continues to prosper.

NORWAY — 1892

No annual report of the work in Norway has come to hand, but the qu reports show that the few Baptist churches have gone on in their usual li work. The church in Christiania is enjoying the benefits of its new house o ship erected by the contributions of its own members. Congregations greatly increased, and there are tokens of spiritual blessing.



STATISTICAL TABLES

tatistical tables which follow will well repay careful examination, and give tailed and specific information in regard to the progress of the work under of the American Baptist Missionary Union in both Europe and Asia.

; to the fact that the Annual Report is published earlier than usual, the ; are less full, and in many instances use has been made of the statistics of . The results, however, as shown, are a substantial indication of the work been done in the past year.

AN MISSIONS.	PREACHERS.	CHURCHES.	BAPTIZED.	CHURCH MEMBERS.	SUNDAY-SCHOOL SCHOLARS.	CONTRIBUTIONS.
.....	707	567	3,094	40,905	44,194	$170,352
.....	249	179	2,227	32,997	23,127	144,294
.....	420	105	1,961	20,875	6,944	52,000
.....	30	31	213	1,808	547	12,720
.....	79	28	256	3,588	4,013	15,291
.....	37	32	238	2,614	1,643	9,550
.....	30	19	215	2,115	858	4,900
.....	6	10	25	115		
TO NOMINALLY IAN LANDS.....	1,558	971	8,230	105,117	81,326	$409,107
TO HEATHEN....	1,274	844	4,873	100,189	34,603	41,683
) TOTALS.....	2,832	1,815	13,103	205,306	115,929	$451,790

REPORT OF THE TREASURER

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1899

MISSIONS IN BURMA

RANGOON

Rev. J. McGuire, salary	$1,000 00	
his mission work, rent and schools	2,331 11	
Mrs. M. M. Rose, salary	500 00	
her mission work	75 00	
Miss E. Lawrence, salary, 16 months 14 days to Oct. 1, 1899	686 11	
her mission work	56 67	
Miss E. L. Chapman, salary	500 00	
her mission work and school, including $9.05 collected on the field last year	829 04	
Miss J. G. Craft, salary	500 00	
her mission work	50 00	
Miss Emily M. Hanna, salary, estimated, ten months	416 67	
her mission work	50 00	
her passage to Burma, estimated	350 00	
Miss R. W. Ranney, salary	400 00	
her mission work	50 80	
Miss H. Phinney, salary	400 00	
her mission work, rent and school, including $126.72 collected in the field last year	669 72	
Miss E. F. McAllister, salary	500 00	
her mission work and rent	220 00	
Rev. A. E. Seagrave, salary	1,200 00	
his mission work and rent	626 29	
Mr. Herbert Vinton, salary	500 00	
Rev. D. L. Brayton, salary	1,200 00	
Mrs. J. H. Vinton, salary	500 00	
her school work	360 00	
Miss H. N. Eastman, salary	500 00	
Rev. W. F. Armstrong, salary	1,200 00	
his mission work and rent	1,957 67	
Rev. D. A. W. Smith, D.D., salary	1,500 00	
his mission work and expenses of Theological Seminary	1,221 97	
Rev. F. H. Eveleth, salary	1,500 00	
his mission work, including $194.49 collected in the field last year	850 14	
Rev. W. F. Thomas, salary	1,200 00	
his mission work, including Tharrawaddy, including $976.00 collected in the field last year,	1,583 68	
G. H. Richardson, M.D., passage to United States, estimated	450 00	
Rev. J. N. Cushing, D.D., salary	1,500 00	
his mission work, expenses of college, repairs and addition to house, including $322.58 collected in the field last year	2,522 97	
Rev. H. H. Tilbe, salary	1,200 00	
his mission work	96 78	
Prof. L. E. Hicks, salary	1,000 00	
his mission work and rent	337 58	
Prof. E. B. Roach, salary	1,200 00	
Rev. W. O. Valentine, salary	800 00	
Rev. J. H. Randall, salary (including balance 1897-98)	809 96	
his rent and mission work	309 66	
Rev. W. F. Gray, salary	500 00	
his rent for twenty-three months to Oct. 1, 1899	942 23	
Mr. F. D. Phinney, salary as Mission Treasurer	300 00	
rent of D'Oyley property, treasury expenses, repairs on mission property, taxes and legal expenses	2,478 20	
	$39,931 45	
Less saved in appropriations of last year, including exchange	2,437 33	
		$37,494 12

MOULMEIN

Rev. E. O. Stevens, salary	$1,125 00	
Miss S. E. Haswell, salary	600 00	
her mission work	468 50	
Rev. E. Grigg, salary (including balance 1897-98)	1,295 55	
his mission work	794 06	
his passage to Burma, estimated	600 00	
Miss E. E. Mitchell, M.D., salary	500 00	
her mission work	20 00	
Miss M. E. Carr, salary	500 00	
her mission work, including $38.31 collected in the field last year	55 58	
Miss M. Sheldon, salary	500 00	
her mission work and schools	985 67	
Miss L. M. Dyer, salary	500 00	
Mrs. W. F. Armstrong's Telugu and Tamil school	300 00	

Sarah R. Slater, salary, estimated, ten months	$416 67	
her passage to Burma, estimated	350 00	
her allowance in United States	135 83	
E. J. Taylor, allowance in the United States	300 00	
Stella F. Ragon, salary, estimated, ten months	416 67	
her outfit, $150, and passage, estimated, $300	450 00	
her mission work	16 12	
W. Bushell, salary	1,200 00	
his mission work, repairs and schools, including $633.66 collected in the field last year, and Mr. Calder's mission work	2,223 76	
W. C. Calder, salary, four months to Aug. 1, 1897	400 00	
passage to the United States	300 00	
allowance in the United States, Aug. 1, 1897, to Oct. 1, 1898	933 33	
Annie Hopkins, allowance in the United States	300 00	
F. D. Crawley, mission work	64 52	
A. L. Ford, salary	500 00	
her mission work and school	600 00	
Lizbeth Hughes, salary	500 00	
her mission work	50 00	
L. Crawley, allowance in the United States	300 00	
	$17,701 26	$17,701 26

TAVOY

H. W. Hale, salary	$1,200 00	
his mission work	193 55	
H. Morrow, allowance in the United States	800 00	
special grant	250 00	
balance of school account, 1896-97	400 00	
mission boat	129 04	
collected on the field for mission work, 1896-97	616 52	
D. Gilmore, salary	1,000 00	
his mission and school work, including $366.50 collected in the field last year	1,877 12	
	$6,466 23	
saved in appropriations of last year	63 69	$6,402 54

BASSEIN

E. Tribolet, salary, fifteen months to Oct. 1, 1899	$1,500 00	
his mission and school work	1,758 07	
his allowance in the United States	104 40	
his passage to Burma, estimated	650 00	
C. A. Nichols, salary	1,200 00	
his mission work	322 58	
income of funds for B. S. K. N. Institute	1,174 00	
I. Watson, salary	500 00	
her mission work	55 00	
L. W. Cronkhite, salary	1,200 00	
his mission work, including $10 collected in the field last year	1,134 58	
L. E. Techirch, salary	500 00	
her mission work and school, including $672.07 collected in the field last year	1,417 50	
B. P. Cross, received on the field for mission work, 1897-98	29 47	$11,545 60

HENZADA

J. E. Cummings, salary	$1,200 00	
his mission work, including $293.06 collected in the field last year	1,335 97	
W. I. Price, salary, from Jan. 28, 1899, to Oct. 1, 1899	806 76	
his mission work	341 94	
passage of Rev. and Mrs. Price and family to United States, and Mr. Price's return to Burma, estimated	954 51	
allowance in United States, Aug. 15, 1898, to Jan. 28, 1899	362 17	
special grant	200 00	
M. M. Larsh, salary	500 00	
her school work	133 33	
V. Peterson, salary, estimated, ten months	416 66	
her mission work	16 12	
her outfit, $100, and passage, estimated, $300	400 00	
B. P. Cross, received on the field for mission work, 1897-98	1,680 75	
	$8,348 21	
saved in appropriations of last year	300 00	$8,048 21

TOUNGOO

H. P. Cochrane, allowance in the United States	$800 00	
W. A. Sharp, salary	1,000 00	
his mission work and schools, including $95.43 collected in the field last year	1,217 [illegible]	
E. B. Cross, D.D., salary	1,200 00	
his mission and school work, including $535.40 collected in the field last year	1,106 36	
A. V. B. Crumb, salary	1,200 00	
his mission work, including $64.52 collected in the field last year	550 10	
J. Anderson, allowance in United States	300 00	
Thora Thompson, salary	500 00	
her mission and school work	720 45	

Miss Jennie C. Morgan, salary, estimated, ten months	$416 66	
her mission work	16 12	
her outfit, $150.00; passage, estimated, $300.00	450 00	
Rev. A. Bunker, D.D., allowance in United States	800 00	
allowance for special purposes	400 00	
Rev. C. H. Heptonstall, salary	1,170 51	
his mission work, including $193.03 collected in the field last year	2,534 17	
Rev. T. Johnson, M.D., allowance in the United States	800 00	
E. S. Corson, M.D., salary	800 00	
his mission work	154 88	
Miss E. R. Simons, allowance in the United States	300 00	
Miss J. A. Parrott, salary	500 00	
her mission and school work	635 45	
		$17,571 90

SHWEGYIN

Rev. E. N. Harris, salary	$1,000 00	
his mission work	1,067 74	
Miss H. E. Hawkes, salary	500 00	
her mission work	16 67	
Miss Kate Knight, salary	500 00	
her mission work	233 10	
		$3,317 51

PROME

Rev. B. P. Cross, salary	$1,200 00	
his mission and school work	841 14	
Rev. L. H. Mosier, passage to the United States, estimated	500 00	
allowance in the United States, to April 1, 1899	740 00	
	$3,281 14	
Less saved in appropriations of last year	585 00	
		$2,696

THONGZE

Mrs. M. B. Ingalls, salary	$600 00	
her mission work, including $110 collected in the field last year	471 30	
Miss K. F. Evans, salary	500 00	
her school and mission work, including $16.87 collected in the field last year	441 87	
		$2,013

ZIGON

Miss Z. A. Bunn, salary	$500 00	
her mission and school work, including $26.25 collected in the field last year	629 58	
Mrs. C. H. R. Elwell, salary, fifteen months, to Oct. 1, 1899	625 00	
her mission work	50 00	
her allowance in United States, one month	25 00	
her passage to Burma, estimated	300 00	
		$2,129

THARRAWADDY

Miss S. J. Higby, salary	$500 00	
her mission and school work	471 36	
		$971

BHAMO

Rev. W. H. Roberts, salary	$1,200 00	
his mission work and schools	1 843 55	
Miss M. Sutherland, salary	500 00	
her mission work	70 00	
Rev. O. Hanson, salary	1,000 00	
his mission work	331 94	
Miss L. Eastman, salary	500 00	
her mission work	50 00	
W. C. Griggs, M.D., salary	1,000 00	
his mission work, including $41.32 collected in the field last year	723 00	
Miss E. C. Stark, allowance	300 00	
	$7,518 49	
Less saved in appropriations of last year	72 22	
		$7,446

MAUBIN

Rev. M. E. Fletcher and wife, passage to United States	$586 70	
allowance in United States, to April 1, 1899	400 00	
his mission work	322 58	
Miss C. E. Putnam, salary	500 00	
her mission work	86 67	
	$1,895 95	
Less saved in appropriations of last year	302 77	
		$1,593

THATONE

Miss S. B. Barrows, allowance in United States, to Oct. 26	$171 66	
passage to Burma, estimated	350 00	
salary, estimated, ten months	416 67	
		$938

MANDALAY

. E. W. Kelly, passage to United States, estimated	$ 300 00	
allowance in United States, to April 1, 1899	346 65	
his mission work and school	1,636 25	
s A. E. Frederickson, salary	500 00	
her mission work	250 00	
s C. M. Spear, salary	500 00	
her mission work	550 00	
. H. W. Hancock, salary	500 00	
her mission work, including $93.92 collected in the field last year	395 90	
s E. E. Fay, allowance in United States	300 00	
. J. McGuire, received in the field for work of 1897-98	25 76	
	$5,304 56	
saved in appropriations of last year	750 30	
		$4,554 26

THAYETMYO

. A. E. Carson, salary, estimated, fifteen months to Oct. 1, 1899	$1,500 00	
his mission work	359 58	
allowance in the United States, twenty-seven days	60 00	
passage to Burma, estimated	600 00	
. B. A. Baldwin, salary	1,000 00	
his mission work and schools, including $124.73 collected in the field last year	1,083 61	
		$4,603 19

MYINGYAN

. J. E. Case, salary	$1,200 00	
his mission work and new buildings, including $4,814 collected in the field last year	1,856 21	
		$3,056 21

PEGU

s E. H. Payne, passage to United States	$300 00	
allowance in the United States	300 00	
mission work and schools, care Rev. H. H. Tilbe, including $297.12 collected in the field last year	720 67	
	$1,320 67	
saved in appropriations of last year	179 18	
		$1,141 49

SAGAING

. F. P. Sutherland, salary	$1,200 00	
his mission work	703 80	
		$1,903 80

SANDOWAY

. C. L. Davenport, salary	$1,000 00	
his mission work, including $106.40 collected in the field last year	2,464 97	
s Annie Lemon, salary	500 00	
her mission work and schools, including $51.17 collected in the field last year	683 84	
s Meliesa Carr, allowance in the United States	300 00	
salary, twenty-one days in Oct., 1898	29 35	
		$4,978 16

MEIKTILA

. J. Packer, D.D., salary	$1,200 00	
his mission work and schools	281 30	
	$1,481 30	
saved in appropriations of last year	199 00	
		$1,282 30

THIBAW

. W. W. Cochrane, salary	$1,000 00	
his mission work and school, including $277.69 collected in the field last year	2,006 73	
. Leeds, M.D., salary	800 00	
his mission work	48 38	
. W. M. Young, passage to the United States, estimated	600 00	
allowance in the United States, to April 1, 1899	733 33	
collected in the field last year for work	37 11	
	$5,225 55	
saved in appropriations of last year	603 33	
		$4,622 22

MONE

. Henderson, M.D., salary	$1,000 00	
his mission work, including $32.26 collected in the field last year	954 24	
. Robert Harper, M.D., salary	600 00	
his mission work	156 89	
. H. W. Mix, salary	500 00	
her mission work, transport and school	652 78	
	$3,863 91	
saved in appropriations of last year	100 00	
		$3,703 91

NAMKHAM

Rev. M. B. Kirkpatrick, M.D., salary	$1,200 00	
his mission work and school	1,145 00	
		$2,345 00

MYITKYINA

Rev. Geo. J. Geis, salary	$1,000 00	
his mission work, including $62.72 collected in the field last year	415 39	
passage to Burma of Mrs. Geis and children	700 00	
		$2,115 39
Total appropriations for Burma		$154,235 10

ASSAM MISSION

Rev. C. E. Petrick, salary	$1,200 00	
his mission work and school	651 95	
Rev. A. K. Gurney, salary	1,200 00	
his repairs and revision work	419 36	
Rev. P. H. Moore, salary	1,200 00	
his mission work, and general earthquake repairs, and mission treasurer's expenses	4,117 06	
Rev. P. E. Moore, salary	1,000 00	
his mission work	64 52	
Rev. J. M. Carvell, salary	960 56	
his mission work	96 78	
outfit and passage of Mrs. Carvell	420 00	
Rev. A. J. Parker, salary	800 00	
his personal teacher and mission work, including Mrs. Parker's school	428 15	
Miss L. Daniels, salary	500 00	
her mission work	80 30	
Rev. S. A. D. Boggs, salary	1,000 00	
his mission work	193 56	
passage to United States of Mrs. Boggs and daughter, estimated	600 00	
Rev. C. D. King, salary	1,200 00	
his mission work, including $22.04 collected in the field last year	183 34	
Miss Isabel Wilson, salary	500 00	
her mission work and dormitory	306 67	
Rev. C. E. Burdette, salary	1,200 00	
his mission work	370 96	
Miss H. Morgan, salary	500 00	
her mission work and school	120 00	
Rev. A. E. Stephen, salary	1,000 00	
his mission work	322 58	
Rev. M. C. Mason, salary	1,200 00	
his mission work, including $47.51 collected in the field last year	662 94	
Rev. E. G. Phillips, salary, to Nov. 3, 1898	110 00	
his mission work	830 81	
passage to United States of Mr. and Mrs. Phillips, estimated	700 00	
allowance in United States to Mr. and Mrs. Phillips, to April 1	191 05	
Miss Stella H. Mason, allowance in the United States	300 00	
special donation for organ and blackboards	5 00	
Miss Alice J. Roods, salary	500 00	
her mission work and schools, including $5.48 collected in the field last year	355 48	
Rev. Wm. Dring, salary	1,000 00	
his mission work, including $44.72 collected in the field last year	206 02	
passage to United States of Mrs. Dring and child, estimated	450 00	
Rev. I. E. Munger, salary	600 00	
his mission work, normal school, and bungalow	1,211 81	
Rev. S. W. Rivenburg, salary	1,200 00	
his mission work, including $113.54 collected in the field last year	513 54	
Rev. E. W. Clark, salary	1,500 00	
his mission work	404 84	
Rev. S. A. Perrine, salary	1,000 00	
his mission work and school, including $77.42 collected in the field last year	1,342 75	
Rev. F. P. Haggard, salary	1,000 00	
his mission work and Whoka field	667 74	
Rev. J. Firth, salary	1,000 00	
his mission work, including $124.96 collected in the field last year	371 42	
Rev. J. Paul, salary	1,000 00	
his mission work and rent	225 82	
Rev. O. L. Swanson, salary	1,000 00	
his mission work and bungalow, including $48.20 collected in the field last year	754 08	
Rev. Wm. Pettigrew, salary	800 00	
his mission work and transport	441 92	
	$42,180 96	
Less saved in appropriations of last year, including exchange	784 41	
		$41,396 55

TELUGU MISSION

Rev. D. Downie, D.D., salary	$1,500 00
his mission work and schools	3,026 66
sundry expenses on general mission business	428 63
passage to United States of daughter	200 00
Rev. F. H. Levering, salary	1,000 00
his mission work and schools	648 88
Mrs. Levering's medical work	1,174 67
Miss K. Darmstadt, salary	500 00
her mission work and schools	1,130 00
salary Miss A. Downie	300 00
Miss F. Tencate, salary, estimated, ten months	416 67
her mission work	50 00
her passage to India, estimated	400 00
Miss Mary D. Faye, salary	500 00
her mission work	261 00
Miss L. V. Wagner, salary, estimated, ten months	416 67
her mission work	50 00
her passage to India, estimated	400 00
Rev. J. E. Clough, D.D., salary	1,500 00
his mission work, including $4,295.95 collected in the field last year	8,148 51
Miss Sarah Kelly, salary	500 00
her mission work and schools	3,362 93
Miss A. E. Dessa, salary	500 00
her mission work and schools	1,390 30
Rev. L. E. Martin, salary	1,000 00
his mission work, college expenses, including $22.56 collected in the field last year	3,667 48
Rev. J. M. Baker, salary	1,000 00
his mission work	80 64
Miss L. B. Kuhlen, salary	500 00
her mission work	133 33
Rev. J. Heinrichs, received on the field last year for his mission work	195 34
his passage to United States, estimated	400 00
his allowance in United States, to April 1, 1899	898 86
Rev. W. L. Ferguson, salary, $800; special grant, $200	1,000 00
his mission work and expenses of theological seminary	2,170 99
Ramachandrayyas, passage and salary	750 00
Rev. W. S. Davis, salary	1,000 00
his mission work	739 40
Rev. W. B. Boggs, D.D., salary	1,200 00
special grant	200 00
his mission work	595 65
Miss R. E. Pinney, salary	500 00
her mission work and schools	680 45
Rev. D. McLean, salary to Feb. 1, 1899	233 33
his outfit and passage	700 00
Rev. W. A. Stanton, salary	1,000 00
his mission work and schools	1,974 44
Mrs. A. T. Morgan, allowance in the United States	400 00
Rev. A. H. Curtis, salary	1,000 00
his mission work and schools	1,980 09
Miss M. M. Day, salary	500 00
her mission work and schools, including $14.31 collected in the field last year	1,210 98
Rev. T. P. Dudley, salary	416 67
his mission work	670 16
passage to England of Mr. and Mrs. Dudley, estimated	500 00
Miss S. I. Kurtz, salary	500 00
her mission work and schools	330 00
Rev. J. S. Timpany, M.D., salary	1,000 00
his mission work and schools	1,113 46
Rev. J. Newcomb, salary	1,200 00
his mission work and schools, including $34.37 collected in the field last year	1,588 05
Mrs. L. M. Hadley, allowance in the United States	400 00
Mrs. L. Jewett, allowance in the United States	400 00
Rev. F. Kurtz, salary, including balance on 1897–98	1,033 33
his mission work and schools	801 62
Miss D. Whitaker, salary estimated, ten months	416 66
her mission work	195 00
her outfit $150 and passage, estimated, $300	450 00
Miss A. M. Linker, salary estimated, ten months	416 67
her mission work	20 00
her passage to India, estimated	400 00
Miss E. Bergman, passage to United States, estimated	300 00
allowance in the United States	275 00
Miss H. D. Newcomb, allowance in the United States	300 00
Rev. W. Powell, salary	1,200 00
his mission work and schools, including $24.26 collected in the field last year	1,348 77
passage to England of Mrs. Powell and child	250 00
Mrs. C. A. Burdett, allowance in the United States	400 00
Rev. W. C. Owen, salary	1,000 00
his mission work and schools	1,644 55
Miss L. H. Booker, allowance in the United States	300 00
Rev. W. R. Manley, passage to United States, estimated	800 00
allowance in United States to April 1, 1899	750 00
his mission work and school	1,537 74
Rev. E. Chute, salary, including balance of 1897–98	1,383 34
his mission work and schools	2,247 91

Rev. A. Friesen, allowance in United States	$306 66	
Rev. J. A. Hubert, salary, including balance of 1897-98	1,213 33	
his mission work	1,777 91	
Miss L. M. Breed, M.D., salary	500 00	
her mission work	561 71	
Miss E. F. Egerton, salary	500 00	
her mission work and schools	595 43	
Rev. G. H. Brock, salary	1,000 00	
his mission work and schools	2,467 09	
Rev. J. A. Curtis, salary, estimated	800 00	
his mission work	64 52	
his outfit, $150, and passage, estimated, $250	400 00	
Rev. E. Bullard, salary	1,200 00	
his mission work, including $193.55 collected in the field last year	751 95	
Rev. W. Boggess, mission work	230 82	
Rev. I. S. Hankins, salary	1,000 00	
his mission work	940 38	
Rev. A. C. Fuller, passage to United States	300 00	
Rev. F. W. Stait, salary, and balance 1897-98	906 66	
his mission work	1,632 62	
Rev. W. E. Boggs, passage to United States, estimated	700 00	
allowance in United States, to April 1	633 00	
received on the field for his mission work of 1897-98	12 29	
Rev. W. E. Hopkins, salary	1,000 00	
his mission work, including $7.88 collected in the field last year	427 24	
Rev. J. McLaurin, salary	1,200 00	
his mission work and rent	767 70	
Mrs. L. P. Pearce, salary	380 00	
her school work	391 00	
Mrs. E. B. Bustard, salary	200 00	
Rev. C. R. Marsh, salary	1,000 00	
his mission work	915 21	
Rev. J. Dussman, salary	1,000 00	
his mission work, including $31.10 collected in the field last year	598 90	
	$105,479 25	
Less saved in appropriations of last year, including exchange	5,097 73	$100,381 52

CHINESE MISSION AT BANGKOK

Rev. H. Adamsen, salary	$800 00	
his mission work	545 40	
		$1,345 40

SOUTHERN CHINA MISSION

Rev. Wm. Ashmore, D.D., salary	$1,500 00	
his mission work	1,600 00	
Rev. S. B. Partridge, D.D., allowance in United States	800 00	
Rev. W. K. McKibben, salary	1,200 00	
his mission work and expenses of treasury department	495 09	
Rev. W. Ashmore, Jr., salary	1,200 00	
his mission work, including $281.62 collected in the field last year	1,064 12	
Rev. J. M. Foster, salary	1,200 00	
his mission work	250 00	
passage of Mrs. Foster to China, estimated	200 00	
Mrs. A. K. Scott, M.D., passage to United States, estimated	250 00	
allowance in United States, estimated	282 50	
her medical work, including $10 collected on the field last year	410 50	
Miss M. K. Scott, passage to United States	250 00	
allowance in United States	282 50	
her mission work, collected in the field last year	18 50	
Miss H. E. St. John, salary	500 00	
her mission work	501 55	
Rev. Geo. Campbell, salary	1,200 00	
special grant for family in United States	150 00	
his mission work, including $48.30 collected in the field last year	259 30	
Rev. G. E. Whitman, salary	1,000 00	
his mission work, including $9.00 collected in the field last year	307 50	
Rev. J. W. Carlin, salary	1,200 00	
his mission work, including $382 collected in the field last year	1,457 96	
Rev. A. F. Groesbeck, salary and balance 1897-98	844 44	
his mission work, including $6.29 collected in the field last year	81 29	
Rev. H. A. Kemp, salary	1,000 00	
his mission work, including $35.58 collected in the field last year	257 58	
Rev. J. M. Speicher, salary	800 00	
his mission work, including $101.19 collected in the field last year	462 19	
Miss Josephine Bixby, M.D., salary	500 00	
her medical work	583 34	
	$22,108 36	
Less saved in appropriations of last year, including exchange	811 62	$21,296 74

EASTERN CHINA MISSION

R. Goddard, salary	$1,500 00	
his mission work and treasury expenses	1,047 68	
ant, M.D., allowance in the United States, five months	333 33	
passage to China, estimated	450 00	
salary, estimated	900 00	
his mission work and rent	502 00	
. A. Knowlton, allowance in the United States	400 00	
orge Warner, salary	800 00	
his mission work and Mr. Viking's	400 00	
. L. Corbin, salary	500 00	
her mission work and school	387 50	
. Stewart, salary	500 00	
her mission work, including $52.48 collected in the field last year	332 48	
ate Goddard, salary	500 00	
her mission work	100 00	
. Jenkins, salary	1,500 00	
his mission work, including $15 collected in the field last year	465 00	
. S. Sweet, passage to United States, estimated	700 00	
allowance in United States, estimated eleven months	733 33	
. Snowden, salary	500 00	
her mission work	81 00	
E. Bousfield, salary, including balance 1897-98	770 83	
his mission work	550 00	
archet, M.D., mission work, including $25 collected on the field last year	400 00	
. D. Holmes, salary	1,000 00	
his mission work	282 50	
. E. Righter, salary	500 00	
her mission work	115 00	
a Verne Minnear, salary	500 00	
her mission work	50 00	
tella Relyea, salary	500 00	
her mission work	50 00	
. L. Mason, salary	1,200 00	
his mission work, including $54 collected in the field last year	295 00	
passage to United States of daughters	368 00	
F. Proctor, salary	800 00	
his mission work	50 00	
H. Finch, M.D., and wife, passage to United States, estimated	1,000 00	
allowance in United States to April 1	675 54	
special medical grant	145 00	
. Wellwood, salary	1,000 00	
his mission work	150 00	
A. Salquist, salary, including balance 1897-98	1,15 00	
his mission work	182 50	
traveling expenses, Mrs. Salquist	153 00	
. N. Fletcher, passage to China, estimated	600 00	
salary, estimated, one year	800 00	
his mission work	100 00	
ies, Jr., M.D., salary, one year	600 00	
his medical work and personal teacher	75 00	
his outfit, $150; passage, estimated, $300	450 00	
S. Adams, salary	1,200 00	
special grant for children	300 00	
his mission work, including $120.30 collected in the field last year	820 30	
. A. Huntley, M.D., salary	800 00	
his mission and medical work	369 53	
nnie Crowl, salary	500 00	
her mission work	50 00	
. F. Beaman, salary, three months	250 00	
his mission work, including $35 collected in the field last year	267 00	
passage to United States, estimated	608 22	
allowance in United States to April 1	88 88	
. J. Bradshaw, salary	1,000 00	
his mission work	115 75	
. M. Upcraft, salary, including balance 1897-98	1,100 00	
his mission work	150 00	
J. Openshaw, salary, including balance 1897-98	1,000 00	
his mission work	75 00	
traveling expenses, Mrs. Openshaw	227 89	
. J. Wyckoff, M.D., passage to United States	230 00	
. J. Boynton, passage to United States	250 00	
Donations from Yachau missionaries	815 65	
	$37,362 91	
ed in appropriations of last year, including exchange	4,972 85	
		$32,390 06

JAPAN MISSION

. A. Bennett, salary	$1,200 00	
his mission work and rent	550 00	
. K. Harrington, salary	1,200 00	
his mission work and rent	420 00	
passage to Japan of Mrs. Harrington	175 00	
. G. Harrington, salary	1,200 00	
his mission work and rent	530 00	

Rev. J. L. Dearing, salary	$1,200 00	
his mission work, theological seminary and rent, including $140.72 collected in the field last year	2,106 36	
Rev. W. B. Parshley, salary, including balance 1897-98	1,072 22	
his mission work and rent	407 47	
allowance in United States, four and one-half months	300 00	
passage to Japan, Mr. and Mrs. Parshley, estimated	420 00	
passage to Japan of Yugoro Chita	150 00	
Miss C. A. Converse, salary, including balance 1897-98	500 00	
her mission work and schools	1,306 11	
her allowance in United States, four and one-half months	112 50	
her passage to Japan	250 00	
Miss M. A. Hawley, salary	500 00	
her mission work, including $28.23 collected in the field last year	98 23	
Rev. C. H. D. Fisher, salary	1,200 00	
his mission work	456 25	
Rev. and Mrs. J. W. White, school and mission work	482 50	
Rev. J. C. Brand, salary	1,200 00	
his mission work and rent	1,008 00	
Prof. E. W. Clement, salary	1,000 00	
his mission work, rent, and school, academy and purchase of property	5,528 00	
Miss A. H. Kidder, salary	500 00	
her school and mission work including $109.89 collected on the field last year	1,547 30	
Miss M. A. Whitman, salary, estimated ten months	416 68	
her mission work	159 99	
her allowance in United States, six months	150 00	
her passage to United States, estimated	250 00	
Rev. H. Topping, salary	1,000 00	
his mission work	437 50	
passage to United States of his son	120 00	
Miss A. M. Clagett, salary	500 00	
her mission work	172 00	
Miss Eva Rolman, salary	500 00	
her mission work	335 00	
Rev. E. H. Jones, salary	1,200 00	
rent and mission work	275 00	
Rev. S. W. Hamblen, salary	1,200 00	
rent and mission work	512 50	
Miss L. Mead, passage to United States, estimated	250 00	
allowance in United States	300 00	
Miss A. M. Bussell, salary	500 00	
school, mission work and repairs	1,232 50	
Miss H. M. Witherbee, special gifts for work	30 00	
Miss N. E. Fife, salary	500 00	
schools and mission work	467 50	
	$37,128 61	
Less saved in appropriations of last year, including exchange	4,342 01	
		$32,786 60

WEST JAPAN MISSION

Rev. H. H. Rhees, D.D., salary	$1,200 00	
mission work and rent, including $101.18 collected in the field last year	1,496 15	
Miss E. R. Church, salary	500 00	
her school, mission work and buildings	775 17	
Rev. R. A. Thomson, salary	1,200 00	
mission work and rent	2,659 83	
Rev. G. W. Taft, allowance in United States to April 1	800 00	
special grants	500 00	
Miss D. Barlow, salary	500 00	
mission work	84 00	
Mr. L. W. Bickel, salary, estimated, seventeen months	1,133 33	
mission work and rent	315 00	
passage to Japan, estimated	429 75	
Rev. G. W. Hill, salary	1,000 00	
mission work	600 00	
Miss O. M. Blunt, school expenses, 1897-98	52 89	
Miss L. Cummings, salary	500 00	
school and mission work	562 31	
Rev. Wm. Wynd, salary	1,000 00	
mission work and rent	550 00	
Rev. J. H. Scott, salary	1,000 00	
special grant	200 00	
mission work	890 00	
Miss F. A. Duffield, salary	500 00	
mission work and rent	414 00	
Miss Mattie Walton, allowance, six months, to April 1, 1899	125 00	
	$18,987 43	
Less saved in appropriations of last year, including exchange	2,335 17	
		$16,652 26

FRENCH MISSION

For mission work, under direction of French Committee	$18,750 00	
support of Bible-women	1,520 00	
special gift for special work	350 00	
		$20,620 00

GERMAN MISSION

For salary and mission work, under direction of German Committee	$8,000 00	
mission work in Bulgaria	500 00	
special gifts for Cameroon mission	1,639 12	
		$10,139 12

SWEDISH MISSION

For salaries and mission work, under direction of Swedish Committee	$1,700 00	
salary of Rev. E. Jansson and assistant	1,765 00	
		$3,465 00

SPANISH MISSION

For salaries and mission work of Rev. M. C. Marin and Rev. E. Lund	$2,553 20

CONGO MISSION

Rev. C. H. Harvey, salary	$1,050 00	
mission work and general mission purposes	3,250 00	
Miss F. A. Cole, allowance in United States, six months	150 00	
Rev. H. Richards, passage to England, estimated	600 00	
allowance in England	750 00	
schools	500 00	
W. H. Leslie, M.D, salary	1,050 00	
mission and medical work	950 00	
Rev. E. T. Welles, salary (including Miss Welles)	1,050 00	
Catherine L. Mabie, M.D., salary, estimated fourteen months	816 67	
passage, estimated	400 00	
Mr. Thomas Hill, salary	1,050 00	
Rev. Thomas Moody, salary	1,050 00	
mission work	264 25	
F. P. Lynch, M.D., passage to United States, estimated	290 00	
allowance in United States	350 00	
mission work, medicine and instruments	348 01	
Rev. W. A. Hall, salary	1,050 00	
his mission work	25 00	
Rev. C. B. Antisdel, salary	1,050 00	
mission work	75 00	
passage to Congo, estimated	600 00	
outfit	200 00	
Rev. A. Billington, salary	1,050 00	
expenses of the "Henry Reed"	750 00	
Rev. C. B. Glenesk, allowance in England	750 00	
Rev. A. Christopher, salary	1,050 00	
Rev. P. J. Frederickson, salary	1,050 00	
allowance for children	300 00	
mission work	200 00	
Rev. C. Nelson, salary	1,050 00	
medical supplies	50 00	
allowance in United States	122 66	
passage, estimated	500 00	
A. Sims, M.D., allowance in England	600 00	
Rev. J. Clark, salary	1,050 00	
mission work	500 00	
Miss Lena Clark, salary and transport	250 00	
special grant	120 00	
Rev. R. Milne, salary and passage	700 00	
Miss G. Milne, allowance, two months	50 00	
school	140 00	
outfit	100 00	
Miss C. A. Howard, allowance, six months	75 00	
L. C. Fleming, M.D., salary and transport	400 00	
Mrs. B. C. Gleichman, allowance	300 00	
Rev. Thomas Adams, allowance	125 00	
Rev. C. B. Banks, salary	1,050 00	
allowance for children	392 00	
mission work	122 50	
	$29,760 09	
Less saved in appropriations	1,350 00	
		$28,410 09

DANISH MISSION

For salaries and mission work	$1,200 00

RUSSIAN MISSION

For salaries and mission work	$1,200 00

NORWAY MISSIONS

For salaries and mission work and bal. due on salary E. S. Sundt, 1893-94	$1,725 00

GREECE

For mission work	$200 00

PUBLICATIONS

For portion of salary of Rev. E. F. Merriam, Editorial Secretary	$ 700 00	
800 copies Eighty-fourth Annual Report, and extra expense of July MAGAZINE containing it	1,338 72	
missionary tracts, leaflets, the Hand-book and the Year of Blessing	1,804 37	
		$3,843 09

ANNUITIES

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others		$20,046 76

DISTRICT SECRETARIES AND AGENCIES

Rev. W. E. Witter, M.D., salary	$2,000 00	
his office and traveling expenses	366 40	
Rev. C. L. Rhoades, salary	2,500 00	
his office and traveling expenses	1,475 41	
Rev. A. H. Burlingham, D.D., salary	700 00	
his traveling expenses	2 25	
Rev. O. O. Fletcher, D.D., salary	2,000 00	
his office and traveling expenses	736 56	
Rev. F. S. Dobbins, salary	2,000 00	
his office and traveling expenses	1,488 97	
Rev. T. G. Field, salary	1,700 00	
his office and traveling expenses	565 85	
Rev. J. S. Boyden, salary	1,200 00	
his office and traveling expenses	487 01	
Rev. C. F. Tolman, D.D., salary	1,333 34	
his office and traveling expenses	95 91	
Rev. E. W. Lounsbury, D.D., salary	1,500 00	
his office and traveling expenses	947 74	
Rev. I. N. Clark, D.D., salary	1,500 00	
his office and traveling expenses	743 88	
Rev. F. Peterson, salary	1,600 00	
his office and traveling expenses	729 61	
Rev. J. Sunderland, D.D., salary	1,800 00	
his office and traveling expenses	444 91	
Miss Ella D. MacLaurin, salary	600 00	
her traveling expenses	320 03	
Traveling expenses of executive officers and others in agency work	875 70	
		$29,653 57

EXECUTIVE OFFICERS

Rev. S. W. Duncan, D.D., Secretary, salary	$2,333 31	
Rev. H. C. Mabie, D.D., Secretary, salary	4,000 00	
Rev. T. S. Barbour, D. D., Secretary *pro tem.*, salary	225 00	
E. P. Coleman, Treasurer, salary	3,000 00	
Clerk hire in Secretaries' departments	3,518 75	
Clerk hire in Treasurer's department and shipping department	3,450 00	
Rev. E. F. Merriam, Editorial Secretary, salary in part	1,000 00	
		$17,527 06

GENERAL EXPENSE

For rent of rooms and electric lights	$2,103 09	
porter and care of rooms	853 40	
postage, telegrams, cables, express and exchange	1,541 11	
printing, stationery and office supplies	896 85	
insurance, taxes and legal expenses	766 52	
library furniture and fixtures	24 28	
telephone, packing and shipping department	240 46	
map, folders, circulars and envelopes	750 93	
expenses of honorary life membership certificates	9 51	
traveling expenses of executive officers and others, under direction of Executive Committee	1,125 46	
miscellaneous	65 25	
		$8,376 86
Interest account, balance		313 48
Total appropriations		$549,757 46
Debt April 1, 1898		68,120 85
		$617,878 31

RECEIPTS FOR THE YEAR ENDING MARCH 31, 1899

Donations reported in the Missionary Magazine	$365,920 06
Legacies " " " "	40,281 59
Woman's Baptist Foreign Missionary Society	75,404 10
" " " " " of the West	27,169 82
" " " " " " California	315 00
" " " " " " Oregon	500 00
Conference of German Baptist Churches	3,014 12
Bible day collection	1,295 28

r joint debt		$1,657 70
Union debt		3,813 08
tions		1,600 00
missionary reinforcement		25 00
nds:		$520,995 75
	$4 82	
	624 42	
memorial	1,176 25	
ndowment	731 00	
morial	6 00	
cholarship	26 54	
holarship	35 00	
A. T	140 00	
Medical	181 40	
	53 32	
	105 00	
n	1,355 92	
	50 00	
	1,719 95	
	3,170 00	
	70 00	
	75 00	
	198 75	
r scholarship	338 07	
I. L	88 50	
	220 00	
	50 00	
	35 00	
	300 00	
	7 00	
	2 58	
T	60 00	
	13 76	
	125 00	
	225 00	
	1,455 88	
	30 00	
	54 12	
chool book	411 65	
olarship	34 24	
	1,543 92	
	28 50	
	20 20	
	7 00	
	20 00	
	2,366 87	
	333 47	
reachers	32 67	
	33 13	
	34	
College	2,080 20	
	742 25	
	161 54	
nt	4,132 73	
	31 74	
	350 00	
	82 50	
l	20 42	
	610 00	
a	5 00	
	155 31	
	595 68	
	420 00	
	60 00	
	22 12	
Karen N. S.	217 30	
	140 00	
en	120 00	
	74 72	
	765 09	
	82 34	
y	249 17	
	30 00	
ton	250 00	
	140 00	
	$29,099 38	
ry annuity bonds	8,315 12	
		$37,414 50
o property		3,713 75
operty in Bangkok		1,370 51
		$563,494 51
Union, April 1, 1899		54,383 80
		$617,878 31

on to the $563,494.51 there has been added to the permanent funds and those on which annuities are paid aking the gross receipts of the year $626,844.85.

FUNDS

Axtell
Alpha
Ambler
Abbott
Allen memorial
Ambler scholarship.
Angus scholarship
Ambler, A. T
African medical
Bradford
Barney
Brownson
Bucknell
Bishop
Bryant
Bostwick
Butler
Bailie
Crozer
Colby
Carpenter, C. H
Carpenter scholarship
Colby, M. L
Cheney, added during year ($4,567.96)
Cox, added during year
Dean
Dunbar
Davis
Eldredge
Eastburn
Eldredge
Fox
Fiske
Fry
Flint
Gale
Glover
Ham
Hoyt
Judson scholarship
John
James
Karen, school book
Kelly scholarship
Kimball
Lees
Lewis
Logan
Merrill
Merrick, added during year ($9,369.38)
Nason
Native preachers
Norcross
Nowland
Ongole
Owen
Prescott
Putnam
Permanent
Pierson
Pease
Parker
Price scholarship
Quincy
Roberts
Rangoon
Rockwell
Rowland
Rogers
Robinson
Ruth
Sheldon
Swaim
Sweet
A friend
Sheldon
Tripp
Tage
Thompson
Toungoo
Thomas
Van Husen
Whiting
Warne
Ward
Wade scholarship

.....	$5,000 00
.....	500 00
.....	5,000 00
.....	2,000 00
d of the Adams Village Baptist Church, added during the year	25 00
	$546,350 88
y bond accounts	271,647 14
	$817,998 02

E. P. COLEMAN,
Treasurer of the American Baptist Missionary Union.

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 5, 1899.

ing Committee hereby certify they have examined the cash-book of the Treasurer each month during the have found the balances correct, the payments being properly vouched. They have examined the securities he American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSCOTT,
S. A. WILBUR, } *Auditing Committee.*

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D. C. LINSCOTT, Esq. — SIDNEY A. WILBUR, Esq.

TRIENNIAL AND ANNUAL MEETINGS

YEARS	PLACES	PREACHERS	TEXTS	RECEIPTS
1814 . .	Philadelphia, Pa. . .	Richard Furman, D.D., S.C. . . .	Matt. xxviii. 20	$2,099 25
1817 . .	Philadelphia, Pa. . .	Thomas Baldwin, D.D., Mass. . . .	John iv. 35, 36	26,052 01†
1820 . .	Philadelphia, Pa. . .	O. B. Brown, D.C.		46,929 28†
1823 . .	Washington, D.C. .	William Staughton, D.D., D.C. . .	Acts xxviii. 15	65,956 02†
1826 . .	New York, N.Y. . .	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17†
1827* . .	Boston, Mass. . . .	William Yates, India		11,463 39
1828* . .	New York, N.Y. . .	William T. Brantley, Pa.	Phil. ii. 16	14,603 38
1829 . .	Philadelphia, Pa. . .	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830* . .	Hartford, Conn. . .	Charles G. Sommers, N.Y.	An address	29,204 84
1831* . .	Providence, R.I. . .	R. Babcock, Jr., Mass.	Ps. lxvii. 1, 3	22,825 19
1832 . .	New York, N.Y. . .	F. Wayland, D.D., R.I.	Rom. vii. 13	27,306 25
1833* . .	Salem, Mass. . . .	Baron Stow, Mass.	1 John ii. 6	
1834* . .	New York, N.Y. . .	William R. Williams, N.Y.	2 Cor. x. 15, 16	61,032 04‡
1835 . .	Richmond, Va. . . .	S. H. Cone, N.Y.	Acts ix. 6	58,057 85
1836* . .	Hartford, Conn. . .	Elon Galusha, N.Y.	Luke x. 2	56,167 33
1837* . .	Philadelphia, Pa. . .	Charles G. Sommers, N.Y.	Ps. lxxii. 19	72,010 06
1838 . .	New York, N.Y. . .	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839* . .	Philadelphia, Pa. . .	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840* . .	New York, N.Y. . .	B. T. Welch, D.D., N.Y.	John iii. 8	65,761 55
1841 . .	Baltimore, Md. . . .	Richard Fuller, D.D., S.C.	John xii. 32	83,841 62
1842* . .	New York, N.Y. . .	R. E. Pattison, D.D., R.I.	Ps. lxxxvii. 7	52,137 10
1843* . .	Albany, N.Y. . . .	Pharcellus Church, N.Y.	Col. i. 21	59,751 06
1844 . .	Philadelphia, Pa. . .	S. W. Lynd D.D., Ohio	1 Cor. i. 21	76,948 00
1845* . .	Providence, R.I. . .	G. B. Ide, Pa.	Isa. xl. 9	82,302 95
1846 . .	Brooklyn, N.Y. . .	G. W. Eaton, D.D., N.Y.	1 Tim. i. 11	100,219 94
1847 . .	Cincinnati, Ohio . .	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51–53 . .	85,487 24
1848 . .	Troy, N.Y.	J. N. Granger, R.I.	Gal. ii. 9	86,226 36
1849 . .	Philadelphia, Pa. . .	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
1850 . .	Buffalo, N.Y. . . .	E. L. Magoon, N.Y.	Matt. xx. 26–28	87,537 20
1851 . .	Boston, Mass. . . .	William Hague, D.D., N.J.	Acts xiii. 36	118,726 85
1852 . .	Pittsburg, Pa. . . .	Velona R. Hotchkiss, N.Y.	2 Thess. iii. 1	122,111 94
1853 . .	Albany, N.Y. . . .	Robert Turnbull, D.D., Conn. . . .	Isa. xxxii. 20	132,762 17
1854 . .	Philadelphia, Pa. . .	Ezekiel G. Robinson, D.D., N.Y. . .	John xiv. 12	135,877 48
1855 . .	Chicago, Ill.	Edward Lathrop, D.D., N.Y. . . .	Eph. iii. 8, and 2 Cor. v. 14	113,527 58
1856 . .	New York, N.Y. . .	Robert W. Cushman, D.D., Mass. . .	Heb. xii. 28, 29	127,128 81
1857 . .	Boston, Mass. . . .	Nathaniel Colver, Ohio	Col. i. 28	111,289 27
1858 . .	Philadelphia, Pa. . .	William H. Shailer, D.D., Me. . . .	Rom. v. 3, 4	97,808 77
1859 . .	New York, N.Y. . .	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
1860 . .	Cincinnati, Ohio . .	E. E. L. Taylor, D.D., N.Y. . . .	Acts iv. 31, 32	132,426 22
1861 . .	Brooklyn, N.Y. . .	S. D. Phelps, D.D., Conn.	1 Peter ii. 17	84,333 93
1862 . .	Providence, R.I. . .	C. W. Flanders, D.D., N.H.	1 Tim. iii. 16	85,192 26
1863 . .	Cleveland, Ohio . .	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1864 . .	Philadelphia, Pa. . .	S. L. Caldwell, D.D., R.I.	Luke xvi. 31	135,012 61
1865 . .	St. Louis, Mo. . . .	H. C. Fish, D.D., N.J.	Rev. xii. 16	152,685 00
1866 . .	Boston, Mass. . . .	H. G. Weston, D.D., N.Y.	2 Cor. v. 14	169,792 59
1867 . .	Chicago, Ill.	D. Read, LL.D., Ill.	Mark ix. 22, 23	189,844 25
1868 . .	New York, N.Y. . .	T. Armitage, D.D., N.Y.	Luke xxiv. 49	191,637 58
1869 . .	Boston, Mass. . . .	G. D. Boardman, D.D., Pa.	Eph. ii. 21	196,897 57
1870 . .	Philadelphia, Pa. . .	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871 . .	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22 and Rom. x. 14,15	202,416 56
1872 . .	New York, N.Y. . .			210,199 10
1873 . .	Albany, N.Y. . . .	J. B. Thomas, D.D., Ill.	Rev. xii. 11	216,100 70
1874 . .	Washington, D.C. .	E. Dodge, D.D., N.Y.	1 Cor. xv. 25	261,530 91
1875 . .	Philadelphia, Pa. . .	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
1876 . .	Buffalo, N.Y. . . .	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1877 . .	Providence, R.I. . .	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878 . .	Cleveland, Ohio . .	Wayland Hoyt, D.D., N.Y.	Matt. xvi. 17, 18	265,679 10
1879 . .	Saratoga, N.Y. . . .	S. Graves, D.D., Mich.	Ps. xc. 17	235,430 34
1880 . .	Saratoga, N.Y. . . .	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson .		290,851 63
1881 . .	Indianapolis, Ind. . .	A. H. Strong, D.D., N.Y.	Luke xv. 4	288,802 84
1882 . .	New York, N.Y. . .	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
1883 . .	Saratoga, N.Y. . . .	S. Haskell, D.D., Mich.	1 Cor. xv. 28	307,195 04
1884 . .	Detroit, Mich. . . .	F. W. Bakeman, Mass.	John xvii. 18	328,527 21
1885 . .	Saratoga, N.Y. . . .	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20 . .	362,026 50
1886 . .	Asbury Park, N.J. .	E. H. Johnson, D.D., Pa.	1 Tim i. 15	384,996 73
1887 . .	Minneapolis, Minn. .	H. F. Colby, D.D., Ohio	Rom. x. 12	353,109 46
1888 . .	Washington, D.C. .	Henry M. King, D.D., N.Y.	John xiv. 12	390,835 39
1889 . .	Boston, Mass. . . .	W. T. Chase, D.D., Mass.	Luke x. 22	398,145 86
1890 . .	Chicago, Ill.	T. Edwin Brown, D.D., R.I.	2 Cor. v. 14, 15	440,788 07
1891 . .	Cincinnati, Ohio . .	Galusha Anderson, D.D., Ill. . . .	Luke xix. 10	472,174 21
1892 . .	Philadelphia, Pa. . .	George Dana Boardman, D.D., Pa. .	Eph. ii. 15	569,172 93
1893 . .	Denver, Col.	Rev. C. J. Baldwin, Ohio	1 Cor. xii. 6	766,782 95
1894 . .	Saratoga, N.Y. . . .	Kerr B. Tupper, D.D., Col.	Matt. xxvi. 8	465,943 73
1895 . .	Saratoga, N.Y. . . .	Rev. O. P. Gifford, N.Y.	2 Cor. iv. 6	568,465 33
1896 . .	Asbury Park, N.J. .	George Bullen, D.D., Mass.	Heb. x. 13	632,954 32
1897 . .	Pittsburg, Pa. . . .	Nathan E. Wood, D.D., Mass. . . .	Isa. ii. 2	467,201 89
1898 . .	Rochester, N.Y. . .	L. A. Crandall, D.D., Ill.	Matt. vi. 10	782,474 17
1899 . .	San Francisco, Cal. .	George C. Lorimer, D.D., LL.D, Mass.	Dan. ii. 44	563,494 51

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WHEN WRITING MENTION THIS MAGAZINE

... Heaven's Harvest Home ...

MISS FLORA KIRKLAND, BROOKLYN, N. Y.

THE golden wheat God gives us at the yearly Harvest Home,
Is grown in many, many lands, where'er we farthest roam ;
In England and in Africa, in islands of the sea,
In sunny France, in far Japan, the wheat will garnered be.
'Mid China's teeming millions and in our own dear land,
Our Father scatters golden wheat with lavish, outstretched hand.

And wheresoe'er it flourisheth, and wheresoe'er 'tis kept,
'Tis always *wheat*, though some was grown where mighty rivers swept,
And some on sunny hillside and some in quiet vale,
And some where faces dark abound and some mid faces pale.
'Tis *wheat*, and in the garner slight difference is known
Between the grains from Southern plains and those from Northern zone.

Some wheat we know is garnered from small and stony field,
And some from fertile meadows that thousand bushels yield ;
And some from arid hillside, and some from richer land,
Yet all the wheat retaineth the impress of God's hand.
What lessons would he teach us by earthly harvests bright ?
O, let us read his message ; O, let us read aright !

There is a Harvest coming, a heav'nly Harvest Home —
"The angel reapers shall descend" and garner in God's own.
And some will come from England and some from Afric's soil,
And some from islands of the sea, where missionaries toil.
From sunny France they'll swell the ranks, from far Japan they'll come,
From China and our own dear land, to "Heaven's Harvest Home."

Not one shall be forgotten, not one the reapers miss ;
God's children from earth's darkened spots shall rise to realms of bliss.
From crowded city streets on earth, to Heaven's streets of gold ;
From sickness and from poverty, to health and wealth untold;
From fairest earthly palaces to "things eye hath not seen,"
In golden heavenly glories and bright fields of living green.

O, friends ! to think of meeting there with those of whom we've heard !
The prophets who foretold the life and death of Christ our Lord.
The chosen men who walked with him when here on earth he came ;
The martyrs who laid down their lives for love of his dear name.
The mighty men who cast aside all bounds of custom old
And gave the gospel to the world, a better wealth than gold.

And as the earthly grains of wheat are *wheat* wherever grown,
So when God's wheat is garnered in no difference will be known ;
For though God's children differ now while here on earth we stay,
The light of heav'n will clear mistakes and errors all away.
And through eternal years of bliss in Heaven's Harvest Home,
"One Lord, one faith, one fellowship," shall echo round the throne.



REV. THOMAS S. BARBOUR, D.D.

The Baptist Missionary Magazine

Vol. LXXIX. No. 8 AUGUST, 1899

OUR NEW SECRETARY

THE election of Rev. Thomas S. Barbour, D.D., as corresponding secretary of the Missionary Union in succession to the late Rev. Samuel W. Duncan, D.D., has been widely announced and is generally known, but we are glad to take this occasion to introduce him more fully to the readers of THE BAPTIST MISSIONARY MAGAZINE. Dr. Barbour was born in Hartford, Conn., July 28, 1853, and is therefore in the prime of life and active service. His father, Judge Heman H. Barbour, was a member of the First Baptist Church of Hartford, and prominent in political and legal affairs in the state. The son was baptized at ten years of age by Dr. Turnbull, who also preached his ordination sermon. He was fitted for college at the high school in Hartford and at the Winchester Institute, where he graduated in 1870. He graduated from Brown University in the class of 1874 and Rochester Theological Seminary in 1877. His pastorates have been at Brockport, N. Y., 1877–81; North Orange Baptist Church, Orange, N. J., 1881–83; First Baptist Church, Fall River, Mass., 1883–95, and at Brookline, Mass., 1896–98. It is worthy of note that Dr. Barbour has four brothers in the ministry, making five out of a family of six. The brothers in the ministry are Rev. H. M. Barbour, rector of a Protestant Episcopal church in New York City; Rev. H. H. Barbour, pastor of the First Baptist Church, Columbus, Ohio; Rev. C. A. Barbour, pastor of the Lake-avenue Baptist Church, Rochester, N. Y., and Rev. J. B. Barbour, pastor of the First Baptist Church, Syracuse, N. Y. The degree of D.D. was conferred upon the secretary by Brown University in 1895. We are glad to present an excellent likeness of him. Dr. Barbour has been a member of the Executive Committee of the Missionary Union for one year and become familiar with many phases of the work. For about three months before his election by the Board of Managers he really performed the duties of the corresponding secretary for the Foreign Department, in assisting Dr. Mabie under the extra pressure of duties, and he has now entered fully upon the duties of his office with the cordial regards of his associates, and we are sure that he will receive the hearty welcome and coöperation of the missionaries of the Union and the pastors and members of our churches throughout the constituency of the society.

INDUSTRIAL WORK IN OUR MISSIONS



ROM the earliest establishment of the American Baptist Mi ary Union the preaching of the gospel has always been reg as the chief aim in missions. Other and incidental bra of missionary work have not been excluded, but all have considered subordinate and subsidiary to the great wo making known to the heathen the good news of sal through the Lord Jesus Christ; and the reports of the A can Baptist Missionary Union have always been mainly de to the presentation of this great work, other lines of labor coming in simply a dental. School work for the training of native workers and the education of tians early assumed a large importance in the missionary work. It has never neglected, and the educational work in the missions of the Union is of larger v and importance today than ever before; yet in the reports of the Union it set forth as subsidiary to the work of evangelization. Medical missionary also has always formed a feature of the missionary work. Dr. Price, a phys was associated with Dr. Judson, the minister of the gospel, in the earliest ope of missionary work in Burma. The first Baptist mission work in China prope established by Dr. Dawson, a missionary physician. In more recent years m work has assumed increased importance as an element in missionary work, so so that the number of this magazine for May, 1898, was devoted specially t subject, and we have become aware that from the incidental allusions to m missionary work in the annual reports of the Union and in the periodicals c society, few of our readers had before gained an idea of the large developm that work in the missions of the society.

Even from the beginning of the missions also industrial work in various has been made a feature of the work at many of the mission stations of the so It was doubtless first established as a relief to the insufficient funds of the mis as well as for the well-being of the scholars in the mission schools, but regarded as so incidental and subordinate it has never been prominentl forth. Even the officers of the Union, in America, have little appreciated large an element in the missionary work of the Union industrial features become. In connection with the revival of interest in the question of self-su among the native Christians, industrial work has come to the front as an tial element in the self-maintenance of the native churches, and it has se desirable to give a review, necessarily brief, but as complete as possible, of w being done in our missions in industrial lines. The efforts of the missionai the American Baptist Missionary Union have never been directed to the ele of the heathen in scientific and social lines in the hope that they might b Christians, but the rule of the society has been to Christianize the heathen belief that, having become followers of Christ, all the desirable elements of ci tion would become theirs, so far as applicable to the special conditions of lives. In the various lines on which the missions are maintained, neverthe



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vast amount of industrial work is today in operation in the missions of the Union. Our missionaries have never been slow to adopt any features which might contribute to the welfare of the people whose best interests they aim to serve. In giving a review of this work we are obliged to acknowledge that our sources of information are still imperfect and incomplete. So subsidiary has this feature of our missions been considered by our missionaries that a special request to the missionaries of the Union to furnish accounts of the industrial work has as yet met with small response. This review is therefore made up from references in the correspondence and in the annual reports of the Union and of the Woman's Baptist Foreign Missionary Societies. Doubtless the interest excited will lead to more complete reports of the work being done on various fields and a more full and systematic representation of this feature of missionary work in the future reports of the society.

BURMA Beginning with the oldest mission field of the American Baptist Missionary Union, it may be said in general that probably all the mission schools in Burma have in operation more or less industrial features. As a rule the scholars in the schools under the control of the missionaries of the Union care for their own apartments. The boys keep in order the grounds about the schoolhouses and bring the water required for the schools, as well as prepare what small amount of firewood may be necessary for the cooking operations. In almost every school the girls are taught sewing and other features of household work necessary



PAKU-KAREN MISSION SCHOOLHOUSE, TOUNGOO, BURMA

to prepare them for the care of an orderly and suitable Christian home. Where there are separate schools for boys and girls the industrial features assume a somewhat wider range. In the boys' Burman school in Moulmein, for example, the boys do nearly all the work connected with the school, not only drawing water and getting wood, but doing also the cooking, sweeping, dishwashing, etc. Doubtless this is true to an extent in other schools from which reports have not been received.

Probably the most important industrial feature connected with the missions in Burma is the steam sawmill maintained by the Sgaw Karen Christians of Bassein. This is an extensive establishment, erected, supplied with machinery and conducted wholly by the Karens, the income of which is devoted to the support of the Sgaw Karen Normal and Industrial Institute, where the young men and women are trained not only in general branches of education but in many lines of industrial work. In the other mission schools in Bassein, in the Burman department, as well as in the Pwo Karen, sewing is taught to the girls and the pupils are trained in habits of industry and order.

Next to Bassein, the most important exhibit of industrial features is found at Toungoo. Here, in the Bghai Karen department is a specially interesting school with forty-five pupils who are trained in various lines of work — the girls in those lines which are more appropriate for them and the boys in printing, carpentry, blacksmithing, tin working, etc. The printing press and the weaving department are entirely self-supporting, and even contribute to the expenses of other industrial lines of work which have not yet sufficiently developed to have reached the point of self-support. A full statement of this work was given by Dr. Bunker in the magazine for March, 1898. A considerable part of the expenses of the Pal

n mission school, Toungoo, have been paid from the income of a large coffee ation of about two hundred thousand trees, established wholly at the expense e Karens themselves, without aid from the mission funds. We regret to say industry seems doomed to a severe loss on account of a disease which has ked the coffee trees and threatens the entire extermination of the coffee stry in the vicinity of Toungoo, if not throughout Burma. This disaster will a calamitous effect upon all questions connected with the self-support of the ons, especially in the Toungoo district.

very interesting industrial mission is that at Amherst, under the care of Miss Haswell. Miss Haswell has started the industries of salt making and raising n as well as other agricultural products, for the special purpose of providing ıcome and enlargement for her orphanage. She writes: "I am trying to lish an industrial mission at Ahnkai which shall furnish employment to native stians and furnish means for the support of orphans and other destitute chil- and cottage homes for the blind and their needy families. I have sixty-four of land and am trying to secure twenty more. Most of the land will be used cotton and sessamum plantation, but there is an eight-pan salt factory and a -sized brick field. The clay is of the best quality for brickmaking and thou- s of bricks have already been made and thousands of viss of salt have already sold. Next year, we hope, our cotton, rice and sessamum crops will enable begin the orphanage and homes for the blind, the need for both of which ot be overestimated."

Thayetmyo station the industrial features under the leadership of Rev. B. A. win are of special interest. By the work on the land the boys in the mission



SALT WORKS NEAR AMHERST, BURMA

ESTABLISHED BY MISS S. E. HASWELL



MISSION SCHOOLHOUSE AT THAYETMYO, BURMA

BUILT BY THE CHRISTIANS WITHOUT AMERICAN FUNDS

school all earn their own board and provide also a considerable part of the expenses of the school. As an exhibit of what they are doing we are glad to present with this a cut of the new girls' dormitory at the Thayetmyo Chin school, built by the scholars without an appropriation of mission funds. The building is of two stories and is erected at a total cost of about 350 rupees, not counting the labors of the schoolboys. The logs were sawed on the spot by a Christian Chin, and Mr. Baldwin, with the Chin boys of the school, did a large part of the work in the erection of the building, which is twenty by forty feet, with eighteen feet posts.

Industrial work at other stations, while having many similar features, is marked at each station by special lines which seem most appropriate to the circumstances of that locality. In the Tavoy Karen school the girls are taught sewing and the boys farming according to modern American methods. They also do the work in the care of the extensive mission grounds. In the Burman girls' school at Thongze seven hours a week are devoted to sewing and fancy work, as also in the Burman girls' school at Toungoo, and in the mission school at Sandoway sewing and knitting are taught to the girls. Other stations, and perhaps every station throughout Burma, could make substantially the same report.

Altogether the amount of industrial work in our missions in Burma is something very extended and affords substantial assistance to the missionary work in addition to the funds contributed by the native Christians and those sent from America.

Aside from this the scholars in all the mission schools are being trained in habits of industry, of order and of regularity in labor, and so are being prepared for active, useful and helpful lives in the future.

ASSAM The conditions of life in Assam are so similar to those in Burma that the industrial features of the missions and mission schools are much alike, and the story of industrial mission work in Burma might be repeated for the Garo mission at Tura, for the Naga mission at Impur and for several other stations in Assam. One special feature of the mission work in Assam, however, must be mentioned which differentiates the industrial features from all those which obtain in Burma. In the prosperous missions among the Kols, who are laborers in the tea gardens of the Assamese valley, the people are so fully occupied, both old and young, in their labors in the cultivation of tea that their industries are wholly absorbed in this line of work. Neither from the annual reports nor correspondence do we learn that it has been possible to introduce special industrial features in many of the mission schools in the Assam Valley.

SOUTH INDIA Turning to the Telugu mission we find an entirely different set of conditions from those which prevail in Burma. Burma is counted as the most prosperous province of British India; the soil is fertile and productive, and the general condition of the people is more independent than in Hindustan, consequently the lines of industry are different. In India proper, especially in southern India, the wages are only about one-third of those which are paid in Burma, and they are so small that no ordinary farm laborer or coolie can earn more than enough on which barely to live. Nearly all the converts in the Telugu Baptist Mission are from the poorest classes, so far as worldly goods are concerned. These outcastes, or Pariahs, as they are called, are divided into castes or classes by the lines of work which they follow and which they have inherited from their ancestors, son succeeding father in unvarying succession, and few ever being able to break away from the lines of their ancestral work. The wages which they receive from these labors are so small that the Telugu Christians cannot do what they would and what they



BAPTIST BOYS' BRIGADE, BHAMO, BURMA



BAPTIST MISSION CHAPEL, UDAYAGIRI, INDIA

BUILT BY NATIVE CHRISTIANS UNDER SUPERINTENDENCE OF REV. J. F. BURDITT WITH LITTLE AID FROM AMERICA

might under different circumstances toward the support of their own Christian institutions. A diversity of industries must be introduced among them before they are able to support their institutions and take that stand among the people of India which as Christians they ought to take.

A very large proportion of the Christians belong to the Madaga caste, who are tanners. Many of the young Christians know how to tan skins and work in leather according to the Hindu method, and a good number of them can spin cotton thread and weave plain cotton fabrics; but Dr. Clough of Ongole says that among all our Christians there is only one man who can make anything like first-class shoes, while none can manufacture fine cloth. In these circumstances Dr. Clough is endeavoring to establish at Ongole an industrial mission school where the young Christians in the Telugu mission can be trained in various lines of industry. He wishes them to become more skilled tanners and expert shoemakers, carpenters, cabinetmakers, blacksmiths, farriers, brickmakers, masons, goldsmiths, gardeners, tailors, stenographers, typewriters, etc. The capital required for the establishment of this school, $10,000, is divided into shares of one dollar each. Dr. Clough has himself taken sixteen hundred shares, and several thousand other shares have already been taken, principally among the young people in this country, and it is hoped that in a short time the whole $10,000 will be raised and the school be established. It is believed that it would be the beginning of better days, as far as this world is concerned, among the Telugu Christians.



BAPTIST MISSION GIRLS' SCHOOL, HIMEJI, JAPAN

While the object of the Ongole industrial school will be to teach the boys various lines of industry, the girls in the mission schools at Ongole, as well as in other stations of the mission, are being trained in needlework and the care of homes and other household duties. At Nellore an excellent industrial school has been in operation for several years, where the girls are trained in lace making and other work by which a considerable income is raised for the expenses of the school. In the report of the mission school at Kurnool the Government inspector states that the "needlework of the girls is excellent."

At Kanigiri an industrial school has already been started, in which the boys are being trained in cabinet work, making tables, chairs, benches, etc. The Christian scholars also here, as elsewhere, do a large amount of work on the grounds and in repairing buildings, and other necessary work in the conduct of the mission which is within their lines. At Allur a specially interesting feature has been developed. Nearly all the land in the Telugu country is owned by the wealthier people and the poorer classes are compelled to work for them for very small wages. They are always in debt, and having no land and no opportunities to earn their living aside from the work which is given them by the proprietors of the land, the poor people are practically slaves. Rev. W. S. Davis of Allur has, however, secured two hundred and seventy-five acres of land from the Government, which is to be allotted to the native Christians in plots of three acres. In response to his appeal to the Christians to support their own Christian institutions, they replied, "Give us land

and we will support the gospel." Mr. Davis is now able to make a response to this appeal and the results of this development in industrial mission work will be awaited with great interest.

CHINA AND JAPAN Both the Chinese and Japanese, as peoples, are well trained in industrial pursuits. They are expert agriculturists and horticulturists, and the Chinese especially are examples of industry and economy to all the world. Among such peoples as these industrial features of missionary work are not so appropriate or necessary. Doubtless in the mission schools in China and Japan much industrial work is done, especially in training the girls in household work. At Swatow, under the leadership of Mrs. William Ashmore, Jr., a considerable amount of drawn work is done by the girls of the mission school, which is sold by the friends of Mrs. Ashmore in this country. In this way there has been established what is called a "Drawn Work Fund," which aids in the support of six mission schools in the country. In the girls' boarding-school in Ningpo the pupils are taught torchon lace making and their work finds a ready market. By its sale they pay all their own expenses and clothe themselves. At Himeji, Japan, under the charge of Miss Church, is an industrial school with forty-six pupils. Other schools in other stations, both in China and Japan, doubtless have similar industries which are not reported.

AFRICA In the Congo Mission industrial mission work is the rule. In all the schools the scholars in all the stations care for the grounds, keeping down the vegetation which grows so rapidly in Africa, and also do much general service in connection with the mission work. At Ikoko, on the Upper Congo, Rev. Joseph Clark reports that the girls in the mission school have a sewing school where they make their own clothing and also a large part of the clothing required for the boys in the school, and also make clothing which is sold to others, and so earn money for the school expenses.

In addition to special industrial features we might here mention the numerous kindergartens which are maintained in all our mission fields, under the auspices of the missionaries of the Woman's societies. Here the little ones are being trained for the duties of an active, industrious and useful life. As illustrating the importance of the kindergarten, it is worth noting that one of the foremost manufactories of this country, the National Cash Register Company of Dayton, Ohio, whose work requires special deftness and delicacy of touch, has announced that after the year 1915 no one will be employed who has not attended a kindergarten school when a child.

From this review it will be seen that, if gathered together in one, the industrial features of the missions of the American Baptist Missionary Union present industrial operations of large magnitude. It has always been regarded as an aid to mission funds and mission work, and doubtless in the future will form a still more important and necessary feature in the development of the missions in various lands, until in every country now heathen Christianity shall be established as a self-supporting, self-governing and self-propagating element of the social and political life of the peoples of all the earth.

SELF-SUPPORTING INDUSTRIAL EVANGELISTIC MISSIONS

(READ BEFORE THE BOSTON BAPTIST MINISTERS' CONFERENCE)



INDUSTRIAL missions are always interesting because they appear to promise a maximum of benefit to the heathen with a minimum of cost to the Christian Church. If a plan can be arranged whereby pagan lands can be made to support Christian missionaries to their pagan peoples, who would object to see the heralds of the cross go forth in flocks, to carry the message of salvation to those who are perishing in darkness and superstition!

But, alas! Industrial evangelistic missions are not a new or an untried idea. Others before us have been wooed and won by the thought of pulling the hot missionary chestnut off the tropical heathen stove by the paw of a trusting neighbor's cat, but they have always lost the chestnut and often gained only the poor comfort of nursing a burned paw in an empty pocket. Almost every mission field, particularly in Africa, is strewn with the wrecks of industrial missions — the mournful reminders of high hopes and blooming enthusiasms dashed on the rocky shores of practical and painful experience. After scores of trials a careful study of world-wide missions for eighteen years fails to disclose a purely industrial evangelistic self-supporting mission to the heathen in successful operation in all the world. There are industrial Christian colonies which are self-supporting; there are industrial mission schools which are self-supporting, but so far as is known there is no purely evangelistic mission to the heathen which is self-supporting. These failures have not been due to the lack of sincerity, earnestness or enthusiasm on the part of the promoters. Usually the originators of these plans have been men of exceptional enthusiasm, devotion, and sometimes of ability. They have often been started with ample funds and under the most favorable auspices, but, one and all, after varying fortunes they have come to the same end. Their object has not been attained and the money invested in them has been for the most part wasted.

Bishop William Taylor of the Methodist Church has been a mighty man,— a man of great enthusiasm, of giant frame and vast physical endurance, of immense faith and of unquestioned integrity. He has had, and has today, the confidence of his church, and large sums have been placed at his personal disposal. If industrial self-supporting evangelistic missions could have been made a success Bishop Taylor would have accomplished it. But all his missions are acknowleged to have failed as evangelistic agencies to the heathen. Those in Africa and India have been turned over to the missionary society of the Methodist church, and the work established by him in South America, as far as it continues at all, is turned into an effort of the members to maintain themselves by school-teaching and pastoral work with little effort to carry the gospel to those who have it not. The most promising of these missions was that in the Portuguese Province of Angola, West Africa. All the conditions were as favorable as could be found in any part of Africa. The climate is healthful, the soil is fertile, the pasturage for cattle is excellent, trade is flourishing, the people are peaceful and intelligent, and there are many large towns

where civilized labor is in demand by Portuguese and other traders. In twelve years there was expended on this mission $96,342.46, of which $67,946.67 was sent from America, and only $28,395.79 was raised on the field, the most of this from the labors of the missionaries as engineers, carpenters and mechanics — occupations so exacting as to preclude effective missionary work. Rev. J. C. Hartzell, D.D., LL.D., the successor to Bishop Taylor as missionary bishop of the Methodist work in Africa, after personal and careful inspection of this and the other fields on the west coast of Africa, says that " Among the heathen peoples of Africa on the ground the receipts from the missions as such must for some years be small." And this after twelve years of trial. Many illustrations of a similar purport might be given.

The trouble with industrial evangelistic missions is that they are founded on a mistake. Their root idea is an attempt to reverse the sentence of labor pronounced on man when driven from the garden of Eden. The thought is that Christian men and women can go to Africa or other heathen lands, and somehow be supported from the soil so that they shall have all or a large part of their time for preaching the gospel to the people about them. But what business man has found a country where he can be supported without constant and continuous toil? No land is to be found where people can have a living with but little or no labor. But if the missionary must work all day and every day at farming, or as a mechanic, or in the supervision of others, he will have but small chance to preach the gospel. *Here is where the failure comes in.* Coffee can be raised in Africa by a Christian man as well as a godless man, but he must devote the same time, energy and ability to the business, in order to make it a success. It is easy to *think* of clearing a thousand acres of virgin African soil and planting coffee trees. But it takes seven years for coffee trees to come into full bearing; meantime the missionaries must be supported, and their time will be fully occupied in superintending the gangs of laborers necessary to keep down the weeds. In coffee raising, as in other business, eternal vigilance is the price of profit. If neglected for one season your coffee plantation has gone back to jungle, so rapidly does vegetation spring in Africa. Then there are the wild animals, and, worse yet, the armies of rats, and the drought, and when your trees are just beginning to bear and hopes beat high in your throbbing breast the leaf disease may come, and if it does come all your labor and care have gone for nothing.

Recently I had occasion to obtain the estimate of an officer of the Congo State on the cost of bringing five acres of virgin African soil to the condition of a productive coffee plantation. His estimate, including the necessary buildings, machines for curing, and labor for seven years was $60,000. At this rate the cost of establishing a one thousand acre productive coffee plantation would be $12,000,000. If we divide this sum by three, — because the missionaries will live cheaper than the officers of the state, — we still have left the sum of $4,000,000 needed to establish a coffee plantation of a thousand acres in full production.

One of the greatest difficulties in carrying on industrial work in Africa is the management of the natives in bringing them to work in the way you wish. They

will work and work hard when they choose, but they have never been trained to steady, continuous toil at the same task. The African man leaves work of that kind to his wife — or wives. An African said to a missionary, "You want me to be converted and learn to work so as to become a well-ordered civilized citizen?" "Yes." "Then you want me to be intelligent, and invent methods and machines which will make my work easier and develop a higher order of labor." "Yes." "Then you want me to work so hard that I will make money and get rich so that I shall not be obliged to work?" "Yes." "Well, what is the use of taking such a roundabout road. I don't have to work now." Under the conditions which prevail in Africa great ability in the management of men and constant watchfulness are necessary to secure continuous, successful and profitable business enterprises.

The Zambesi Industrial Mission, which is often referred to, is not self-supporting and does not expect to be. In the annual statement the honorary treasurer, Sir Brampton Gurdon, K.C.M.G., C.B., reminds the public that the missionaries must *always* devote a large part of their time to preaching and teaching, and therefore contributions to the mission will always be acceptable. This is a reasonable recognition of the fact that if the members of the mission are to devote much time to missionary work they must in some measure be supported by outside contributions. According to the financial statement of this mission the net profits on the coffee sold for 1897 were $1,310, out of a total expense of $28,515. The largest estimate for 1898, provided a drought did not affect the expenditures, was an income of $12,500, out of an estimated expenditure of $29,500, and the mission appealed for at least $15,000 to provide for the expected deficit, and reported the familiar missionary item of a debt of more than $10,000 for the preceding year. The proposition for the industrial missions always presumes on self-support after three or four years, but, as I said above, it requires seven years for coffee trees to come into bearing and a proportionate time for other crops. The Zambesi Industrial Mission has been established for about eight years, and is far from being self-supporting.

But even allowing the largest claims for the future that are made by the friends of this mission, its results will not compare at all with those in the mission stations of the American Baptist Missionary Union at Kifwa and Banza Manteke on the Congo. At less than one-fourth of the cost, the Baptist mission has as many actual church members as the Zambesi mission has laborers on its plantations. The Zambesi mission makes very little attempt to reach the people outside of those employed in its own operations. But it is a fatal error to remove part of a people from their environment if you wish to elevate the people as a whole. The church members in the Baptist Congo Mission are self-supporting according to their natural methods of support in Africa, and are not dependent in any way upon the mission. They are not separated from their people, but live among the heathen, and their Christian lives have a powerful effect upon their neighbors; they build all their own schoolhouses and chapels, sustain their own pastors and schoolteachers and contributed last year $856 to send the gospel to the heathen. Besides all this they are doing a large amount of voluntary, unpaid evangelistic work, fre-

quently forming parties and going off in bands of four or five to distant regions, where the white missionary has never been and cannot be expected to reach for years, thus carrying the light of the gospel into all the regions round about them. If this Baptist mission cost as much in foreign funds as the Zambesi mission it would be a far more profitable expenditure, as far as the amount and results of Christian missionary work were concerned. In a very much higher degree the same can be said of the great self-supporting Baptist Karen Mission at Bassein, Burma — the model and ideal self-supporting mission of the world. In a measure the same is also true of other fields of the Missionary Union, as may be seen from the article in this number on "Industrial Work in our Missions."

But how about Paul's tent-making? This is a favorite and well-worn example with all who advocate industrial evangelistic missions. But Paul was among a people who wanted to buy tents and among a people according to whose own methods of life he could support himself. It is a favorite idea with some that a missionary should live and dress after the manner of the people among whom he is laboring. There is something that may be said as to dress among half-civilized people like the Chinese, but who wants to see our missionaries decked out in the garb or lack of garb of the savage natives of Africa? An American missionary in Africa cannot live according to the methods of the native people. An American missionary in Africa can produce nothing and do nothing for which the native Africans will pay. When he enters into the business of coffee raising or anything of that sort he is coming into competition with old, energetic, established business men, and he must raise his coffee so as to sell it in the markets of the world in open competition. If the ministers of America wish to emulate Paul and his tent-making they could do so by going out into the destitute regions of this country and supporting themselves while preaching the gospel; but for the missionary in Africa or any other heathen land the conditions are so entirely different that no comparison whatever can be made.

It ought to be said that the common belief that the American negro can withstand the climate of the unhealthful portions of Africa better than white men has been disproved by the experience of missionary societies. Experiments in this direction have been tried, not only by the Missionary Union but by the Southern Baptist Board, by the English Baptist Society and by missionary societies of other denominations. It is found that the color of the skin has nothing to do with susceptibility to climatic influences, and that negroes born and bred in America have no advantage over white men in Africa. Their constitutions must be as strong and vigorous as those of white men to endure the conditions of life in Africa. It is a fact worthy of notice that the nine white men who came over to the Missionary Union when it adopted the Congo mission in 1884, after fifteen years of service, are all living but one, and he survived the perils of African fever and died in Scotland of pneumonia this present year. The idea that the negroes of America can have more influence with native Africans than white men because of similarity of race is also not sustained by experience. American negroes can unquestionably do good service as missionaries in Africa, but they must do it under the same conditions and by the use of the same abilities and devotion as white men.

s there then no place for self-supporting missionaries in heathen lands? Yes; tainly. Philip the eunuch was a self-supporting, evangelistic missionary. It is probable that the term "industrial" could be applied to him, because he was loubtedly a man of wealth and importance and did no work with his own hands, : if he did missionary work it was at his own charges. He may have had a ıre in the foundation of the Coptic Christian Church of Abyssinia and Egypt, ich continues to this day. There are five missionaries of the American Baptist ssionary Union who are doing missionary work at their own charges, having ans sufficient for self-support. One of these, Mrs. Carpenter of Japan,— name noble memories,— not only supports herself and her companion in the mission, : the whole work at Nemuro and a professor in the Theological Seminary be- es. This is a plan of self-support in missionary work which ought to be more gely developed in this country than it is. Christian men and women of means ı go forth at their own charges and preach the gospel in heathen lands, and :ryone will applaud their devotion. In England the idea is more largely devel- :d. In connection with the China Inland Mission there are at least fifty mis- naries who are supported by their own means; and in connection with the urch Missionary Society, representing the evangelical element of the Church of gland, more than sixty missionaries are supported from their own income, and ıer English societies have missionaries of the same character in their missions. ıy should there not be fifty or a hundred Baptists of America, to whom God has 'en the means sufficient for self-support, who would have devotion sufficient to d them to leave their native land and go forth to Japan, to China or India, or :n to Africa and preach the gospel to the heathen at their own charges? Such nissionary could gather about him native converts, train them and send them th as Christ did the twelve apostles, and thus do a work of infinite blessing at charge to the Christian churches of this land.

Is there then no place for industrial work in missions? Yes; certainly. On nost all mission fields the Christian converts come from among the poorer classes the people. It is the same now as in the beginning, "not many wise, not many ghty, not many noble are called," but those who are called form the beginnings the Christian church in these heathen lands. Nearly all of them are unac- ainted with the work of any skilled industry or with methods of business. To in the young and the children of these converts to useful occupations, to develop them manliness, self-reliance, intelligence and self-help is the proved and ap- ɔved place of industrial work in Christian missions. To enable these Christian nverts to support and develop their own Christian agencies and thus relieve the ıds contributed from Christian lands is the true sphere of industrial work in ssions. This work is carried on largely by all missionary societies. It forms important and increasing element of the missionary work of the American Bap- t Missionary Union. The Karens at Toungoo have a coffee plantation of two ndred thousand trees, which they have set out by their own labor and without st to the mission, the income of which is devoted to their Christian activities. ırdly a station of the Union is without industrial features. In the mission hools, by industrial work, the young are trained for usefulness and effectiveness

and ability to support pastors and Christian schools in the future. The ideal of all Christian missions is not the establishment of successful Christian colonies,— spots of light amid the darkness of heathen lands,— but the development of self-supporting, self-managing and self-propagating Christian churches; not Christian business colonies, as occasional oases in the great deserts of heathen superstition, but the transformation of peoples by the planting of Christian churches and self-developing native evangelistic agencies which shall be as leaven working, spreading the truth and giving life to the peoples around until the whole lump is leavened and the kingdom of Christ is established in all the kingdoms of the earth.

Three Presidents Chosen from the Executive Committee of the American Baptist Missionary Union is a pretty good testimony of the quality of the men who compose that body. Rev. George E. Merrill, D.D., president of Colgate University, Rev. Nathan E. Wood, D.D., president of Newton Theological Institution, and Rev. Edgar Y. Mullins, D.D., president of the Southern Baptist Theological Seminary at Louisville, have all been highly esteemed and largely useful members of the executive council of our Baptist foreign missions. Dr. Mullins' previous experience as assistant secretary of the Foreign Mission Board of the Southern Baptist Convention prepared him to enter at once in a peculiarly helpful way on the discharge of his duties on the Executive Committee. As he decides to accept the new and important office to which he is chosen his absence from the Committee will be greatly missed, as have been the service and presence of Dr. Merrill, who necessarily resigned on assuming the presidency of Colgate. It will still be possible, we trust, for Dr. Wood to continue his greatly valued and important services for the Missionary Union. We cannot forget also the loss sustained by the Baptist churches of Boston and vicinity in this same connection. It is a remarkable fact that there are now fourteen Baptist churches of Boston and immediate vicinity which are pastorless, many of them among our most important fields, like Clarendon-street, Dudley-street, the First Baptist Church of Boston, Newton, and if Dr. Mullins resigns, the Newton Centre Church, Brookline, Allston, Beverly, and the First and North-avenue churches in Cambridge, all among the most important fields. The filling of these vacancies is an urgent necessity and will constitute nothing less than a revolution in the ministerial equipment of the Baptist churches of larger Boston.

The Anti-Dreyfus Excitement in France is now recognized to have been the work of the Jesuits. It has always seemed mysterious how so simple a matter as the retrial of an army officer could stir the French people so profoundly, but it is understood when the contest appears in its true character as a struggle between religious intolerance and liberty. The anti-Dreyfusites seek to identify loyalty to the nation with loyalty to the Roman Church. As Captain Dreyfus is a Jew he is made the scapegoat; but if the contest is successful against him it will encourage the hierarchy to further activity, not only against the Jews but against all who do not follow blindly the power of the Roman Church. In this aspect the Dreyfus case justifies the international interest which it has excited.

ev. Henry Holcomb Rhees, D.D., died in Kobe, Japan, May 10, 1899. Born in Camden, N. J., Nov. 10, 1828, he prepared for college at the academy in Brad-d, Pa., studied law in Mount Holly, N. J., and was admitted to the bar of the ›reme Court of New Jersey at the November term of 1851. He was married to ;s Hester Ann Parson at Mount Holly, N. J., Aug. 17, 1853, and soon after-·ds went to California, where he was ordained at Stockton Nov. 18, 1854. His torate in Ione Valley continued five years. At Marysville he remained until ıe, 1869. He then left California and returned to New Jersey, and was pastor Salem for about a year. He then came to Nashua, N. H., and remained until :ember, 1872, and at Southbridge, Mass., until April, 1877. He received the ;ree of D.D. from Shurtleff College at Alton, Ill., in 1891. His experience in ering on missionary life was somewhat unusual as he did not go abroad until he ; fifty years of age. It was in the earlier years of the Baptist mission in Japan. ² young and devoted J. H. Arthur had just died in California after only four rs' service in the Japan mission, leaving Dr. Nathan Brown, the veteran of ;am and Japan, alone in the mission. Volunteers for the work did not then dily appear, and in a conversation with Mr. Rhees, then pastor at Southbridge, ss., Dr. Murdock, the secretary of the Missionary Union, expressed himself as ıewhat discouraged at the small prospect of finding anyone to send to the help :he solitary Baptist missionary in Japan. Mr. Rhees at once replied, "I will go ıo younger man can be found and you will send me." This was the keynote of life—readiness to respond to the call of duty as he understood it. He was ›ointed a missionary of the Union July 15, 1878, being then at Napa, Cal., and ıt first to Tokyo, where he built the first Baptist mission house in Japan. Like his work the building was well done, and the house is in good service still. In ;1 Dr. Rhees opened the station in Kobe, which has continued to be the scene his faithful, diligent labors to the close of his useful life. The end was like rest—he died at his post. At one time when it was thought that the end might near he was asked if he had anything to say. He replied: "No; I am ready ;o or stay, as the Lord wills." To Mrs. Rhees in her bereavement we extend · sincere sympathy.

ecent Events in Finland have a deep interest to American Baptists on account of the effect they will have upon our flourishing Baptist mission in that country. therto, our Baptist churches there have enjoyed much liberty, and for the last ' years have been recognized by the Diet of Finland. If, however, the purpose Russia is fully carried out and Russia laws absolutely imposed on Finland to the ire subversion of the native laws and privileges which were promised when that ıntry was added to Russia, the special privileges of the Baptists will disappear, l the lot of our Baptist churches become as hard as in other parts of Russia. e decree of the Emperor is in violation of the most solemn pledges made at the e Finland was transferred from Sweden to Russia. How can the world have ıfidence in the desires of a ruler for peace who is making relentless war on the :rties of a portion of his own people?

The death of Miss Lulu C. Fleming, M.D., at the Samaritan Hospital, Philadelphia, on Tuesday, June 20, was unexpected even to the physicians in attendance upon her. Dr. Fleming returned from the Congo several months ago, landing in Philadelphia, and immediately entered the hospital for treatment, and it has been supposed that she was gradually recovering health and strength until the serious turn which ended in her decease. Miss Fleming was born in Hibernia, Fla., Jan. 28, 1862, and baptized at Jacksonville Jan. 14, 1877. She graduated from Shaw University, Raleigh, N. C., in 1885, and was appointed a missionary to the Congo Jan. 10, 1887. Her first labors were at Palabala, where she won the confidence and love of the natives and showed capacities for large usefulness in missionary work. On her return to America in 1891 she engaged in medical studies, graduating as a physician, and since her return to the Congo, in 1895, has labored as a medical missionary. For several months before leaving the Congo, however, she was laid aside from active service, but continually hoped for the recovery of health to enable her to resume active service. When this finally became hopeless as long as she remained on the Congo, she returned to America with the expectation of returning to her missionary work after the restoration of her health; but the Lord whom she served saw that her service was ended and has called her to himself. Dr. Fleming was a woman of strong characteristics and fitted to overcome the many obstacles encountered in missionary work and had the promise of large usefulness in her future service. She was particularly successful in winning the hearts of the Congo people, putting herself in close touch and sympathy with them. Her decease, untimely as it seems to us, will bring sadness to the hearts of many, not only in this country but on the Congo, which thus loses another laborer from its already too much depleted missionary staff.

The Death of Mrs. W. M. Young at Gibson City, Ill., June 18, was not unexpected but is none the less sorrowful. Mr. and Mrs. Young went to Burma in 1892, arriving at Rangoon Dec. 10 of that year, and in March, 1893, located at Thibaw, a frontier station in the Shan States, which was their field of labor until compelled to return to America by the ill-health of Mrs. Young in the spring of 1898. During her stay in Burma Mrs. Young was by no means well, and exhibited clear symptoms of that terrible malady, consumption, which claims so many victims in this country as well as abroad. With great courage and persistence, however, she remained at her post, assisting her husband and enabling him to continue his labors for the salvation of the Shan people. At last, being compelled to give up the unequal contest, they returned to America, where for a little more than a year her life has been prolonged. Her life was consecrated, and her death was beautiful in its trust and submission to the divine will. For many months she had realized that her stay on earth was limited, and her character had been in a marvelous way ripening for the heavenly home. While we sorrow we cannot but rejoice in the happiness which is hers with the Savior whom she so fully trusted and so fondly loved. Our sincere sympathy is with our brother in this great bereavement. We know he will be sustained by the Lord who has never forsaken him.

The Treaties between Japan and Foreign Nations which were inaugurated several years ago went into effect on the first day of July. By these the extra territorial concessions to foreigners are abolished and the country is thrown open to citizens of other nations for travel, residence and trade. Laws will be negotiated in regard to these matters somewhat regulating the privileges of foreigners throughout the country, but under the treaties they cannot be wholly excluded in future from any part of Japan. Another important feature of the treaties is that while heretofore foreigners were compelled to reside within the Foreign Concessions, they were also wholly under the authority of the officials of their own country, and all cases between Japanese and foreigners were to be decided by consuls or resident officials of the foreign nations. This is now abolished, and foreigners in Japan are subject to Japanese courts the same as foreigners in the United States are subject to our courts. While Japan has made large progress towards a civilized condition, yet the courts in many parts of the country are far from having reached a high standard, and in the present strength of antiforeign feeling in Japan it is a question how secure foreigners will be in their rights and privileges under the jurisdiction of Japanese courts. The effect of the treaties upon foreigners in Japan and upon the Japanese people themselves must be awaited with great interest and some uncertainty.

A Remarkable Religious Movement in Austria has shown itself in the last few months and is spreading with great rapidity. It is a revolt from the Roman Catholic Church which bids fair to amount to a reformation. A large meeting in Vienna closed with cries of "Long live Luther." One town has wholly left the Roman Church and turned the house of worship over to Protestant preachers. In another parish 2,300 men with their families left the Roman Catholic Church and avowed themselves Protestants. The movement is especially strong in western Bohemia, the land of John Huss. The Roman bishops are alarmed and are doing all they can to arrest the progress of the movement but with little success. The Protestant churches which are recognized by the Austrian Government number four million souls, and the new movement is receiving much encouragement from these as well as from the Protestants of Germany.

A Correction. — We are obliged to correct a statement in the MAGAZINE for April in regard to the removal of the grave of Ann Hasseltine Judson at Amherst. We are informed that this work was wholly under the care of Rev. W. F. Armstrong, then of Moulmein, but now of Rangoon. The taste and care with which the task was executed are a credit to Mr. Armstrong's interest and judgment.

Special Notice to Subscribers. — A recent ruling of the post-office department prohibits postmasters from forwarding papers to parties who have changed their address, unless the subscriber sends postage stamps to have the same forwarded. Notice of change of address should reach us before the 10th of the preceding month.

Bicycles can often be obtained for missionaries at reduced rates through THE BAPTIST MISSIONARY MAGAZINE. Please write to the Editor.



THE EAST CHINA BAPTIST ASSOCIATION

REV. HORACE JENKINS, SHAOHING

WE have just passed five very pleasant days in connection with the annual meeting of our Eastern China Mission Association at Shaohing. Our friends and colleagues in mission work began to arrive by the middle of last week, and came ready with cheerful heart and hand to undertake good things for the strengthening of the work, and to devise means and methods for the broadening of our field of usefulness.

Saturday forenoon, the twenty-second, we held the first meeting of the Eastern China Baptist Missionary Conference. The meeting was for foreigners only. There were present six men and twelve women, representing Huchau, Kinhwa, Ningpo and Shaohing, Dr. and Mrs. Grant, Mr. Warner and Miss Stewart of Ningpo alone being absent. Dr. Goddard was made chairman, and Mr. Proctor secretary for the present year. After listening to the reports of committees and disposing of a few items of business, the remainder of the three-hours session was most enjoyably spent in the relation of individual experiences and the story of work done since our last meeting at Ningpo in April, 1898.

A second meeting of the Conference was Wednesday evening, when various questions relating to the general conduct of mission work in our Eastern China Mission were acted upon, including a call for at least two families to join us the coming autumn, and educational work. A strong committee was appointed to look after the interests of our theological seminary, and other committees to advise in the conduct of boys' and girls' day and boarding schools. A very pleasant feature of this meeting was a surprise report of the raising of a fund for the special use of our theological school, to commemorate the arrival of the writer and his wife in China March 22, 1860.

Saturday afternoon occurred the meeting of the delegates of the native Young Peoples' Societies, when the retiring chairman, Dr. Goddard, gave an address, new officers were elected, reports of committees were made, and essays looking to the advancement of the interests of the societies were read and discussed.

Sabbath morning we all met at our Do-fông-kéo chapel to listen to a sermon by Dr. Goddard. The gathering of the numerous delegates from the whole Eastern China Mission was inspiring, and Dr. Goddard, catching the inspiration, gave us a good gospel talk with special reference to a spiritual ministry. Sabbath afternoon the city chapels were opened for public preaching. In the evening the foreigners spent two hours by themselves in prayer and conference, the meeting being in charge of Mr. Proctor. The natives held a similar meeting at Do-fông-kéo.

The regular associational meetings began at 10 A.M. Monday, the twenty-fourth, closing Wednesday afternoon to meet the coming year at Kinhwa. The session was opened by an address by the retiring chairman, Mr. Wông Tehfông. Rev. Wu Ah-dzing, pastor of the Ningpo Kông-kéo Church, preached the usual associational sermon. Dr. Goddard was chosen to act as chairman for the present year. The reading of the church letters revealed a satisfactory progress of evangelistic work among all the churches. We were glad to learn the trials which had so long disturbed the Kinhwa native Christian community had quite disappeared, giving place to stimulating fellowship and consequent coöperation in Christian work.

Huchau had suffered a shock in awal of Mr. Mason, its founder successful Christian laborer; but outcome is still veiled, we have that Mr. Proctor, the present work in the Huchau field, will ters to a happy issue. Ningpo on to rejoice in her full comple- en in all departments of evangel- and, though not without trials in r native helpers, gave an excellent f herself. Shaohing, suffering pecial distinction, has steadily ad- aking good use of her opportuni- ngelize, and in the careful train- e who come up from the churches ie advantages of our theological

arch letters developed these gen- ics, viz.: Churches, 14; baptisms year, 84; total membership, 597; llected from all sources $674

During the after sessions of the various papers, bearing upon ethods of gospel work and devel- Christian growth among church ip, were read and discussed, indi- gether marked improvement in of the truth upon the minds and ur native helpers.

lf-day was given to a meeting ie Native Home Mission Society, Coh Kyin-dông, at present the entative of the society in the field, port of his work at Di-pu in the rn part of the province. As two dy received baptism and others were ready for it, it was voted to arrange for the organizing of a church at Di-pu. The society had collected for its work during the year $200 (Mexican). The present is the third year since the society was organized.

The ladies of the Eastern China Mission, in connection with their native sisters, held an afternoon session, when Mrs. Bousfield read a paper discussing the possible helps the women in the churches might render toward the more rapid propagation of Christian truth — the question raised a lively and appreciative discussion.

A most pleasing incident in connection with our meetings was the ordination of Mr. Cyril E. Bousfield. Mr. Bousfield, a graduate of Cambridge University, England, while working at Ningpo in connection with the Church Mission Society, sought fellowship with us and was baptized into the Ningpo West Gate Church. Having been accepted as a laborer of the American Baptist Missionary Union he was, in the absence of Mr. Sweet, sent to Shaohing. The ordination exercises were in Chinese and in the presence of the church. Mr. Bousfield's statement of Christian experience, call to the ministry, and of doctrine, was most explicit and kindly, winning the hearts of us all. He was ordained at the Do-pông-kéo chapel on Wednesday — sermon by Rev. E. N. Fletcher, prayer of ordination by the writer, hand of fellowship by Rev. T. D. Holmes, charge to the candidate by Dr. Goddard. Other exercises were participated in by Rev. J. T. Proctor and by the three ordained men in the association, Messrs. Coh, Wu and Yiao.

CONDITION OF WOMEN IN INDIA

T'S the matter with this country India) is not in the least political, round entanglement of physical, moral evils and corruptions, all, s, due to the unnatural treatment

So long as the system of infant the prohibition of the remarriage , the life-long imprisonment of wives in a worse than penal confinement, and the withholding from them of any kind of education or treatment as rational beings continues, the country cannot advance a step. Half of it is morally dead and worse than dead. It is right here where the trouble is, and not in any political considerations whatsoever."—RUDYARD KIPLING.



THE CITY OF KAYIN, CHINA

GOOD NEWS FROM CHIN PIN

REV. GEORGE E. WHITMAN, MUNKEULIANG, CHINA

IN the district of Chin Pin, to the north of Kayin, an extraordinary movement, beginning in the autumn of last year, had been gradually growing, manifesting itself in delegation after delegation being sent to Mr. Campbell, at Kayin. They asked that teachers and preachers be sent them, and offers were freely made of buildings for chapels, or else land on which chapels could be built.

Kayin is the most important point in all the Hakka region and the hardest to touch with the gospel influence. Mr. and Mrs. Campbell are laboring there morning, afternoon and evening, persistently and patiently. A hopeful school of some fourteen boys who receive four or five hours of instruction every day of the week, except Saturday, from Mr. and Mrs. Campbell, besides other instruction from native teachers — preaching services every evening — a class of six boys studying English with Mrs. Campbell one hour a day — three services on Sunday, with extra classes for women and boys — all this, combined with numerous other demands on their time and patience, will give you an idea of the multifarious labors they carry on there. The work is very promising, especially in the school. Three of the boys are Christians, and two others have already given themselves to God. Last year the six boys in the school all became Christians before the end of the year.

The school is a great factor in winning the respect and confidence of the literary class. They show themselves exceedingly friendly now, and often attend the preaching services. It is now confidently hoped that their only too successful opposition to the spread of the gospel will gradually disappear. Some of them even express the opinion that before long there will be a large number of Christians at Kayin.

Chin Pin is distant from Kayin about twenty-five or thirty miles. "Transmitting-authority," the native preacher at Kayin, went with us, and "Bubbling-spring," the colporter, followed in a few days. This addition to our preaching force was much needed, for our energies were taxed to the utmost and then not adequate to meet the demands made upon us. People came from the east, west, north and south, within a radius of twenty miles, and sat down with the evident intention of hearing and understanding the gospel. The Sunday services were crowded, the people being packed together clear into the street, while many went away because they could not get in. The first Sunday we began services at 9 o'clock in the morning and kept it up, with short intermissions, until 10.30 at night.

The quiet, orderly manner of the people, notwithstanding the density of the crowd and the eagerness to hear, were two marked characteristics of these services. Every

m early morning until late at night
, graduates, business men and coolies
ming to inquire concerning the wor-
God. The interest kept up unabated
my stay there. We took the names
ut one hundred who wished to be-
iquirers and who promised to attend
vices regularly. These, of course,
means represent the number of
rs, but only those who without
tion especially requested to be en-
is regular attendants.

t is the cause of this turning towards
sionary, and the extraordinary eager-
listen to the gospel we preach?
ere any elements of permanence in
rement? These questions naturally
an answer at this time. I have,
any inquiries, answered them in a
way for myself. Those who are
ed in this movement may be divided
ir classes, as follows:

iose who are alarmed at the present
n of China. These openly say that
vernment is no good. They be-
ere is going to be a change, and
nt to get ready for it. They very
y turn to the foreign missionary for
id leading, and so become willing
to the truth.

iose who are anxious to be taught,
their children taught, the "Western
." They look to the missionaries
ish them the opportunity for this.
e willing to follow the "doctrine" or
most any responsibility in the way
in order to accomplish this end.

iose who have lawsuits on their
nd would like to get a little help
foreign teacher. The Chinese are
r their many and intricate lawsuits.
tholics have helped some of these
in exchange for their becoming
, and so many think the Protestants
the same. There is also a desire
rotestant against Catholic. Inter-
disturbances are of little conse-
f they can only win their lawsuits.

4. Those who are carried along on the wave of public opinion, or else who through curiosity come to see what is interesting so many people.

These reasons are not very spiritual nor satisfactory, neither do they give much promise of permanent results, yet they are the best the people have to give, and are submitted to us, in most cases, without hesitation and in all sincerity of heart. The great thing is that the people are seriously listening. Much depends on what they hear. An opportunity such as seldom occurs is given to tell them the truth. It is being told rigorously and vigorously. Will not the Holy Spirit use the efforts put forth to convict some of them "in respect of sin and of righteousness and of judgment," and thus impart a certain permanence to the movement?

Of course there will be a falling away. The tide ebbs as well as flows. The true and the false will separate. Those who do not find "loaves and fishes" at every turn will soon be disappointed. But surely out of these hundreds some will be found to receive the truth in good and honest hearts. More or less satisfactory evidence of this already appears. To that end we labor and pray.

BY REV. GEORGE CAMPBELL, KAYIN

The most marked divine blessing seems to rest upon the work at Chin Pin, thirty-two miles north of here. The roll of those who wished to enter their names as regular attendants has grown from 100 to 120 names. Some of these 120 live too far away to come often, some doubtless repented of the step they had taken, but with all deductions I believe a good many will ultimately be gathered into the fold. They come from every direction and are of all classes: farmers, mechanics, boatmen, silversmiths, merchants, clerks, peddlers and scholars (two graduates).

One whole family has come outright, evicting their household gods and exhorting

their neighbors to do the same. Husband and wife are indefatigable in testimony and exhortation. One of the graduates is an elderly man who has for years been a most zealous worshipper of idols.

The Chinese are clannish, and it is a marked feature of this movement that there is a disposition to cleave off in sections from heathenism. They have but little idea of the nature and power of the gospel, but surely we ought to be thankful for the opportunity, when large numbers voluntarily put themselves under our instruction and ask to be taught how to serve God.

IN THE TRACK OF THE EARTHQUAKE

REV. M. C. MASON, OF TURA, ASSAM

IT is eighteen months this day since the *great* earthquake. I have today followed for the first time (and no other white man has done it) for miles the main line of greatest disturbance. Even at this date the track of the breakage is a sight to behold. I have seen several lakes that were then formed; one of them is said to be where before was a hill; another was a nice plateau, over which a woman with her child was walking. Nothing has been seen of them since, and there is that lake of deep water surrounded by high hills to mark their resting-place. In following this road I found that the people of this village, knowing of my approach, had repaired the road for miles that I might reach here. It would have otherwise been impossible for my pony, on account of earthquake cracks filled with quicksands and on account of rocks.

I am entering the strongholds of these wild people.* I find here a fine open, clean hilltop upon which sits this village, and all about are cultivated lands. But the happiest part of all this journey is to find the hearty welcome and plain evidences that God is at work with these people.

The earthquake shocks still continue. There is an underground thunder, then a thud or a tremble or a tilt, and the thunder rolls away. We have had two or three such this afternoon, and I have not been beyond the reach of them for several weeks. These shakes, however, now very seldom reach Tura.

When these shakes began there was not a Christian in this section, although they had often been able to hear of Christianity. They became anxious to know of God and last April a boy came here to tell them of Christ and to teach them what he could. I find a school of 26 pupils — 15 boys and men and 11 girls; all have learned to read a little during that time. Eighteen read in second and third primers nicely, besides learning how to write, count, add and sing hymns, and, best of all, twenty-six of them including parents have recently put on Christ by baptism, the effects of which are apparent as you enter the place.

To see the effects of the earthquake among the rocks and river makes one stand aghast at His power. To see the effects of his presence in this most out-of-the-way-place with this simple open-hearted people makes one's heart swell with praise of His loving kindness. I baptized seven in another village recently. I hope also to see another village who have recently come out from their darkness into the light of his love. As I go to bed I am hearing what to me is sweet music, the singing of Christian hymns by girls on the hillsides. When I arrived these girls, like deer, ran up and down these slopes to call together the people of the fields and surrounding hamlets.

*A leopard took a dog last night from under the room where I now sit and where I shall sleep tonight.



MISSIONARY'S TENT AND CART IN INDIA

WORK IN THE PALNAD

REV. J. DUSSMAN, GURZALLA, INDIA

'SE our work is largely among ower classes, or outcastes, it may t that no progress has been made : higher classes. It is true, es- ı this Telugu mission, that we few Christians from the high . it may appear at times that very ession has been made upon the f the people. Yet a close exami- reveal the fact that missionary been and is having a wide influ- the higher classes. There are the gospel is permeating the land mining a great many of its religms and traditions. As an illus- his, I give the following incident: nmer a man of the Sudra caste, ıbout fifty years of age, came to igious conversation. He had a hymn book and a New Testa- able to read, and had learned ır hymns. He conversed intelli- I was soon convinced that he derstood the plan of salvation. eady to be baptized, but there ostacle; as he feared persecution ıme a Christian, he wished me ure him that I would employ him as a preacher afterward in our mission; but though I had reason to believe that he was thoroughly in earnest, and would gladly have sent him to his people to give them the gospel, yet I could not tell him so before baptism, as I wished him to understand that he must be willing to renounce all for Christ, and even bear and suffer for him if necessary. But he could not understand it in that way, so went away sorrowful.

How did this man learn of Christ and his atoning work? He related the following story:

"When I was a young man a Lutheran missionary came to our village for the first time. He went first to the Malas and Madagas, and when he wished to talk to our caste our village officials would not allow him to enter our palem, because he associated with the outcastes. He was obliged to remain outside, but we children were allowed to see the 'white man,' and he talked to us. I never forgot his words. After some years I went to Ongole, a distance of one hundred miles, to see Dr. Clough, but he had gone to America. Then occasionally preachers came and I listened, so that I now believe it is all true."

From this we see that so short a time ago as thirty years the missionary was not allowed to enter a Sudra village.

How different today. A few months ago, while on a tour, I preached to the high caste people in every village which I visited, and was especially welcomed by the Sudra class, who always listen attentively and ofttimes gladly. Not only I, but my *outcaste* preachers stand in the bazars and preach to the educated Brahman, and are listened to with respect. In some places the Sudras invite them into their homes for religious conversation. So we are working our way into the hearts of this people, and I believe the day is not far distant when we shall number some of them among our Christians.

Last year I had the privilege of baptizing a man of this class, who came to me of his own accord, and said that he had listened to our preachers and believed our religion was the only true one, and wished to unite with us. He has proved steadfast, often amid sharp trials, caused by members of his own household.

It is almost impossible for us to understand the hold that caste has upon the people of this land. It constitutes to them all that is highest and most sacred in their religion. Indeed, it is almost the breath of life to many.

Their traditions having been handed down from parents to children for centuries upon centuries, Hinduism is as dear to them as our religion is to us. It is *one* thing to tell them that they have believed a lie all these years, and that their "Shastras" and the teachings of their elders is false, but quite another thing to convince them. This we can only do by seeking to put forth our blessed gospel in all its purity and simplicity and living before them true and upright lives, for "By their *fruits* ye shall know them."

It is just this difference between the lives of Christians and their own which is shaking the faith of many, and could the Hindus who died fifty years ago come again to this land, I think they would be amazed at the great decline which Hinduism has undergone.

And so we work and labor and pray, believing that God is working out his own purposes, and that sometime the people of this land will come to the light of the truth.

LETTERS TO A YOUNG MISSIONARY. I

MY DEAR BROTHER: It is indeed true, as you have been told, that some, perhaps many, missionaries make many and great mistakes in the beginning of their work. They make them all the way through, no doubt, but are more liable to do so at first on account of inexperience. This, in after years, they acknowledge with regret. But it is not to be wondered at. Everything is new and strange, and in many respects very different from what had been expected. It is almost painful to a returned missionary to find so little knowledge of the work abroad even among those best informed on the subject. It is this lack of knowledge that makes a young man so liable to step aside from the wisest course in some of the many matters that claim his attention. He has at once relations with fellow-missionaries, with native Christians, with natives who are not Christians, with government officials and other European residents, and it is not to be wondered at that he should sometimes fail to say and do what would be best under the circumstances.

I appreciate your desire to avoid anything you would afterwards have reason to regret and cheerfully comply with your request to give you such hints as I can on matters missionary. You ask me to "begin at the

ıg" and write you something regard-
r passage out. Voyages in ocean
ı are now so common that little can
that is not familiar to very many,
esume to you. And yet I can recall
periences the repetition of which is
ıeans desirable and which possibly
ggestions may help to prevent.
onaries, as a rule, travel in the first
You will there meet quite a variety
le. There is always a number of
d ladies and gentlemen and you will
ith me that no one should excel a
ıry in the matter of deportment. It
possible that some of our best young
ıave not enjoyed the benefits of the
lite society, but a proper use of one's
d eyes will prevent anything like
ı.

to mind a little book I once read,
"Don't." Taking up the style of
e volume, I would say:

be too demonstrative in regard to
e. A little incident may illustrate
nean. I once traveled with a party
onaries among whom was a newly-
couple. An elderly Scotch lady
ng the passengers. One day some-
ıs said in her presence about these
having just been married. Looking
ırprise she said, "I would na think
ist been merried, ye act so sinsible."
oted a compliment.

address or refer to your fellow-mis-
ı as Brother or Sister So-and-so.
Mr. Smith or Dr. Jones, and the
s Mrs. or Miss, is far preferable.
This is by no means being ashamed to own you are Christians, but only the display of a little common sense.

Don't talk on the subject of religion unless there is a very good opportunity. It is not a favorable place for evangelistic effort. It is seldom wise to hold a prayer-meeting either in a public or private room on board a ship. The same may be said of any farewell service on a ship before sailing. It is doubtful if such is expedient.

Don't lecture on temperance. If asked to partake of liquor simply say, "No, thank you," and stop there. The same may be said of smoking, card-playing, or even gambling. Let your example be your only protest.

Don't boast of America's greatness or talk of "American Institutions." Let those who wish to know concerning things American find out from some other source. Should a slighting word be used respecting your country by some impudent Englishman let it pass unnoticed.

Don't worry the captain or officers by questions about the working of the ship. They are usually too busy to attend to you and may be obliged to return what you might consider a slight.

If asked to conduct "the service" on Sabbath, read what is in the Book of Common Prayer, without note or comment. A sermon is not desired.

In my next I shall say a few words on matters more missionary.

Fraternally yours,

OLD MISSIONARY.

PROGRAM FOR MONTHLY MISSIONARY MEETING

[The references are to this number of THE MAGAZINE]

Service.
ıre and Prayer.
g.
rial Work in our Missions:
Burma, p. 425; *b.* Assam, p. 428; *c.* South
a, p. 429; *d.* China and Japan, p. 431; *e.*
ca, p. 432.
ne person report on each division.)
.
g.

7. The Treaties between Japan and Foreign Nations, p. 441.
8. A Remarkable Religious Movement in Austria, p. 441.
9. Recent Events in Finland, p. 439.
10. The Anti-Dreyfus Excitement in France, p. 438.
11. Prayer for the Nations that War and Commotion may Cease and Peace Prevail, p. 421.
12. Heaven's Harvest Home.
13. Offering for the American Baptist Missionary Union.
14. Doxology and Benediction.

MRS. MARIA COLLINS DOUGLASS, M.D.

REV. P. C. NELSON, NEGLEY, OHIO

ON the 9th of June Mrs. M. C. Douglass died in Philadelphia. She was born in 1833, at Nantmeal, Chester County, Pa. Oct. 22, 1866, she sailed from Boston on the "Bennington" and on May 2, 1867, on board of this vessel, she was united in marriage by Rev. I. J. Stoddard to the Rev. J. L. Douglass, who had come to Madras to meet his bride. Mr. Douglass was the first Baptist missionary to the Burmans of Bassein, and after a year's residence and labor at Henzada they returned to his station in Bassein, where the Lord continued to prosper their work until the death of Mr. Douglass, July 23, 1869.

With a fortitude worthy of all commendation Mrs. Douglass decided to continue the work which Mr. Douglass had begun so well. She was associated with Miss Susan E. Haswell in the care of the Moulmein Burmese Girls' School for one year, but in 1870 returned to the United States for needed rest. Sept. 2, 1872, she again sailed for Rangoon, Burma, where she became associated with Miss A. R. Gage in the establishment of the Kemmendine Burmese Girls' School, which opened with one hundred pupils and has become the largest school of the kind in Burma. To this school she gave seven years of earnest, successful work.

In the spring of 1879 Mrs. Douglass again returned to her native land in order to study medicine, and in 1882 she graduated from the Woman's Medical College of Philadelphia. In September of the same year she returned to Rangoon and began her work of ministering to the souls and bodies of Burmese women.

"Her position was a perilous one. One hundred rupees had been offered for her head, but the fearlessness and gentleness with which she pursued her labors soon mitigated the native hatred so that she was permitted to visit from house to house, giving spiritual and medical service to the poor and isolated women and girls. Her work was so Christlike that it melted all opposition, and she was permitted to open the door through which her successors have entered."

In 1886 the Lady Dufferin Maternity Hospital and Training-school was established in Rangoon, and Mrs. Douglass was appointed resident physician and superintendent of the institution. A marked instance of her fidelity to her Master is related of her when she was offered the control of this hospital. She was requested from policy to refrain from teaching the inmates of Christ. This she positively refused to do, saying, "It is for this purpose that I came to Burma." Subsequently she was given full authority to follow her own convictions in the management of the institution. In the published reports of the hospital the work of Dr. Douglass is commended in the highest terms. "Her exertions," says the report of 1888, "are beyond all praise, and without her it would have been almost impossible to have established this work here."

The terrible strain of this responsible position and of her arduous, incessant labors was too much for her delicate constitution. In broken health she came home in 1889, to return to her chosen work no more. Ten years of intense suffering in body and mind prepared her still further to enjoy that happy land where there is no more pain and no more death. Her memory is our sacred legacy and our loss is heaven's gain. No one who knows of her noble, self-sacrificing work can doubt that an abundant entrance was ministered unto her "into the everlasting kingdom of our Lord and Savior, Jesus Christ."

PERSONAL

THOMAS HILL sailed from Boston June join her husband at Lukunga, Congo West Africa.

E. O. STEVENS of Moulmein, Burma, the degree of doctor of divinity from llege at the last commencement.

[. R. GODDARD of Ningpo, China, has the degree of doctor of divinity, con- his alma mater, Brown University.

THE aged father of FRANK D. PHINNEY, Esq., superintendent of the American Baptist Mission Press, Rangoon, Burma, and of Miss Hattie Phinney of Rangoon, passed to his heavenly home from Rochester, N. Y., June 16.

REV. F. H. LEVERING and MRS. IDA FAYE LEVERING, M.D., are now in Lafayette, Ind. On their departure from Nellore, India, the members of the church held a farewell service and presented an address testifying to their love and gratitude for the labors and kindnesses done to their people.

BOOK NOTES

E impressionist is Miss Lucy E. Guin- her book, "Across India at the Dawn wentieth Century," is a scrap-book of phs woven together by a graceful e of word-pictures in the broad, free the impressionist school. Republished ca by the Fleming H. Revell Company, ale by the Boston Branch of the Ameri- ist Publication Society at $1.50.

ISTERS IN INDIA, by the Rev. E. Stor- plies an important want in our mis- literature. Much has been written on en of India and their sorrowful condi- it has been largely in scattered articles various publications. Here we have a ich presents the whole subject in one -sized volume. Mr. Storrow was for- missionary of the London Missionary n Calcutta, and is an author of expe- ualified both by observation and by lit- lity to present a book on the subject ll be a standard authority.

TIAN MISSIONS AND SOCIAL PROG- Rev. James S. Dennis, D.D., is a example of evolution. The germ was res on "The Sociological Aspects of Missions" delivered by the author be- Princeton Theological Seminary in the 1896. The impression made was so that it seemed desirable to publish the In revising and preparing for the matter proved to call for two volumes f one. Volume I, issued in the autumn marked an epoch in the presentation of the subject of foreign missions to the general public. Sociology is the fad of this age, and Dr. Dennis' book brought foreign missions into the focus of the thought of the times. The second volume was announced for early publication, but the author found so much germane to his subject which ought to be said that there was delay. Then it was announced that the second volume had become two. Now we have the second volume and it is as absorbingly interesting and as valuably informing as the first. That is the highest praise. It treats of "The Dawn of a Sociological Era in Missions" and "The Contribution of Christian Missions to Social Progress." The latter subject is to be continued in Volume III with a statistical Survey, a Directory and a Bibliography of Missions. So the six lectures have become an encyclopedia in three large volumes. The work is unique and unrivalled. The prospectus says only what is true: "No library, public or private, is complete without it."

MISSIONARY EXPANSION SINCE THE REFORMATION, by Rev. James A. Graham, M.A., is a comprehensive volume on the subject which is sufficiently expressed in the title. He takes up the religious movements immediately following the Reformation and the missionary movements in various parts of the world, in succession, presenting an outline and a sketch, with a summary of the progress of Christianity since the Reformation, which will fill an exceedingly useful place in our missionary literature. The book is largely illustrated, and many of the maps are of special value. Published by the Fleming H. Revell Company at $1.25.

ABSTRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF APRIL 10, 1899. FOURTEEN MEMBERS PRESENT

MISSES Julia G. Shinn of Lakewood, N. J., Julia H. Stickney of Washington, D. C., Harriet M. Sipperly of Ballston Spa, N. Y., and Caroline W. Coats, M.D., of Hornellsville, N. Y., were appointed missionaries of the Union, to be supported by the Woman's Baptist Foreign Missionary Society, and Rev. Cyril E. Bousfield of Shaohing, China, was appointed a missionary of the Union, to take effect from April 1.

The return passages of Mrs. McKibben of Swatow, China, Rev. Robert Wellwood of Suichaufu, China, Mrs. L. W. Cronkhite of Bassein, Burma, and the passage to Africa of Mr. Robert R. Milne and wife were authorized.

THE MEETING OF APRIL 17, 1899. ELEVEN MEMBERS PRESENT

The Treasurer presented the financial statement for the year ending April 1, showing a deficit of $54,383.80.

The passage to America of Mrs. E. H. Jones of Sendai, Japan, was authorized.

Rev. George N. Thomssen, formerly a missionary of the Union in India, was reappointed, and the return of Mr. Wheeler Boggess of Kundakur, India, with his family, to America, at his own expense, was announced.

THE MEETING OF APRIL 24, 1899. THIRTEEN MEMBERS PRESENT

On the recommendation of the Triennial Conference of missionaries in Assam, Dibrugar, in the early days of the mission a mission station of the Union, was readopted as a center for missionary work.

A communication was adopted to the Board of Managers in regard to the offer by Deacon S. B. Thing of the Ella Thing Memorial Mission in Korea. (See July MAGAZINE, page 249.)

THE MEETING OF MAY 8, 1899. TEN MEMBERS PRESENT

George C. Whitney, Esq., D. B. Jutten, D.D., and George W. Chipman, Esq., were elected members of the Board of Managers for the coming year, on behalf of the Executive Committee.

A minute in response to the vote of the Board of Managers in regard to an increase of the clerical force at the home office was adopted. (See July MAGAZINE, page 249.)

On motion of Rev. George Bullen, D.D., a minute was adopted expressing the interest of the Executive Committee of the American Baptist Missionary Union in the approaching celebration of the jubilee of the connection of Rev. Alvah Hovey, D.D., with Newton Theological Institution, and offering the felicitations of the Committee.

Rev. Charles S. Morris was introduced to the Committee and made a statement of his plans for industrial mission work in Africa, and the matter was referred to a subcommittee consisting of Messrs. Chipman, Mullins, Perkins and Mabie.

Rev. Robert Wilson of Nalgonda, India, was also introduced to the Committee.

The return passages of Rev. E. W. Kelly, to Burma, and Rev. C. D. King of Assam, and Rev. M. C. Marin of Barcelona, Spain, to America were authorized, and the resignation of Rev. George L. Mason of Huchau, China, was accepted.

THE MEETING OF MAY 29, 1899. NINE MEMBERS PRESENT

Rev. Selden R. McCurdy, under appointment, was designated to the Burman department, Toungoo, Burma, and Miss Gerda C. Paulson of St. Paul, Minn., and Mrs. Sarah E. Bustard of Ootacamund, India, were appointed missionaries of the Union, to be supported by the Woman's Society, West.

The return passage of Mrs. C. B. Banks of Bolengi, Congo, to England was authorized; also that of Mrs. J. Dussman of Gurzalla, India, to America.

Rev. A. V. B. Crumb of Toungoo, and Rev. J. E. Cummings of Henzada were elected Trustees of the Rangoon Baptist College.

Rev. J. E. Case of Myingyan, Burma, who has been in Burma seventeen years, was authorized to

eturn to America next year, or to send his children home, whichever in his judgment seems to be ıost desirable.

THE MEETING OF JUNE 19, 1899. TWELVE MEMBERS PRESENT

The Committee reorganized by the reëlection of Rev. Henry M. King, D.D., as Chairman, and ɛev. E. F. Merriam as Recording Secretary, the oath of office being administered to the Recording ecretary by George W. Chipman, Esq., Justice of the Peace.

Rev. Thomas S. Barbour, D.D., having been chosen Corresponding Secretary of the Missionary Jnion, resigned his office as member of the Executive Committee.

Rev. E. F. Merriam was chosen Editorial Secretary.

The passages of Rev. Alonzo Bunker, D.D., and Rev. Truman Johnson, M.D., to Burma were uthorized, with instructions to locate at Loikaw, in eastern Karennee, as a center for work.

The return of Mrs. P. H. Moore to Assam, at her own expense, was announced.

On account of the death of Rev. H. H. Rhees, D.D., of Kobe, Japan, Rev. R. A. Thomson was ppointed Treasurer pro tem of the West Japan Mission.

Rev. A. W. Rider, under appointment as a missionary to Japan, was designated as Travelling Secetary for the Pacific Coast, to assist Dr. Sunderland for a time.

In accordance with the vote adopted by the Missionary Union at the annual meeting, the Home Aission Society and Publication Society were invited to unite with the Missionary Union in appointng two or more representatives on the International Commission to present to the Czar of Russia the ase of the persecuted Baptists in that country.

The District Secretaries were reappointed, as standing at the close of last year.

Rev. Eric Lund of Barcelona, Spain, reported that a native of the Philippine Islands had been onverted in his mission work in Spain, and was now engaged under his direction in making translaions of gospel tracts in Visayan. An appropriation of one hundred and fifty dollars was made to ublish these translations. This Filipino convert is about to return home and will use the tracts for listribution among his countrymen.

Deacon Chipman, on behalf of the committee on the title of the Paris Chapel, reported that the natter had been adjusted by the formation of a civil corporation in France to hold the property. Nearly all the stock in this civil society is held by a corporation formed in this country, called "The Committee on the Paris Chapel," composed of representatives of the American Baptist Missionary Jnion.

The offer of Mr. Fenwick, who has an independent mission in Korea, was laid before the Committee. He offers to the Union his work, desiring them to continue it. The matter was referred to the ubcommittee which has in charge the offer of Deacon S. B. Thing, of the mission established by him n the same country.

THE MEETING OF JULY 3, 1899. ELEVEN MEMBERS PRESENT

Rev. Alonzo Bunker, D.D., was introduced to the Committee and gave an account of the proposed ıew mission station at Loikaw, Burma.

On recommendation of the subcommittee on Home Administration, the following resolution was assed: "That, in view of an evident desire on the part of many, as strikingly indicated within the ast few months, churches and individuals shall be encouraged to contribute for the work of the Union ıuch sums as will meet definite needs of the work of the Union, such as, for example, the support of ı missionary or native helper, or the care of some specified part of the work of a station."

On the recommendation of the Advisory Committee in Chicago, Rev. M. D. Eubank, M.D., of Kansas City, Mo., and G. G. Crozier, M.D., of Ann Arbor, Mich., were appointed missionaries of he Union. Dr. Eubank was designated to Huchau, China, and Dr. Crozier to Tura, Assam. Miss Bertha E. Davis was designated to Toungoo, Burma.

The following report from the Committee on the Schedule was adopted: "The Committee on Schedule recommend that the appropriations for the year be based on $500,000, of which $410,000 hall be expended according to schedule already made, and, if it can be raised, $35,616.20 to be a Contingent Fund for the year, to meet the more urgent obligations that may arise, such as sending ıut new missionaries, repairs, etc., and $54,383.80 to pay the debt of last year."

A resolution submitted by the Committee on Industrial Missions in Africa was adopted, recommending a fraternal attitude toward those interested in the work of Rev. Charles S. Morris, and requesting Mr. Morris on his visit to Africa to visit the Congo and Liberia and report on the adaptability of those regions for industrial mission work.

Rev. W. B. Boggs, D.D., of Secunderabad was transferred to the Baptist Theological Seminary at Ramapatam, and Rev. W. E. Hopkins of Sattanapalli was transferred to Secunderabad.

The return passages of Rev. Robert R. Wellwood of Suichaufu, China, to Ireland, and Rev. E. T. Welles and Miss Gertrude M. Welles of Banza Manteke, Congo, to America, were authorized.

The attention of the Committee was called to the death of Mrs. W. M. Young, lately of Thibaw station, Shan States, Burma.

DONATIONS

RECEIVED IN MAY, 1899

MAINE, $53.05

Hebron, a friend	$20 00
Lebanon and N. B. ch.	3 09
Harrington ch.	3 20
Princeton ch.	1 70
Cherryfield ch.	1 45
Piscataquis Asso. per John Pullen, Treas., Milo ch., $7.31; Dover ch., $3.80; Dexter ch., $6.15; Hartland ch., $3.29; Monson ch., 72c.	21 27
Oakland ch.	2 34

NEW HAMPSHIRE, $37.00

Concord, Chas. E. Otis, special, for boy in school care Prof. L. E. Martin	25 00
Chester ch.	12 00

VERMONT, $38.97

Brandon ch.	29 29
Essex Junction, 1st ch.	6 68
East Johnson, Flora B. Hooper, "to apply on the deficit of '98"	2 00
Pownal, Miss M. E. Parker	1 00

MASSACHUSETTS, $839.86

Cambridge, Inman-sq. ch.	2 10
" North-ave. Y. P. S. C. E. tow. sup. Rev. J. A. Curtis	50 00
Cambridge, Central-sq. B. Y. P. U.	3 43
Salem, 1st ch.	150 00
Fall River, Temple C. E. tow. sup. of Goss at the Theol. Sem.	10 00
Fall River, Temple ch. by Hon. J. M. Leonard	50 00
Winchester, W. P. Palmer	5 00
Dollar wheel	1 00
Brockton, Messiah ch.	1 50
" 1st Sw. ch.	81 26
Lee Y. P. S. C. E.	7 00
Arlington ch.	88 26
Fitchburg, 1st S. S., Dea. Hartwell's class for work care Miss M. M. Day, Madras	9 00
Fitchburg, a friend for do.	1 00
" Aunt Bessie	5 00
West Gardiner, 1st ch.	5 43
Sterling ch.	1 00
Worcester, Dewey-st. Y. P. S. C. E.	10 00
Weymouth S. S.	$2 62
Worcester, 1st ch.	169 00
New Bedford, North ch. for expense of bed care Rev. G. A. Huntley, M.D.	25 00
Quincy, Sw. ch., K. D.	10 00
Boston, Clarendon Y. P. S. C. E., Ernest Gordon for the debt	10 00
West Acton ch.	27 50
" " S. S.	19 65
Chelmsford, Central Y. P. S. C. E.	15 00
North Attleboro S. S. and Y. P. S. C. E. tow. sup. of Moung Ouet and Ma Cha, care Rev. C. L. Davenport.	12 50
Waltham, 1st ch.	26 00
West Somerville ch., Warren L. Teele, tow. sup. Augustine, care Rev. I. S. Hankins	25 00
Lowell, Branch-st. S. S.	4 48
Pocasset ch.	1 00
Jamaica Plain, Miss Schoenfuss, tow. tent for Rev. Joseph Paul, Dibrugarh	5 00
Southfield Y. P. S. C. E.	1 13
Warwick, Sw. ch.	5 00

RHODE ISLAND, $122.25

Yale Missionary Band	35 00
Providence, Broadway ch. Y. P. S. C. E. tow. sup. Aung Baw, care Rev. E. Grigg	28 00
Pawtucket, 1st ch., special offering	18 90
Jamestown Y. P. S. C. E. for quar. ending March, 1899, tow. sup. nat. pr., Modunath Momin, care Rev. E. G. Phillips, Assam	7 50
Warren ch.	32 85

CONNECTICUT, $267.63

Meriden, Main-st. ch.	40 05
" " Y.P.S.C.E.,	15 00
New Haven, Hope ch.	60 25
" " Calvary ch.	23 50
" " " Bible School	50
New Haven, a friend	1 00
Jewett City Y. P. S. C. E.	5 00
Bloomfield ch.	19 50
Waterbury, 1st ch., Y. P. S. C. E., additional	20 00
Waterford Y. P. S. C. E. sup. Soo-Kho-Lay, care Dr. Bunker	25 00
Middletown, 1st S. S.	$9 10
Hartford, So. ch., two friends for sup. Loi-Kaw Mission	7 00
Hartford, for trav. exp. of Miss E. D. MacLaurin	5 50
Hartford, Olivet ch.	5 23
" South ch.	31 00

NEW YORK, $1,117.64

Troy, Fifth-ave. ch.	97 15
" " S. S.	100 00
" Second ch.	50 00
Buffalo, Delaware-ave. ch.	73 45
" Third Ger. ch. for sup. nat. pr. care Rev. Jacob Speicher, Swatow	35 00
Batavia S. S. special tow. sup. nat. teacher, care Rev. W. M. Upcraft	50 00
Elmira, South Side ch.	10 00
Gloversville, 1st ch.	18 00
" S. S.	25 00
Mannsville ch.	1 00
Franklin, 1st ch.	8 35
Schenectady, Villa Road ch.	1 05
South Jefferson ch.	1 50
Horseheads Mission Circle	5 00
Fandon, Bethel B. Y. P. U.	2 30
Newport, 1st Y. P. S. C. E.	2 60
Ovid, Joseph Dunlap, Jr.	10 00
West Eaton ch.	4 00
Fulton ch. tow. deficit of April 1, 1899	5 55
East Pembroke Y. P. S. C. E.	6 28
Vestal Centre Society	4 00
Union Society	10 00
" Ladies' Miss'y Society,	17 00
Hannibal ch	25 00
Brooklyn, H., for work care Rev. P. Frederickson (special)	100
Williamson ch.	2
Barrington ch.	7
" Y. P. S. C. E.	2
Monroe Asso. per A. H. Cole, Treas., 1st Parma ch., $10.00; Greece ch., $2.00; Rochester, Parsell's-ave. ch., $6.20; do., University-ave. ch., $5.00; do., North ch., $15.06; Rochester, Lake-ave. Y. P. S. C. E. for sup. Rev. Thos. Moody, $32.06; Brockport Y. P. S. C. E. for do., $11.60,	81 92
Gilbertville ch.	6 50
Warsaw, 1st Y. P. tow. sup. student in Ongole, care Prof. L. E. Martin	5 00
Brooklyn, Park S. S, Greenwood S. S.	3 00

ı S. S. for nat. pr..	$25 00
ɔreene-ave. Y.P.S.,	27 00
h.....	10 00
ı friend.....	12 50
.....	1 00
P. for sup. nat. pr., W. A. Stanton...	12 50
S. for do.....	12 50
ch., tow. sup. of d. Brock.....	54 00
for do.....	10 00
h.	10 00
ı.....	2 00
ietta ch.....	17 52
lle ch.....	27 45
P.....	23 00
ch.....	1 25
ı ch.....	8 62
. P. for nat. pr.	10 00
elle S. S..... ...	19 46
, Beth Eden ch. ...	4 00
1st Y. P. for evan- work care Rev. L. chite.....	25 00
, 1st Sw. ch.....	33 35
1st ch.....	50

/ JERSEY, $446.31

e Witt C. Cowdrey.	5 00
sso., a friend tow. pr. care Rev. C. L. rt	16 25
Y. P. S. C. E. of ird-st. mission, for ı Mer.....	12 50
Alex. W. Rogers for ıool Mission	200 00
1st ch	12 31
ih ch.....	7 50
S.....	5 24
k, Calvary ch.. ...	5 00
5th ch.	5 00
East ch.	5 00
rings ch.....	7 26
" C. E. Com. ...	2 00
Trinity ch.....	25 75
swick, 1st ch.....	100 00
. Y. P. S. C. E. for Jacob, care Rev. W. on	37 50

NSYLVANIA, $533.20

t, Stella M. Griffin,	5 00
, Fourth-ave. ch., oc. of C. E. bal. on nat. pr., Poon Sing in Huchan, care L. Mason.....	25 00
ia, Gethsemane ch., Daughters quar. for care Rev. L. W. te.....	15 00
ia, Broad-st. Y. P. additional	15 00
ia, Chestnut Hill, al	1 00
ia, Memorial ch., al.....	11 30
ia, 1st ch., in mem- J. D.' for the debt,	5 00
ia, Mantua S. S. for ı Yang, care Rev. J. lard	50 00
ia, Mantua S. S. for at. pr. care Rev. L. khite.....	40 00
ia, New Tabernacle tional	65 13
ia, Mariner's Bethel	1 50
Lehigh-ave. ch., ...	14 39
in B. Y. P. U. for are Rev. A. E. Sea- Burma	30 00
in, Bethesda ch....	2 32
New Britain, South Broad-st. ch.....	$106 07
Forest City ch.	14 50
Hallstead ch.	25 00
Forest Lake ch. and S. S.....	5 00
West Chester, 1st ch., add'l ..	2 00
Windsor ch., additional	6 75
Ambrose ch.	1 50
Erie-ave. ch.	8 24
Mahanoy City ch.	15 00
Slatingdon ch.	5 00
Mt. Washington ch.	5 00
Wilkinsburg ch., quar. off....	14 00
Connellsville, Jr. Y. P. S. C. E.	14 00
Pittsburg, Shady-ave. ch., additional	25 00
Wellsboro ch., B'd..... .	5 50

DISTRICT COLUMBIA, $68.04

Maryland-ave. ch., special, for the debt.....	1 00
Queenstown ch.....	67 04

WEST VIRGINIA, $60.56

Guyandotte ch.....	5 00
Two Run, B. M. League	4 80
Worthington ch	2 63
Stillwell ch., bal.	50
Grafton, 1st S. S.	40 00
Middleville ch.....	7 63

OHIO, $304.84

Warren, 1st B. Y. P. U.	2 75
Dayton, Linden-ave. Woman's Miss'y Society (of which $20.40 is for Bible-woman, care Miss M. K. Scott	33 55
Dayton, 1st B. Y. P. U.	60 00
Haviland ch.	2 16
Ashtabula ch., bal.	25
Thompson ch.	1 99
Ambrose ch.	4 28
Marion ch.	4 58
Salem ch.	8 00
Akron, 1st ch.....	6 85
" Y. P. S. C. E.....	5 00
Cleveland, Superior-st. ch....	23 36
" Trinity ch., R. Coulton and wife for Bible-woman in India	26 00
West Cleveland ch.....	1 68
Coshocton, 1st ch..	21 41
King's Creek ch.	5 35
Sidney B. Y. P. U. for Burma,	72
Bellevue ch.....	2 47
Fitchvillle ch.	2 00
Reed ch.	4 00
Avon ch., bal.....	50
Huntington ch.	3 57
Oberlin, 1st Y. P. S. C. E....	12 00
Sullivan, W. M. Circle	2 00
Bethel ch.	4 25
Lena ch.	1 30
Ashland, Mrs. J. H. and Miss Jessie B. Hulit.....	2 00
Owl Creek, B. Y. P. U.	29
Youngstown, 1st ch.....	11 19
Haskins ch.....	16 00
Canton, 1st ch.	13 32
" Jr. B. Y. P. U.....	3 51
New Philadelphia ch.....	3 25
Washington, T'p ch.....	5 26
Janesville, Fair Oaks ch.	10 00

INDIANA, $1,174.80

Indianapolis, 1st ch.	885 00
" " B.Y.P.U., " Yates Miss'y class ".....	15 00
do., Miss Jemima Webb.....	9 65
Camden ch.....	19 59
" S. S.	5 63
" B. Y. P. U.....	3 21
Stanford ch.....	2 64
Hurricane ch.	5 50
Brown's Valley ch.....	$14 00
Bloomington ch.	17 10
Bunker Hill ch.	8 00
Kokomo ch.	28 00
Russiaville ch.	5 00
Young America ch.....	6 25
Elwood ch.	1 35
Bethlehem ch.....	4 05
Kewanna ch.	1 75
Centre Square ch.....	1 30
Mt. Zion Asso. coll.	1 00
Hopewell ch...	7 25
W. La Fayette ch.....	18 25
Blue River ch.	1 20
Bethel ch.....	1 40
Freedom ch.	1 01
Kimberlin ch.	1 70
West Union ch.	2 00
Marion ch.	40 00
Madison, Rev. J. O. Burroughs and wife tow. sup. A. He, care Rev. J. W. Carlin, China.....	25 00
Garrett, 1st ch.	12 54
South Bend, 1st ch.	35 00
Stilesville ch.	2 68

ILLINOIS, $503.16

Champaign ch.	9 50
" S. S.	3 96
Quincy, Vermont-st. Y P. S. C. E.	20 00
Big Rock ch.....	11 25
Fairburg ch.	31 09
Chicago, Bethel ch.....	23 89
" La Salle-ave. ch....	15 66
" Memorial ch.....	29 00
" 2d ch.....	51 00
" " Bible Class for sup. nat. pr. care Rev. J. M. Foster, China	9 63
Englewood Y. P. (of which $12.50 is for sup. nat. pr. care Rev. J. S. Adams, China.....	27 64
Oak Park ch.....	9 75
Wasco ch.....	3 50
Wheaton ch.	5 00
Murphysboro ch.....	6 15
Gardner, Girls' Mission Band,	3 71
La Moille ch.....	14 95
Kewanee ch.....	83 20
Osceola ch.....	7 15
Marengo S. S.....	22 63
Decatur ch.	25 00
Old Stonington ch.	62 25
Chicago, 1st Sw., Miss Christine Hallgren, tow. sup. Baka, care Rev. O. L. Swanson, Assam.....	27 00
Humboldt Park, Sw. Young Ladies' Society.....	6 25

IOWA, $77.55

Brighton Y. P. S. C. E.	1 50
Clinton ch.....	20 00
Emerson ch.	40 35
Sidney, Mr. and Mrs. Schafer	1 00
Kiron, Mrs. P. B. Olson....	2 00
Village Creek ch....	10 20
Decorah S. S.	2 50

MICHIGAN, $445.56

Chesaning ch.	2 27
Detroit, Warren-ave. ch.....	1 00
" North-st. ch.	2 67
Grand Rapids, Berean ch.....	15 82
Portland B. Y. P. U.	4 76
Kalkaska ch.....	1 00
Traverse City ch.....	5 00
Girard ch.....	2 00
Tekonsha ch.	7 87
Kalamazoo, 1st ch.	5 00
" B. Y. P. U. tow. sup. nat. pr. Burma.....	10 00

Springport B. Y. P. U..... $5 00
Tompkins ch..... 2 00
Kalamazoo, 1st S. S., M. Schoch's class for Miss Gracia Clough, care Rev. J. E. Clough, to be used at her discretion 14 00
Plainwell ch..... 60 00
Ithaca ch..... 15 00
Saginaw, Patterson Memorial ch..... 10 30
Byron ch..... 5 00
Owosso ch..... 20 40
Baldwin's Prairie ch..... 1 70
Dowagiac ch..... 3 00
Niles ch..... 2 00
" S. S..... 3 70
Hermansville ch..... 10 00
Ann Arbor ch..... 6 30
" " S. S..... 5 57
Ypsilanti ch..... 1 70
Fowlerville ch..... 8 00
Plymouth ch..... 15 00
Scottville ch..... 1 16
North Detroit ch. on Kelly Memorial 16 10
Coldwater ch..... 41 25
Elmer, personal on Kelly Memorial 10 00
Plainwell ch..... 30 00
Baldwin Prairie ch..... 1 00
Lansing, 1st ch. on Kelly Memorial 35 26
Ironwood ch., do..... 3 07
Ann Arbor, 1st ch. B.Y.P.U. on Kelly Memorial 50 00
Gregory ch..... 7 30
Milan ch..... 3 81
Moonville ch..... 55

MINNESOTA, $116.95

Northfield ch..... 2 00
Brooklyn Center, A. D. Williams..... 2 00
Isanti, Sw. ch..... 20 00
" J. Dohlstrom..... 5 00
" N. A. Falh for Spain.. 5 00
Houston Society..... 8 50
Britta Yuarme..... 15 00
Mrs. J. W. Mattson for sale of spread..... 18 00
Vercna ch. for "Cheda," care Rev. E. G. Phillips, Tura, Assam 25 00
Rev. Marcus Hanson 10 00
Wheaton ch. 6 45

WISCONSIN, $58.79

Milwaukee, Rev. L. H. Mosier and wife 11 65
Ashland Y. P. for Rev. W. S. Sweet, China..... 10 00
New Lisbon ch..... 5 00
Sheboygan ch..... 15 42
Burlington ch. 10 92
Appleton S. S. Primary Dep't for Rev. W. S. Sweet, China, 1 00
Union Grove Dan ch. for Rev. C. Nelson, Africa 4 80

MISSOURI, $101.44

Board of Home and Foreign Missions 83 53
Springfield, 1st ch., Woman's Missionary Society 17 91

KANSAS, $97.87

Ottawa, Mrs. Wm. Dring for work among the Garos of Assam 5 00
Bethel ch..... 1 00
Marshall Centre ch..... 2 75
Elm Creek ch..... 50
Onaga ch..... 3 39
Wheaton ch. $1 03
Florence ch..... 2 15
Marion ch. 4 26
Peabody ch..... 2 45
Morgan ch. 3 33
" W. C. 1 00
Grenola ch. 3 53
Howard ch. 26 43
Neodesha ch..... 1 00
Fall River ch..... 2 25
New Albany ch..... 1 35
Rockridge ch. 1 12
Hoyt ch. 6 48
Centropolis ch..... 2 10
Elm Grove ch. 2 25
Emporia Mission 1 00
Kingman, Rev. W. T. Gordon 2 50
Troy ch. 5 00
Dodge City Y. P. S.. 2 00
Kansas City Sw. Y. P. S. tow. sup. nat. pr..... 12 50
Oxford ch. 1 50

NEBRASKA, $109.95

Grand Rapids, Mrs. J. A. Finch for work of Rev. Jos. Clark at Lake Utumba. ... 8 00
Tekama ch. 28 55
" des. to Mrs. C. B. Antisdel, Africa. 10 00
Glenville ch. 28 30
" Y. P. S 2 60
Gothenburg, Sw. ch., Mr. Gus Carlson 5 00
Valley, 2d Sw. W. C..... 5 00
Upland ch., special, for school work, care Rev. C. Nelson. 8 00
Tekama, Mrs. J. Jacobson for Rev. C. Nelson, Africa, 5 00
Tekama, Mrs. J. Jacobson, for Rev. C. B. Antisdel 5 00
Tekama, friends, for Rev. C. Nelson..... 3 50
Tekama, friends, for Rev. C. B. Antisdel 1 00

COLORADO, $48.22

Grand Junction ch..... 15 00
" " S. S..... 1 12
Colorado Springs, 1st S. S. .. 10 00
Pagosa Springs ch. 3 38
Chromo Mission..... 1 62
Denver, Galilee ch..... 8 35
" " S. S..... 8 75

CALIFORNIA, $72.55

San Francisco, 1st ch..... 1 00
Vacaville ch..... 7 50
South Pasadena ch..... 3 55
Corona ch..... 12 00
Orange ch. 20 00
Morgan Hill, S. S. 5 00
O'Neals, Elder B. Atherton and friends for native work of Rev. H. Richards, Congo, 10 00
California College Y.M.C.A., tow. sup. nat. pr., Huang Shin Shong, care Rev. W. M. Upcraft, Yachau 2 25
Oakland, Chinese Mission... 11 25

OREGON, $33.36

Providence ch. 6 00
Yamhill ch. 6 55
Fair Oaks ch. 6 31
Ashland ch. 2 00
Hood River, per Mrs. Shelley, special, for Mrs. W. M. Upcraft 12 50

NORTH DAKOTA, $20.00

No. Asso. coll., per Rev. C. J. Hill..... 20 00

SOUTH DAKOTA, $171.44

Vermillion ch. $114 13
Condee ch..... 10 00
" " for A. Khim, care Rev. J. W. Carlin, D.D., Swatow, China 30 00
Danville Soc. 10 00
Orleans ch..... 7 31

WASHINGTON, $52.91

Tacoma, 1st ch. 32 43
" S. S. 7 98
Tekoa S. S. 1 00
North Yakima ch. 11 50

IDAHO, $0.80

Blackfoot, 1st ch..... 80

MONTANA, $12.50

Great Falls, Sw. ch., for Andrew Konegapaga, care Rev. W. R. Manley 12 50

KENTUCKY, $15.00

Lexington, C. W. Mathews .. 15 00

LOUISIANA $5.00

New Orleans, students of Leland University..... 5 00

ALABAMA, $10.00

Rosedale, Max J Schimmel, 10 00

INDIAN TERRITORY, $2.30

Muscogee, Colored ch..... 1 00
Loco ch. 1 30

OKLAHOMA, $0.99

Hennessey S. S. 99

SWEDEN, $40.00

Stockholm, Rev. A. Drake, per acct. Mr. G. Palmquist, Sept. 30, '98..... 40 00

BURMA, $16.13

Thongze, Burman ch., for mission work in Banza Manteke, care W. H. Leslie, M. D. 16 13

MISCELLANEOUS, $375.00

General Miss'y Societies of Ger. churches, No. America, 375 00

Total.... $7,451 62

LEGACIES

Dover, N. H., Betsey Weed, $144 50
Southbridge, Mass., John Edwards 27 00
W. Springfield, Mass., Hannah A. Day... 470 00
New York, N. Y. Chas. L. Colby 10,000 00
Highl'nd, Mich., Martha A. Congden 50 00
$10,691

$18,142

Donations and Legacies from April 1, 1899, to May 1, 1899..... 13,048

Donations and Legacies from April 1, 1899, to June 1, 1899 $31,191

received to June 1, 1899:	
.....	$274 85
pshire.....	135 41
.....	139 97
etts.....	2,817 88
nd	256 70
it	892 21
.....	3,389 99
y	887 40
nia	1,493 10
.....	6 50
olumbia	68 04
lnia.....	91 93
.....	1,289 21
.....	1,253 42
Illinois.....	$847 34
Iowa.	400 70
Michigan.....	1,174 06
Minnesota	532 33
Wisconsin	114 73
Missouri	113 94
Kansas	182 93
Nebraska	138 95
Colorado.....	72 62
California	169 46
Oregon.....	61 44
North Dakota.....	33 50
South Dakota	254 35
Washington	142 36
Idaho.....	5 80
Wyoming	$25 00
Montana.....	25 31
Kentucky	15 00
Louisiana	5 00
Alabama.....	10 00
Indian Territory.....	3 30
Oklahoma	10 99
Denmark	350 00
Sweden.....	40 00
Burma.....	16 13
Assam	10 00
Japan.....	1,000 00
Miscellaneous	375 00
	$19,126 85

DONATIONS RECEIVED IN JUNE, 1899

MAINE, $67.39

.....	$1 87
'. S. C. E.	3 23
ch,.....	3 00
o, 1st Bible class for Hah	7 00
ch.	5 50
is ch.	14 26
.	5 03
ı	1 50
ch.	10 00
ch.....	10 00
ch.....	6 00

HAMPSHIRE, $15.50

friends, tow. mission Rev. H. Morrow..	5 50
mpden ch.	10 00

ERMONT, $20.50

ery Centre ch.....	5 00
lle ch., additional...	50
ills, Mrs. A. B. Taft, Mr. and Mrs. F. A. for the Loi-Kaw mis-	5 00

ACHUSETTS, $728.41

e, Sw. ch. (of which from Y. P. S. and ons friends)..... ...	11 21
e, 1st B. Y. P. U..	19 05
gewater ch.....	9 39
d, State-st. B. Y. P. . sup. India Kotiah, v. C. R. Marsh.....	15 00
1st ch.....	66 12
ch., a member, for -Kaw mission.....	5 75
n, 1st Y. P. S. C. E.	12 00
wn, Nelson E. Bar-	50 00
, 1st ch. (of which a special offering)..	32 38
on, Central Sq. Bible	3 31
ch.	8 00
r, Pleasant-st. Jr. Y. . E.....	2 10
r, Dewey-st. Y. P. S. tow. sup. Rev. J. Assam.....	5 00
r, 1st Y. P. S. C. E., . Moung Shway Paw e Rev. C. L. Daven-	15 00
Clarendon-st. Y. P. E., tow. sal. Rev. fill	125 00
lethany ch., class off., noriam of Levi M. and for medical mis- rk in China	14 50
Worcester, 1st ch.	$76 01
Boston, friends, for do.	1 50
Winthrop, 1st ch., tow. sup. of Rev. E. N. Fletcher....	25 00
Hyde Park, 1st S. S.	6 35
Winchester B. Y. P. U.....	5 00
Weston ch...	28 49
Wenham B. Y. P. U.....	7 00
Ethel L. Powers	1 00
Wakefield ch.	52 12
Holyoke, Second ch.	10 00
Reading, 1st ch.	16 21
Brookline, 1st ch.....	79 67
Hampton Falls ch.	21 93
Brewster ch.	3 32
Waverly, Y. P. S. C. E.	1 00

RHODE ISLAND, $156.30

North Kingstown, 1st ch.....	2 98
Quidnessett ch.....	7 50
Providence, South ch.	16 00
" Stud'ts of Brown Univ., tow. sup. Rev. J. H. Randall	65 00
Providence, Broadway S. S., No. 13, for Congo missions,	4 80
Lakewood ch.	7 50
Newport, Central ch.	52 52

CONNECTICUT, $204.43

Meriden, Sw. Y. P. S.....	10 00
Voluntown ch.	3 75
Packerville ch.	13 83
Groton, 1st ch.	2 25
Ansonia ch.	70 00
Bridgeport, Miss Lucy W. Bray, for the Loi-Kaw mission..	25 00
New Britain, N. Ward, tow. sup. nat pr. care Dr. Bunker,	13 00
Hartford, South ch., Miss L. Davis, tow. Loi-Kaw mission, care Dr. Bunker.....	60 00
Hartford, Mr. Squires and Miss Lulu M. Squires, for the Loi-Kaw mission	6 60

NEW YORK, $1,146.51

Eden ch.....	5 00
Binghamton, 1st ch., Dorcas Society, special, for Mrs. H. W. Mix.....	5 00
Binghamton, Main-st. Jr. Y.P. S. C. E.....	3 00
Georgetown, 1st ch.....	8 50
Yonkers, Warburton-ave. S.S.	20 79
Lima Y. P. S. C. E.....	5 00
Second Kent ch.....	30 45
" Y. P. S. C. E..... ...	5 00
Brooklyn, Hanson-pl. ch., for sup. Kototoye, care Rev. J. L. Dearing	45 00
Brooklyn, Eben Porter Morford, extra, for educational work.....	12 50
Oxford ch.	$2 00
Batavia ch.	1 59
Hamilton ch.....	10 00
Hamilton students of Colgate University, tow. sup. Rev. W. A. Stanton.....	97 95
Hemlock S. S. tow. sup. Bago, care Rev. E. G. Phillips, Tura, Assam	22 00
Norway, a friend	4 00
Far Rockaway, Mrs. E. W. Chapman for mission work, care Rev. Jos. Clark, Ikoko, Congo	20 00
Whitesville ch.	8 50
Amsterdam, 1st S. S., tow. sal. To Coo	25 00
Van Etten ch.....	3 42
Carthage S. S.	3 75
Redwood ch.	5 00
Henderson ch.	2 00
Almond ch.	1 75
Belfast S. S.....	1 84
Belmont ch.	10 00
Cuba ch.....	13 85
Sennett ch.....	22 50
Jamestown, 1st Sw. ch.	3 34
North East, Pa. ch.	8 60
" " S. S.....	2 00
Pine Plains, a friend	3 00
Otego ch.	5 00
Wellsbridge ch.....	5 00
" Y. P.	2 25
Perry, 1st Y. P. tow. sup. nat. pr., care Rev. E. T. Welles, Congo (special)....	20 00
Brooklyn, a friend.....	175 00
Greenwood S. S.....	5 00
Leffert's pk. S. S.	19 70
Eaton, 1st ch.	25 00
Rochester, Alexander-st. ch..	8 25
Bethel ch.....	29 60
Manchester ch.....	15 14
" Y. P.	5 00
" S. S.....	5 00
Gorham S. S.	3 00
Little Falls ch.....	52 25
Medina ch.....	17 00
" a friend	5 00
Burlington Flats ch.....	8 40
Exeter ch.....	2 50
Morris ch.....	6 20
Springfield ch.....	2 13
Warren ch..... ..	5 00
Amsterdam ch.	10 90
Clifton-pk. ch.	10 60
Covert Y. P.	2 00
New York, 1st Y. P., for nat. pr. care Rev. L. W. Cronkhite	25 00
New York, Madison-ave. ch..	20 00
" " Fifth-ave. S. S...	25 00
" " Church of the Redeemer.....	91 21
New York, Tremont Y. P....	2 00
" " Williamsbridge ch.	22 94
Avoca, a friend for nat. pr....	12 50

Lawrenceville ch. $5 00
Madrid ch. 5 00
Massena ch. 5 00
Parishville Y. P. 2 00
Pitcairn ch. 5 00
Carmel, a friend 5 00
Hartford ch. 17 00
Lakeville ch. 7 00
Lyons ch. 1 00
Worcester Asso. coll. 1 62
Charlotteville ch. 1 50
Richmondville ch. 1 00
Richmondville and Fulton ch. 12 00
Seward Valley ch. 1 10
Worcester, Second Y. P. 2 00
Branchport ch. 2 00
Dundee ch. 5 00
Pulteney ch. 7 39
Second Milo ch. 4 00
Rev. N. L. Garrett 1 00

NEW JERSEY, $621.99

Jersey City, Parmly Memorial S.S. 20 00
Windsor ch. for mission work, care Rev. J. Dussman 3 35
Berlin Y. P. S. C. E. for Rev. W. M. Upcraft's work 7 50
Tuckerton ch. 5 05
Ellisburg mission, for nat. pr., care Rev. I. S. Hankins, India 40 00
Cherryville ch. 30 48
Port Murray ch 21 46
Somerville, 1st ch. 34 75
Chesterfield ch 8 25
South Amboy ch. 13 83
Middletown ch. 34 30
" S. S 5 00
" Y. P. S. C. E. 5 00
Cape May City B. Y. P. U. for Cah Min, care Rev. C. L. Davenport, Burma 15 00
Jersey City, Bergen Y.P.S.C.E. tow. sup. Rev. Ernest Welles, Banza Manteke, Africa 50 00
Newark, Mt. Pleasant ch 21 17
" " Y. P .. 27 00
" " S. S ... 1 25
" " a friend 2 00
Plainfield, 1st Junior Miss. Band for nat. worker "S.". 13 00
Port Monmouth ch. 10 85
Piscataway (Band of Hope) S. S. 5 00
Jersey City, Summit-ave. ch.. 37 75
" a friend, for nat. worker 25 00
Montclair, 1st ch. 25 00
Per Rev. J. Heinrichs 35 00
A friend in Assam, two tiger skins 125 00

PENNSYLVANIA, $701.61

Immanuel Mission Y. P. S. C. E. for Elem. Sci. School, care Rev. L. W. Cronkhite, 8 75
Immanuel Mission, for Son Tay, care do 22 75
Fourth ch 162 81
Memorial Y.P.S.C.E. for nat. pr., care Rev. A. E. Seagrave 20 00
Members Bethlehem ch. for nat. pr., care Rev. George Warner, Ningpo, China 15 00
Steelton, Central ch. 5 00
Clifford ch. 5 50
North Main-ave. S.S. Providence 11 70
Newcastle ch. 14 58
Gelatt Y. P. S. 3 00
Goshen ch. 19 83
Briston ch. 25
Mrs. S. A. Hogg 300 00
Great Bethel, Christian Culture class $5 00
Turburtville ch 10 00
Bloomsburg ch. 31 95
White Deer ch. 7 00
Claysville ch. 7 00
Beakleyville ch. 5 30
Pittsburg, Ebenezer ch. 2 00
" Shiloh ch 2 00
Derry ch. 1 00
Ashland ch. 1 00
Taylor ch. 6 00
Edwardsdale ch. 6 00
Lansford ch 1 79
Camptown Union Y.P.S.C.E. 9 00
Clay ch 5 00
Students Crozer Theo. Sem. add'l 12 40

DISTRICT COLUMBIA, $50.00

Washington, E-st. S.S. 50 00

WEST VIRGINIA, $65.43

Huntington, Fifth-ave. ch. 45 93
" Twentieth-st. ch. 15 00
Brownstown, Rev. T. F. Holt 4 50

OHIO, $252.57

Jefferson, Miss Sarah J. Campbell 10 00
Circleville, Eva E. Wentworth 5 00
Thompson ch. 1 00
Cleveland, Calvary ch. 17 51
" East End S. S. 3 51
" Third-ch. Y. P. S. C. E. tow. sup. nat. pr., care Rev. G. H. Brock, India ... 12 50
Medina, 1st ch. 10 00
Granville, Dennison Y. M. C. A. 8 34
Dayton, Riverdale Mem'l ch. 28 01
Norwalk, 1st ch. 57 14
Owl Creek B.Y.P.U. 38
Toledo, Ashland-ave. ch 62 11
" Second ch 5 82
Hubbard ch. 6 25
Wooster, Bethany ch. tow. L. M. for L. R. Kramer 25 00

INDIANA, $55.90

Auburn, Mrs. S. B. Ward 1 00
" Mrs. M. A. Ehlers .. 4 00
Liberty Centre ch. 3 65
Indianapolis, the Barckly class tow. sup. nat. pr., care Rev. A. E. Carson 25 00
Indianapolis, 1st ch. Yates class 12 71
Eel River ch. 2 14
Rockville ch. 2 00
North Madison ch. 2 00
Lima ch. 1 40
Orland ch. 2 00

ILLINOIS, $894.50

Manito, from the children, by J. B. Meigs 3 50
Alton ch. 66 84
" S. S. 12 52
Good Hope ch. 1 00
Troy ch. 17 32
" S. S. 75
Normal ch. 36 50
Pekin ch. 15 00
Bethany ch. 14 60
Austin ch. 5 00
Chicago, Calvary ch. 7 25
" " Y. P. tow. sup. Po Saw, care Rev. W. K. McKibben, Swatow 35 50
Chicago, 1st ch. 23 29
" Pilgrim Temple, A. M. S. S. 5 00
Chicago, South Park Y. P. for sup. worker, care Miss G. Welles, Africa $7 50
Evanston ch. 52 30
Woodstock, Miss J. E. Sondericker 1 00
Chatsworth ch. 5 00
Streator Y. P., sup. worker, care Rev. E. T. Welles, Africa 10 00
Mt. Olive ch. 8 00
Barry ch. 10 46
Marengo ch. 55 52
Martinsville ch. 3 00
Berwyn, Sw. ch. for nat. pr., care Rev. O. L. Swanson, Assam 12 00
Chicago, 1st Sw. Wom. Soc. for Telugu mission 50 00
Chicago, Mrs. John Berg, tow. sup. Phillip, care Rev. O. L. Swanson, Assam 6 00
Chicago, 1st Sw. Y. P. (of wh. $36 is for sup. of pr., care do.) 50 00
Collection at Sw. Conference, 42 03
Evanston, Sw. ch. 7 62
Chicago, 1st Ger., net proceeds of Mr. E. B. Scheve's mission concert tour for missionary sanitarium, Cameroon, W. Africa 330 00

IOWA, $76.96

Centerville, Mrs. M. A. Cole, 2 00
Iowa Falls ch. 23 20
Marshalltown S. S. 12 50
Coldwater ch. 8 00
Council Bluffs, Mamie Norene for Rev. Ola Hanson 5 00
Newell, L. P. Rasmusen 5 00
Alta ch. 8 05
West Union ch. 1 00
Perry ch. 2 00
Bedford ch. 8 50
Fort Madison B. Y. P. U. ... 1 71

MICHIGAN, $226.80

Dexter ch 15 00
" B. Y. P. U. 2 00
Marshall ch. 4 05
Grand Rapids, Second-st. ch. 3 00
Big Rapids ch 11 00
Detroit, 1st ch. 101 10
Romeo B. Y. P. U. 53
Quincy ch 10 53
Clinton ch. 5 00
Medina ch. 10 00
Morenci ch. 3 87
Saginaw 1st ch. (West Side).. 45 00
Collection Saginaw Valley Asso 4 00
Bath ch 2 50
St. John, Mary Riley 1 00
Niles ch. 3 00
Parshallville ch. 5 20

MINNESOTA, $121.06

Chicago-ave. S. S. 2 03
Mrs. M. Hunt, for Koria Pixley, care Dr. Clough 25 00
Clinton Falls ch. 3 38
Kenneyville S. S. 5 00
St. Cloud, American ch. 10 15
Clark's Grove, Christian Anderson, for Rev. C. Nelson, Africa 27 00
Artichoke, L. Millbury 10 00
Willmar, O. H. Ekdohl 10 00
Kron, Aug. Bjorklund 10 00
Fish Lake ch. 5 00
Brunswick, L. Dahlgren 1 00
Dalbo, Mr. Maller 1 00
Cambridge, Mrs. O. Anderson 4 00
West Duluth, C. B. Olesen... 7 50

CONSIN, $129.50

Sw. ch	$12 00
ton Taranger tow.	
Soung, care Rev.	
enport	5 00
ch. for Rev. W. S.	
ina	24 00
. for Rev. Thos.	
d wife, Lukunga,	
	3 00
	20 00
	9 50
	12 00
ch	9 00
w. Wom. Soc. nat.	
care Rev. C. A.	
	25 00
Dan. Wom. Soc.	
C. Nelson, Africa,	10 00

SSOURI, $18.50

er A. C. Crouch,	
ead of the gospel	
	6 00
per Rev. O. Han-	
	12 50

NSAS, $208.20

	25
ch	2 00
	6 69
	17 27
Goodman	12 50
	4 25
	10 00
	1 00
	7 40
nnonite Brethren	
gonda	40 00
to missions in	
	25 00
	2 53
	37 80
S. tow. sup. On-	
care Miss A. E.	
	5 00
	2 72
	1 28
S	1 00
	18 15
	2 42
	1 09
ch	2 00
	3 15
V. J. Kern	1 00
Sw. ch	3 70

LASKA, $134.85

tre ch.	4 25
	4 50
	9 40
ch	38 25
	36 80
w. ch	15 00
ch	5 00
W. C	5 00
Sw. ch	8 35
" S. S	1 10
	7 20

RADO, $24.70

	8 85
ch	6 00
h	4 85
Olivet S. S	5 00

ORNIA, $208.80

, Mrs Leming	
issionaries for	
	10 00
, Miss Louise	
lo	5 00
Oakland, Miss Jennie Stewart for do	$5 00
Hynes, A. E. Matson	25 00
Sacramento, Calvary ch	20 50
Alameda ch	10 00
Oakland, 1st S. S	1 00
San Francisco, 3d Y. P. S	10 00
Waterford Y. P. S	3 00
Santa Rosa ch	21 00
Vallejo ch	50 00
" Y. P. S	5 00
" Jr. Y. P. S	2 00
" S. S	11 00
Mountain View S. S	2 50
California College Y. W. C. A. tow. sup. nat. pr. Huang Shien Shang, care Rev. W. M. Upcraft	2 80
Famosa, F. R. McFee, tow. sup. nat. pr., care Dr. J. W. Carlin	20 00
Lodi, James Draper	5 00

OREGON, $32.00

Yamhill ch	5 00
Portland, 1st S. S	15 00
McMinnville College Miss. Society	7 00
Paisley, Dr. A. A. Witham	5 00

NORTH DAKOTA, $1.25

Bathgate ch	1 25

SOUTH DAKOTA, $91.50

Danville, Lars Nelson, special for sup. "Gapals Chundas," care Rev. O. L. Swanson, Assam	50 00
Irene, Rusmus Jensen	5 00
Miner Co., A. Goodale	1 00
Sioux Falls, E. Tornberg	3 00
Orleans, E. N. Olsen	20 00
Spencer B. Y. P. U	12 50

WASHINGTON, $53.30

Colfax ch	9 75
" S. S	9 00
Diamond S. S	6 55
Spangle ch	3 00
Asotin, Mr. E. L. Routh	20 00
Spokane, Alvin Zuelsdorf	5 00

NEVADA, $1.00

Reno ch	1 00

MONTANA, $27.25

Dillon ch	27 25

INDIAN TERRITORY, $22.00

A-to-ka ch	15 00
Terrell, Rev. J. F. Coe	1 00
Ardmore, Rev. Mr. Newman,	50
Vinita ch	5 50

OKLAHOMA, $6.00

El Reno ch	6 00

NEW MEXICO, $5.00

Albuquerque ch	5 00

CANADA, $20.00

Toronto, J. H. for miss. work on the Congo	20 00

CHINA, $600.00

Swatow, Rev. John M. Foster	600 00

ALASKA, $19.40

Wood Island ch	19 40

MISCELLANEOUS, $1,061.84

General Miss. Soc. of German Baptist churches of North America, of wh. $20 is for chapel building, care Rev. Geo. J. Geis; $25 for nat. pr., care Rev. J. E. Clough and $216.84 for Kameroon Mission, care Edw. Scheve, Berlin, Germany	$261 84
Collections by Rev. A. Friesen from the Mennonites of the Western States tow. sup. of Rev. A. J. Hübert, Nalgonda, India	800 00
Total	$8,070 95

LEGACIES.

Quincy, Mass., Nancy M. Jones	$1,379 64	
Whitman, Mass., Mrs. Lucinda A. Fullerton	500 00	
Urbana, Ohio, estate Mrs. L. C. Downer	533 34	$2,412 98
		$10,483 93
Donations and Legacies from April 1, 1899, to June 1, 1899		31,191 11
		$41,675 04

Donations received to July 1, 1899:

Maine	$342 24
New Hampshire	150 91
Vermont	160 47
Massachusetts	3,546 29
Rhode Island	413 00
Connecticut	1,096 64
New York	4,536 50
New Jersey	1,509 39
Pennsylvania	2,194 71
Delaware	6 50
District of Columbia	118 04
West Virginia	157 36
Ohio	1,541 78
Indiana	1,309 32
Illinois	1,741 84
Iowa	477 66
Michigan	1,400 86
Minnesota	653 39
Wisconsin	244 23
Missouri	132 44
Kansas	391 13
Nebraska	273 80
Colorado	97 32
California	378 26
Oregon	93 44
North Dakota	34 75
South Dakota	345 85
Washington	195 66
Nevada	1 00
Idaho	5 80
Wyoming	25 00
Montana	52 56
Kentucky	15 00
Louisiana	5 00
Alabama	10 00
Indian Territory	25 30
Oklahoma	16 99
New Mexico	5 00
Canada	20 00
Denmark	350 00
Sweden	40 00
Burma	16 13
Assam	10 00
China	600 00
Japan	1,000 00
Alaska	19 40
Miscellaneous	1,436 84
	$27,197 80



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ARE YOU MAKING YOUR WILL?

Every person having any property should make a will while in sound health of and body. Many Christians every year are providing in their wills for additions t permanent funds of the Union as well as gifts directly for carrying on missionary This is an object which no Christian of wealth should fail to remember.

FORM OF BEQUEST.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION —— dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor [or executors] to pay said sum to the Treasurer of said Union, taking his receipt therefor within —— months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, with the buildings thereon standing [*herein describe the premises with exactness and particularity*] to be held and possessed by said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

AN INVESTMENT AND AN INCOME.

Owing to the great number of difficulties which have arisen in the courts over the settlement of estate and to the efforts which have been made to defeat the wishes of testators in their bequests, large number of persons are giving their funds directly into the hands of the society, and receiving its bond for th payment of interest during their lives if they need it. These bonds are an unquestioned security. The will never be defaulted as long as the Baptist denomination exists. There is no safer form of investmen in the world. If the United States Government is destroyed, and the bonds of the United States becom worthless, still the Baptist denomination will go on, and the obligations of the great missionary society will stand secure, and every bond be paid to the last cent of obligation. This method of investment offer to those who wish their money to go ultimately to the missionary work the best possible form of securing an income from their property during their lives, and saves them all care and trouble of re-investment and all fears regarding the settlement of their estates. For full information regarding Wills, Bequests and Annuity Bonds, address

REV. E. F. MERRIAM, *Editorial Secretary*,
TREMONT TEMPLE, BOSTON, MASS.

The Baptist Missionary Magazine

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ADONIRAM JUDSON

BY REV. THERON BROWN

EXTRACT FROM MR. BROWN'S POEM AT THE CELEBRATION OF THE 200TH ANNIVERSARY OF THE CITY OF MALDEN

At the gate of the golden
East,
Where the Irrawaddy falls,
Stood a lonely Christian
priest,
And watched by the dragon
walls.

In the hour of his spirit's
strife
Christ's Angel over the lands
With a seed of the Tree of Life
Had flown to his waiting hands.

With a zeal no peril would cool,
Forearmed for sorrow and stress,
He had come from the white man's school
To the brown man's wilderness,

From the home of a faith too deep
For vows unmeaningly made
To the temples of gods who sleep
In precepts never obeyed.

Far out of the West he came,
In the bloom of his brave young days,
From a realm where sin is shame
To a people who sang its praise.

He sowed the miracle-seed,
And the heaven-tree sprouted small
In the tangles of demon-weed
By the stones of the pagan wall.

In the age-worn scars it grew
Of the arches giant spanned,
And it fed on the breath and dew
Of the prayers of his native land,

Till he saw the rampart bar
To its swelling strength unpin,
And the grim gate swung ajar,
And the Knight of the Cross went in.

Then the "Lord of the golden foot"
Swore doom to the tree unknown,
For the heave of its awful root
Was shaking his idol throne.

He smote its planter in wrath,
But its shining leaves took wing
Where the slave in the tiger's path
Chose death for dread of a king.

They flew to the sick man's pain,
To the toiler's task in the sun—
And Bethlehem's angel strain
Was written on every one.

O'er the flamen's muttering muse,
And the lote-flower worshipper's hum
The song of the world's glad news
To the Burman soul cried "Come!"

And the hunger of hearts increased
For the crucified Son of Man,
For the wounded Christian priest
Was wiser than Ah-rah-han.

In the groves where Gautama sat
He talked, and the heathen heard
For the tales of the Be-ta-gat
The music of Love's first word.



"FROM THE GLOOM OF A FAITH INANE"

And the eyes of a race looked up
From the gloom of a faith inane
Where smiled no pardon or hope,
And sorrow for sin was vain.

He called at the idol's feet,
In the shadow of Shway-san-gau,
"The Star of Mercy is sweet,
And it beams on Burma now.

"Break, Athor's measureless Dark,
That hid in your Pali scrolls
Religion's heavenly spark
From a hundred million souls.

"And rise, O Sun of the world,
And spread, unwithering Tree,
Till the dragon temples are hurled
From the land the Christ makes free!'



"AND THE PILED PAGODAS LEAN"

We carve on the soldier's stone
The fame of his derring-do,
But the fields God's witness won
Are wider than Waterloo.

Fit home are the heavenly plains
For the spirit that greatly gave,
Fit rest for his great remains
The ocean's infinite grave.

And well that Christendom rears,
Where the swarthy Gentiles swarm,
In its glory of fruitful years,
The work that his hand left warm.

And the piled pagodas lean
As the plumes of the Life-tree rise,
And its strong roots cleave unseen
The shrines of the ancient lies.

They are coming whose life unlearns
The prate of the old kyoungs,
And the prayer of a dead man earns
A harvest of tribes and tongues.

Nor in vain glad history paints
The hero with praise and pride,
And the three fair, faithful saints
Who served and smiled at his side,

For the ardor of Christian search,
By his summons kindled to flame,
Still burns in the mighty church
That rallied to Judson's name.

And Burma shall see her star
By his finger of hope supreme
When the last Boodh's avatar
Has welcomed the nigban dream;

For the Lord's own accolade
Of fire gave Judson the van
In the host of the world's crusade,
In the mission of man to man.



Ta Mei-koh Tsing-li T'sa Ne. In Chinese this means "The Great American Baptist Missionary Union." The plate was procured by Mr. George Warner of Ningpo, for use in deeds of real estate purchased for mission work. Until recently all property bought for our mission in the interior of China was necessarily taken in the name of some Chinese Christian, and there was often great difficulty in securing property for Christian purposes. All this is now changed, and property can be purchased and the title held by the Missionary Union in all parts of China. Deeds made out to the above name are legally valid in Chinese courts. It is a fact significant of the rapid progress of the world that on all the fields where it is carrying on mission work The American Baptist Missionary Union, a corporation of the United States, can purchase and hold real estate in its own name.

he Elevating Power of Christianity is impressively manifested in the people of Uganda, Central Africa, who have received the gospel in so remarkable a nner through the agents of the Church Missionary Society. When Henry M. anley visited Uganda in 1875, while on his great journey "through the Dark ntinent," the Buganda were a powerful people, but always at war with their ighbors and of limited influence. Under the influence of Christianity they have come more prosperous, surrounding tribes have come into subjection or alliance th them, and in the development of the continent they are and will be the lead- s in the advance of the peoples of Central Africa toward Christianity and civili- tion. Already education has become so popular that they take a pride in carry- g a book-bag about with them, and even the children voluntarily attend school th regularity because they really want to learn. The Uganda mission has become dely extended both to the east and to the west, reaching more than half way from engo, the capital of Uganda, to Stanley Falls on the Congo River; and teachers ve gone to Busoga, Bunyoro, Toro, Budu and Usukima, peoples with whom they re formerly at perpetual enmity.

ow to Use the Missionary Magazine. To help our busy pastors in conducting their missionary meetings we present nearly every month a program suggesting w the contents of THE MAGAZINE for that month may be used. By way of sug- stion also we give the extract below from the weekly calendar of the Free-street ptist Church, Portland, Maine, Rev. J. K. Wilson, D.D., pastor.

The monthly Missionary Concert. Topic: "An Evening with THE MISSIONARY AGAZINE." Please read carefully the May number of THE MAGAZINE in preparation r this meeting. What is the most encouraging fact which it contains? The most dis- uraging fact? The most suggestive fact? The most illustrative fact? These questions ill be answered by appointed speakers; but it is hoped that all those who have access to HE MAGAZINE will read it with these points in mind, and will come prepared to give eir own impressions upon them. It will be interesting and helpful to compare notes. rs. F. E. Moore will read a paper upon the Caste System. The offering will be for oreign Missions this month.

The Death of Rev. E. N. Fletcher at Ningpo, China, July 14 was startling in its suddenness. He was a man of exceptionally vigorous physique, and recent letters gave no intimation of any decline in health which might be considered a warning and preparation for this sad bereavement. The first news came to the mission rooms in Boston in a telegram from Dr. Goddard of Ningpo — "Fletcher died fourteenth. — Goddard."

Mr. Fletcher was born in Newton Centre, Mass., in 1866, and baptized by his father at New London, N. H., in 1881. He graduated from Colby Academy of New London in 1882 and from Colby University in the class of 1886, and from Hamilton Theological Seminary in 1892, being appointed a missionary of the American Baptist Missionary Union Feb. 15, 1892. He sailed for his station at Huchau, China in the autumn of the same year, but returned to this country in 1895, and settled as pastor of the Baptist church in Fairfield, Me. He again sailed for China in September, 1898, and during the past year has been located at Ningpo, in labors in association with Rev. J. R. Goddard, D.D., and others on that field.

Mr. Fletcher was a man of exceptionally vigorous physical and mental characteristics, an independent thinker and a missionary of energetic and fruitful ideas. His brief stay on the mission field would hardly give an opportunity for the realization of large results from his labors, but from his strong and enterprising character large usefulness might have been expected after a sufficient length of time to enter fully upon his labors. To Mrs. Fletcher in her early bereavement, and to the widowed mother and friends in America, we extend our deepest and most heartfelt sympathy.

The Church of God is Incomplete until it fills the earth. The victory is not won until all nations have heard and received the gospel. When an army is on a campaign, no regiment, brigade or division of the army can go into permanent quarters and settle down to rest and quiet until the campaign is ended. The army of the Lord is on a campaign for the conquest of the world, and every division and regiment should be actively engaged. In a loyal army there is a sense of shame and dissatisfaction if the victory is delayed. No true church of Christ, no true soldier of Christ, can be contented until his great Captain is acknowledged as Lord and King by all nations.

Dr. George C. Lorimer's Addresses at the anniversaries in San Francisco have been printed. The sermon delivered on Sunday, "Christianity as a World Power," is published by the American Baptist Publication Society, and can be obtained from the headquarters in Philadelphia, Pa., or from any of the branches at ten cents a copy. The address "The Golden Gate, or the Economics of Missions," is published by the American Baptist Missionary Union, and can be had from the Mission Rooms, Tremont Temple, Boston, Mass., or from any of the district secretaries of the Union. Price, five cents. Dr. Lorimer has compressed a whole volume into these two thought-compelling addresses. They should be read and pondered by every Christian who desires to understand his duty to his Lord.

Rev. E. N. Fletcher (Died July 14, 1899) Mr. Kennedy (A guest)
Rev. T. D. Holmes Miss Stella Relyea Miss Helen L. Corbin
Mrs. Fletcher
Mrs. Holmes Miss LaVerne Minniss Rev. C. E. Bousfield
Mrs. Bousfield Miss Clara E. Righter



Rev. J. R. Goddard, D.D. Mrs. Jenkins Rev. H. Jenkins
Mrs. Goddard Rev. and Mrs. J. T. Procter
Miss Anna K. Goddard Miss Ada L. Newell

BAPTIST MISSIONARIES IN EASTERN CHINA

The Group of East China Missionaries is specially interesting for several reasons. The many friends of Rev. E. N. Fletcher, whose death has been already announced, will recognize his open and manly face in the upper part of the picture. The cut also enables us to introduce to the readers of the MAGAZINE and to our Baptist public in America, Rev. C. E. Bousfield of Shaohing, who has recently joined the Baptist Mission in East China, coming from the Church Missionary Society of England. Mrs. Bousfield, standing by his side, will be remembered as Miss Lily A. Snowden. All the faces are of interest, especially those of Rev. Horace Jenkins and Mrs. Jenkins, the veterans of the mission, who first went to China more than forty years ago, in 1859; and of Rev. J. R. Goddard, D.D., and Mrs. Goddard, daughter of Dr. Dean of Siam. Dr. and Mrs. Goddard began their missionary service in 1867.

The Ancient Nestorian Church of Persia has become practically extinct, its adherents having gone over almost in a body to the Greek Church, the national church of Russia. This movement is a result of the massacres of Armenians by the Turks.



(BY THE COURTESY OF THE "YOUTH'S COMPANION")

CAPTURE OF RANGOON BY THE BRITISH — THE BEGINNING OF THE SECOND BURMESE WAR

THE MARTYR SPIRIT IN THE BURMESE CHURCH

REV. EDWARD O. STEVENS, D.D., MOULMEIN, BURMA

"HAVE Burmese Christians ever possessed the martyr spirit?" In reply it may be said that what has been true of every other race of men among whom Christianity has been planted, is equally true of the Burmans: that some of the converts turn out badly and that others show a sad lack of zeal and consecration, even though they may not apostatize. When all is peace and prosperity the vast majority have no opportunity of proving to a gainsaying world that they would be willing to lay down their lives rather than deny their Lord and Master. But whenever the country has been thrown into a state of alarm and confusion by wars or rumors of wars, not a few names have been found which deserve honorable mention on the roll of Christian martyrs. Those who are familiar with the history of the Baptist mission in Burma gladly recognize marked evidences of genuineness in the work, which the grace of God has wrought in the lives and hearts of Burmans as well as of Karens. It may be of interest to note a few instances pertinent to the question in hand.

Webster's dictionary gives two definitions of martyr: first, one who by his death bears witness to the truth of the gospel; and second, one who sacrifices his life, his station, or what is of great value to him, for the sake of principle or to sustain a cause. Let us bear this definition in mind as we touch briefly upon the following examples:

Ko Shwe-be was the fourth person baptized by Dr. Judson. He came originally from the Prome district, in the days when Shwedaung was a town of more importance than Prome itself. At the breaking out of the first war between the East India Company and the King of Burma in 1824, when King George's frigate, the Liffey, opened fire upon Rangoon, the American missionaries, Messrs. George Hough and Jonathan

ere arrested by order of the gov-
d, having been stripped almost
rere dragged off to be executed.
ht, as they lay in irons upon the
xpecting to be beheaded the next
Ko Shwe-be watched by their side
ll of his life. Nor did his courage
when the American missionaries
ir wives escaped to Calcutta and
re, leaving him to care for the mis-
mises during their absence. For
s, undaunted by the dangers with
e was surrounded, he remained at
until the return of his beloved
, Dr. and Mrs. Judson, after the
of the treaty of Yandabo.

g of Mergui was a faithful witness
st while Judson and Price
carcerated in the death-
f Ava and at Aungbinle.
the cook, had nothing to
ause he was a black for-
hose right was distinctly
ed to worship whatever
leased; but no sooner had
ionaries been imprisoned
Ing was exposed to great
he went backwards and
at Mrs. Judson's bidding
ds of mercy to the white
s; for he was a subject
Golden Foot, and it was
derstood throughout the
nd breadth of the empire
Burmese king had ever
rmission for any Burman
ke the religion of his
s.

e result of the first war,
inces of Arakan and Ten-
vere ceded to Great Britain
Baptist mission was trans-
Moulmein. On one occa-
Shûn ventured to cross the
Martaban for the purpose
hing the gospel in Ran-
He was quickly seized,
fetters and compelled to
pull weeds on the platform of the Shwe-dagôn pagoda. Nor could his release be secured until the Christians in Moulmein had raised a sum of money sufficiently large to satisfy the rapacity of the Burmese officials.

The second war ended in the annexation of the province of Pegu. About the year 1853, in response to a request from Rev. J. L. Douglass, Dr. Kincaid sent two assistants from Prome to Bassein. One of these was a certain Ko Shwe-thi, who before his conversion had gained the distinction of being the builder of a gilded Buddhist monastery at Shwedaung. His wife was so incensed against him for "entering the



KO THAH A, FIRST PASTOR OF THE BURMAN BAPTIST CHURCH IN RANGOON

Jesus Christ religion" that she deserted him and their little son and refused ever to live with him again.

The first Burmese man whom I had the privilege of baptizing was Ko Htûn-û. He



died soon after his baptism in very suspicious circumstances. There were grave reasons for the belief that his death had been brought about by foul means at the instigation of his wife, who was filled with rage against him for becoming a Christian. But his place of business, Paungde, was at a distance of thirty-five miles to the south of Prome, the residence of the English Deputy Commissioner. That seemed a long way off in 1867, ten years before the completion of the railway. There were no Christians to befriend him nearer than two or three miles. Moreover, he was an emigrant from Simbyukyûn, so that his relatives were 150 miles away to the north in Upper Burma. Thus, though he was strangled, there was no one at hand disposed to mete out justice to his cruel persecutors.

At the beginning of the third and last war between the British and the Burmans, a Burmese Christian, Ko Toh, was living in the Bassein district. One day a band of dacoits, who sympathized with the cause of the king, set out in search of Ko Toh. In broad daylight several of them, disguised as policemen, came to his house and ordered him to follow. As soon as they had gained the outskirts of the village he was brutally murdered, although he had taken no active part on the side of the English rulers. Thibaw's braves murdered Ko Toh for no other reason than that he was known to be one of Jesus Christ's disciples.

It is not necessary to adduce any additional instances of self-sacrifice, devotion and suffering for Christ's sake. At present in Burma the church members of various races, protected by British arms, have comparatively little to put them to a crucial test. But if persecution should suddenly break out, we may rest assured that very many would stand firm. The abounding grace of God would not fail to call forth again the martyr spirit which has already been so conspicuous among Burmese Christians, as well as among their more numerous Karen brethren.



BURMAN RICE FIELD

PASTOR KO SAN LONE

MRS. M. B. INGALLS, THONGZE, BURMA

the following in my note-book:
pastor, Ko San Lone, has been
listant hamlet, where he baptized
l a woman. The woman has been
bout this step several years but
med to take the ordinance. Last
e came out strong, and before she
zed she went among her friends
them to come and see how she
her belief and trust in Christ.
e wife of a Bible student in the
eminary of Insein, and those who
praying for her will rejoice with
ends one daughter to be educated
t the other, who was older, cried
ff, saying she did not wish to be
the name of Christ. The pastor
rd of three more applicants, and
baptize them with three others
place." . . . "Pastor Ko San
ery ill. He returned from the
n at Toungoo and has not been
house since, which is seven days
tells us that he thinks he will not
ut he is ready to go when God
l the robe would give him a place
at feast."

ber 4.— The call came at 10 A.M.
l the pastor has gone to dwell
Lord. When the hour came, he
friends and then passed quietly
is funeral was held on Sunday,

He was not a brilliant pulpit
but he was a good and faithful
ll grounded in the doctrines of
and a kind man among the sick
oor, and was sound in all of our
d denominational customs. It is
ss to the churches here and the
dy Association, but, oh, what a
e! He loved the missionaries,
great respect for the American
and our society, and he had an-
great pleasure in greeting Dr.
Duncan at Thongze. I once asked him what he would say, and he replied: "I do not know the English language, but I will shake his hand and say, thank you." He has entered into the eternal life, and it is well with him, but it is a very great loss to us. The burden seems a very heavy one to me. At present I see no one to fill the place, and tomorrow a new man must try to preach in this chapel. Until I can come to the right point of casting my burden upon the Lord, it will be sleepless hours for me. The churches choose their pastors, but they are greatly wanting in good judgment, and unless we come to their help they may make an unfortunate choice, as two did yesterday when they had up a name. "He makes a splendid sermon," they said, "is well versed in Pali, and can stand at the head of all public gatherings; had we better call him?" And here is my reply: "All this is true, but he has headaches which lay him up for hours and sometimes days. He has a very wicked family, and takes up worldly jobs to get them out of scrapes and often must be absent." I gave them 1 Tim. iii. 7, and they thought and prayed.

This is the fourth pastor we have buried since the Thongze church was organized, and strangers can never know how much labor I have bestowed upon them. The first one was my husband's worker, but I have seen the other three from the ranks of Buddhism to their positions as pastors. While I was at home I told some of my special friends about my other seven preachers and the pastor at Leppadan, who had finished their earthly course, and I found that some of these good men had marked it all along and had been praying for me. I am now older and need more help, and will those sympathizing brethren and sisters and others pray that I may have strength for my day?

THE CHINESE OF RANGOON

BY W. F. GRAY, PASTOR OF IMMANUEL BAPTIST CHURCH

THERE are about fifteen thousand Chinese in Rangoon. They are principally from Canton and Amoy. This looked like a large open door for Christian work, and about a year ago, having sought God's leadership, we began to act as the way opened. We felt that the great thing at the start was to secure just the right man as evangelist. There were a few Burmanized Chinamen, members of the Burmese Baptist Church, but none of them could even read the Chinese Bible to any extent and they had no training in Christian work. We wrote to Dr. Graves in Canton, to know if we could secure a good man who had been trained in their mission and schools. A man was recommended, and we were expecting his arrival when word came that circumstances had so changed that he could not come at all. Meanwhile, we were holding some meetings in a borrowed hall and becoming acquainted with two or three Christians who might be available.

We soon found that the best man by far, was a man who had been converted in the Methodist Mission in Penang. He had preached for a time in the Baptist Mission in Calcutta, and later he was employed by the Church of England in Rangoon, and was counted a member with them. He was an artist, and was doing a very good business, keeping three of his four children in the Baptist College. So far as we could learn his past record was clear. He was a good speaker, and impressed me as a man ruled by the love of God. His wife, whose mother was Burmese, was a Baptist, and he seemed to understand Baptist teaching very well. We finally spoke to him about taking up the work with us, and he said he would gladly help what he could, but he thought he had better go on with his business and educate his family. All the time we could see that he was at work for souls purely from love, and we felt that he was the man God had chosen to lead in our mission. We told him that we could not guarantee a salary, as we should try to raise the money for this work, here, among the friends of the Chinese and the Chinese themselves. We should have to pay rent, and would give him what we could raise, and if he would take hold of the work as leader, he could do some painting to make out a living at the same time. He consented, and has fulfilled all our highest hopes. He has worked faithfully and successfully throughout the year. After he had taken up the work, he said he wished to be baptized but he thought he had better wait for a time, as it might appear to others that he was being baptized simply to get a place as preacher. After a few months' work, three converts were ready for baptism and he was baptized with them. He is patient and thorough in giving instruction, and is wise and influential among the people.

We found a good deal of difficulty in securing a suitable building for the mission, but finally, after being driven from two houses by Buddhist opposition, we secured a good place belonging to a Burmese Christian and can keep it permanently at 50 rupees a month. We were permitted to baptize three men Saturday evening, June 10, making nine in all during the year. A church has been organized and they have three services a week. A good supply of literature has been secured from Shanghai, and the chapel is open all the time, so that people can go and read and talk with the evangelist. The church collections amount to about 10 rupees a month, and two of the members give 5 rupees per month. Other Chinese and Burmese have given single subscriptions, and then other friends have supplied the necessary funds for the year. This is plainly the Lord's doing, and we feel to praise him and go forward to yet greater things for the year before us.

BAPTISTS IN DENMARK

REV. AUG. BROHOLM, COPENHAGEN

THE church in whose midst the thirty-fifth Annual Conference was held is situated in the northern part of the country. It is a very meager agricultural district, but spiritually it has for many years been fertile soil. Thrice before has this church had the pleasure of entertaining the Conference delegates and guests, namely, in 1870, 1880 and 1887. Each time we have been welcomed by the same pastor, Rev. Eskild Jensen, who has now led the church for forty-three years. He was still in his place this year, greeting the brethren with a hearty welcome. We were glad to notice that the church was in a progressive state. From the organization of the church in 1856 until the close of last year 787 have been baptized, and from New Year, 1899, and up to the Conference, twenty-two more have been united with the church by baptism. Truly it can be said that the labor of the pastor has not been in vain, and that he yet — seventy-seven years old — is like a tree which brings forth its fruit.

The name of the meeting-place was *Elim*, and here we met, the largest conference yet held of Baptists in Denmark, from June 8–11, and were strengthened and refreshed to take up our mission work for the coming year.

"Am I right in the impression that for the past two years Baptists in Denmark have not made as rapid advancement as they did five or eight years ago?" was the question lately given me by an American pastor, a schoolmate of mine. I was glad to be able to answer him in the negative, and the statistics given by the missionaries at our Conference proved my statement. From the year 1886 and up to the present time we have had one continuous blessing, and the last two years have not been the least blest of these years. This is both as regards the number of baptisms and net increase. In these last two years we have baptized 543, the net increase has been 329, and seven new chapels have been built. As regards the inner spiritual growth our trust is in God that we have not gone back, but forward, for we want to live wholly for the Lord and be pleasing to him. During the past six months many of our churches have had large baptisms. The reports show that 161 have been baptized since New Year and the net increase has been 103. The Baptists in Denmark now number 3,881.

For all this, and much more, we have cause to be grateful to the Lord. This is also felt by our churches, and therefore Sunday, the 2d of July, was set apart as a day of thanksgiving and prayer in all the Baptist churches in Denmark.

At the proceedings of the Conference two important undertakings were finally decided upon. The first is our founding a popular high school for our young Baptist people. It is no professional school, but its object is, on one side, to continue the education given them in the public schools, and, on the other side, to take our young people, at the age of about seventeen years, and give them a better and wider view of life. The building is to be erected this summer on the lot which has been purchased in the northern part of Jutland, and to be ready for use the coming autumn when the school commences. The Conference voted to use the sum of 16,000 kroner for the building and furniture. Rev. P. Olsen, B.D., who is to be the principal, has just finished a two years' course of study in Copenhagen, especially for this cause. Brother L. Kristoffersen was also appointed instructor; he has been a high-school teacher for some years.

The other undertaking was the enlargement of our semimonthly denominational paper *Evangelisten*. It will now be published weekly from January next year. We

trust that this also will be a means of spreading our Baptist teaching more largely and besides aid the churches by supplying a study of the Sunday-school lessons for our teachers, weekly sermons for the benefit of our scattered members through the country, etc. Through the past year we have collected a fund of 1,000 kroner to meet the eventual deficiency of the first years.

Besides this, the Conference reappointed our two general missionaries. The Sunday-school cause, the young people's work, etc., were also discussed, and committees were appointed to take the different branches of our mission work in hand.

It was unanimously resolved to send the Executive Committee for the Missionary Union hearty greetings and thanks for help to our mission. We sympathized with the Union in the great loss of the lamented secretary, Dr. S. W. Duncan; he was a true friend of our mission. The Lord be praised that the important place of our secretary has been filled again!

On Saturday, the last day of the Conference, the meeting did not close before ten o'clock at night. Still, many had come together to the prayer-meeting, which was held the next Sunday morning at eight o'clock.

Through the whole day large meetings were held for the hearing of God's Word. The people crowded the chapel, but could not find room and therefore we moved out into the open air. "God, our Savior, will have all men to be saved, and to come unto the knowledge of the truth," was the text proclaimed for sinners. The last words we listened to were what the Lord said to Moses: "Speak unto the children of Israel, that they go forward." The Baptists in Denmark answer: By the grace of the Almighty, we will go forward!

MISSIONS AND EMPIRE

ANOTHER reason why British rule has spread so rapidly is because England alone among the nations carried to Africa the principle of religious liberty conjoined with religious propaganda. British Africa is the product of three forces — British conquest, British trade and British missions. And of the three the first counts for the least and the last for the greatest factor in expansion of Britain in Africa. The Roman Catholic priests sent out by the Portuguese in olden days were zealous but intolerant. The Roman Catholic priests sent out by the free-thinking French republic have only recently arrived on the field. The few German and Swiss missionaries have been too few to leave much mark on the continent. But British missionaries have been everywhere the pioneers of empire. The British frontier has advanced on the stepping-stones of missionary graves. Deduct the missionary from the sum total of the forces which have colored the African map red from Table Mountain to the Zambesi, and the empire disappears. It was David Moffat the missionary who led the way into Central Africa from the south. It was his dauntless son-in-law, the Missionary Livingstone, who pierced the heart of the Dark Continent in which he laid down his life, and it was Moffat's successor, the Missionary Mackenzie, who secured the open road from the Cape to the Zambesi along which Cecil Rhodes subsequently marched to empire.— W. T. STEAD in *The Independent*.



Rev. W. F. Thomas. Rev. D. A. W. Smith, D.D.

FACULTY OF THE BAPTIST THEOLOGICAL SEMINARY, INSEIN, BURMA

[Rev. F. H. Eveleth, D.D., of the Burman Department, is at present in America. Aside from these three Americans, the members of the faculty are natives of Burma.]

A KAREN MISSIONARY TO THE BURMANS

REV. W. F. THOMAS, INSEIN

IT was our last monthly missionary concert in the Karen Theological Department. The subject of the meeting had been "the good news from a far country" in the shape of the cheering report of the last annual meetings of the Missionary Union in Rochester. The leader of the meeting had spoken of the Missionary Union as "our mother," in whose efforts for the evangelization of other races in Burma we as her "loyal children in the Lord" had just been earnestly exhorted to coöperate by Th'rah Too Tha, one of our native professors. It was at this point in the meeting that we had a most happy illustration of this desire on the part of our young graduates to assist the Missionary Union in this work, in the heart-stirring address of Kyau So, of last year's class.

Before his graduation last January, our young brother had given his name to our president, Rev. D. A. W. Smith, D.D., as a "student volunteer for foreign mission service," as the result of which, immediately after his graduation he went forth to join Dr. and Mrs. Packer in their arduous work for the famine-stricken heathen Burmese in

id Meiktila in Upper Burma. Most was his description of the famine-egion in close proximity to Meiktila, more heartrending was his descrip- e spiritual famine in the lovely city

Where every prospect pleases,
And only man is vile.

seemed to make a deeper impres- im than anything else of the moral on of the town, was the treatment by some tracts distributed by the ands of the frail missionary lady ktila market-day.

frankly admitting the despair sometimes felt of ever seeing ese hardened Buddhists succumb- power of the gospel, he also said he had not lost his faith in the power of God to work even such "a miracle of grace" as this would require. Indeed, he had already witnessed tokens of coming blessing which encouraged him to go on with his work in this hard field; for he concluded by asking our prayers for a most hopeful inquirer from the famine-stricken region, whom he felt confident would before this have come out boldly on the Lord's side, if it had not been for the most determined opposition on the part of all his friends. The meeting closed with most fervent prayers for this inquirer as well as for our younger brother, who is, we can but hope, "the first-fruits" of many more Karen missionaries to the Burmans of Upper Burma.

STRACT OF PROCEEDINGS OF EXECUTIVE COMMITTEE

THE MEETING OF JULY 17, 1899. EIGHT MEMBERS PRESENT

ENRY C. MABIE, D.D., Rev. Thomas L. Barbour, D.D., and Stephen Greene, Esq., appointed as members of the Commission on Systematic Beneficence on behalf of the Union.

request of the Woman's Society, Miss M. M. Carpenter, who has been laboring with Mrs. . Carpenter at Nemuro for several years, was designated to Tokyo, to be supported by the Society; and Miss Stella Relyea and Miss LaVerne Minniss were transferred from Kinhwa g, China; also Mrs. C. H. R. Elwell was requested to assist for a time Mrs. Gilmore in the k at Tavoy, Burma.

ghs were granted to Rev. W. C. Owen of Bapatla, India, to Rev. G. W. Hill of Shimonoseki, A. H. Henderson, M.D., Mone, Burma, and Rev. S. A. Perrine of Impur, Assam, and the Mr. W. E. Boggs to Sattanapalli, India, was authorized.

ecording Secretary was instructed to send an expression of sympathy to Rev. W. S. Apsey, ember of the Executive Committee, in his illness.

THE MEETING OF JULY 28, 1899

request of the Woman's Society, Miss Julia G. Shinn was designated to the Kemendine ool at Rangoon, Burma, during Miss Chapman's absence, and longer, if necessary; also H. Stickney to Henzada, Burma, and Miss Harriet M. Sipperly to Hanamakonda, India. urn to Burma, to the English Baptist Church, Moulmein, of Rev. H. P. Cochrane and wife ized, on condition that a satisfactory medical certificate should be furnished; also the return . S. Sweet to China; and he was designated to Hangchau and appointed treasurer of the ina Mission, in succession to Rev. J. R. Goddard, D.D., who had requested to be relieved rice.

W. Carlin, D.D., of Ungkung, China, was introduced to the committee and made a state- gard to the condition and needs of the work on his field. The field is extremely encourag- lls for a reinforcement.



SHWE DAGON PAGODA, RANGOON, BURMA

THIS PAGODA IS THE MOST SACRED MONUMENT OF BUDDHISM. IT IS 370 FEET HIGH, OF SOLID BRICK AND COVERED WITH GOLD-LEAF

THE PLACE OF THE BAPTISM OF MAUNG NAW, THE FIRST BURMAN CONVERT

REV. EDWARD O. STEVENS, D.D.

REV. ADONIRAM JUDSON baptized Maung Naw, the first Protestant Burmese convert, at Rangoon, after dark Lord's Day evening, June 27, 1819. The baptism was administered in "a large pond in the vicinity" of the mission premises, as we learn from the journal quoted in the "Life of Dr. Judson" by Dr. Wayland, Vol. 1, p. 224. That mission compound was the one originally occupied by Mr. Felix Carey. It was situated not far from the group of buildings now connected with the principal railway station in the city of Rangoon. As the result of careful inquiries, made when I resided in Rangoon and subsequently in Prome, I am led to the conclusion that Lippyakan was the name of the pond.

Lippyakan (or Leikpyagan, as it is pronounced,) may mean either Butterfly Tank or Fairy Tank. For, as in Greek *Psyche* may mean either the *soul* or a *butterfly*, so in Burmese *Lippya* may signify either a *butterfly* or "*the spirit of composure*, a kind of fairy," supposed to be "attached to every person at birth." *Kan* is an artificial pond. It appears its bank was "graced with an enormous image of Gaudama"; but, other than that, there seems to be no reason why

ɔnd should have received so high-
ıg a name. It was circular in form
ıite shallow except towards the mid-
'his would seem to indicate that some
search of merit had merely taken
age of a natural depression in the
: of the ground by doing a little
ş, instead of following the usual
of making a rectangular basin with
steps going down to the bottom
: four sides. During the rains it
great abundance of water for bath-
ut every year it dried up before the
the hot season. This hollow has
ince been filled in with earth and
ver.

ıaps I ought to introduce to the
the two men upon whose testimony
d in forming the conclusions just
ned. Ko Htû was born in Rangoon
or twenty years before the beginning
first war between the East India
ny and the King of Burma. As he
Portuguese extract he had something
uropean cast of countenance, but his
:xion was as dark as that of a Burman.
ess and manners were those of a Bur-
ţentleman of the old school. Since
a descendant of captives he was re-
as a subject of the Golden Foot upon
the governor or viceroy might lay
for extra services, hence in his youth
: a hanger-on to the courts of Ran-
Once, in the cold season, while he
ılking along one of the streets, Dr.
met him and handed him a tract.
:epted it, but for fear of detection he
led it under his mantle and hurried
h it homewards.

r the close of the second war Ko
as converted. Upon my arrival at
ɔn, Feb. 22, 1866, he was serving the
as a deacon and the mission as a
er. He was afterwards ordained to
:torate of the Rangoon Burmese Bap-
urch. He told me he had a distinct
:tion of the general location of the
original mission compound, and that the Royal Lake could not have been the place where Maung Naw was baptized because it was too far off, and that the baptism must have been administered in Lippyakan.

When Ko Mhong left the Buddhist priesthood he sought to gain a livelihood by trading up and down the country; but by the time Dr. Eugenio Kincaid and Rev. Thomas Simons, with their families, reached Prome, he was already married and settled in the Prome district. He became a Christian about 1855. Upon my arrival with Mrs. Stevens eleven years later, he was living near Dr. Kincaid's house, being employed as a preacher. He proved to be a reliable man, with a keen relish for facts of historical interest. From him I learned on one occasion that before the first war his father was hired for a time to take care of the pony of Rev. George Hough, the mission printer. He lived with his parents on the mission premises and well remembered Lippyakan, though he did not recall having seen that first baptism.

Before the Burmese chapel on Merchant street had been provided with a baptistery, converts were baptized sometimes in the Rangoon River, and sometimes either in the tank at Fytche Square or in the Royal Lake; but that was after the close of the second war. Very few witnessed the baptism of Maung Naw, and doubtless all of them have long since passed away. That same night Dr. Judson wrote concerning his first baptism: "O may it prove the beginning of a series of baptisms in the Burman empire which shall continue in uninterrupted succession to the end of time!" In 1886, with the dethronement of King Thibaw, the Burmese empire ceased to exist: but how wonderful the succession of baptisms during the past eighty years! Judson's prayers have been signally answered in the conversion not only of thousands of Talaings and Burmans, but also of tens of thousands of various tribes of Karens.

UNGKUNG AND ALL ABOUT

REV. A. F. GROESBECK, UNGKUNG

THE work at Ungkung will bear the closest scrutiny. There are some things which adhere to a work in its inception which, of course, are found in this station. Yet everywhere there are indications of permanent development. Among the Christians there is a growing interest in all matters pertaining to the church and the salvation of the heathen.



REV. A. F. GROESBECK

About four months ago a house was rented at Sio-Tang. From the first day the house has been jammed full of hopeful hearers. Sio-Tang is a large market and business point, with many populous villages in close proximity. Much of the business is done by men belonging to clans elsewhere, and so are at liberty to listen to the gospel there.

Sunday, April 17, a house, bought and paid for at a cost of over two hundred dollars, was opened at Kah-Tung. The native Christians pay the entire amount without a cent's cost to the Union. Kah-Tung is a village of about ten thousand inhabitants, and is surrounded by a rich farming country. The opening was auspicious, and the opportunities for growth are large. In the purchase of the house we met great opposition. At Chieh-Kho-Suan one of the brethren has furnished a house for preaching, and work has been quietly going on with hopeful results. The village is small and out of the way, but we hope to use it to gain a foothold in a larger place, to the north at Pua-Yung or Tung-Phi, villages side by side with a joint population of ten thousand. Chieh-Khoi has suffered somewhat from alleged persecution, but is rapidly recovering. It is the center of a large population, and is separated from Koh-Tung by a mountain range. So-Lai continues to prosper, and is on the point of building a chapel to seat six hundred people. This we think can be done without help from the Union, since the work there has such a deep hold on the people.

April 24 a place of worship was opened at Joan City, in Fuh-Kien province. A wealthy man, who made his money dealing in cod-liver oil in Siam, furnishes the house, and gives it one year free of charge. Joan is a magistrate city almost as large as Ungkung, and is admirably located as a center from which to work. Communication with Formosa is direct and easy. The changes on that island have aroused the people at Joan and all along the coast. There being no open port there, or near there, we get the benefit of the awakening without the bad influence of foreign residents. North of Ungkung and west of Joan we have a number of brethren, a good opening for work, but need a house in which to hold services.

Each of the above-mentioned places is central, the nucleus of a number of villages. The very contour of the country partitions the ground thus. Hence in occupying these points and establishing strong stations the whole surrounding country is reached. In the future chapels in surrounding villages can be built with little or no cost to the Union. These centers will naturally be the places for the establishment of schools as they are required.

At Ungkung we have no place to put the school; everything is full. Additional land and buildings are necessary if the work is to be allowed its natural expansion. The chapel is overflowing every Sunday, and doubtless many more would come in, be seated, listen and ultimately be con-

were there room; whereas at pres-
y stand for a few moments before
wded door, and then pass on. We
o have a chapel, seating from four
l to six hundred, immediately.
members are largely from a good
f society, and in a few years will
to carry on aggressive work them-
nder the direction of the missionary.
The women's rooms in our new chapels have been filled from the first day. I question whether you can lay your hand on many church records where the church, four years old, purchased a house in another city, paid cash down for it, as was done in the case of the house at Kah-Tung. Think of it, only four years out of heathenism!

OLD FIELDS REOPENED

REV. JOSEPH PAUL, DIBRUGARH, ASSAM

Dibrugarh and Sadiya were among the earliest fields occupied by American Baptist Missionaries in Assam, but ndoned on account of the fierce opposition of the people. They have now been reopened under favoring cir-es, and offer the largest encouragement.—EDITOR.]

last cold season's work — from Oc-
ober to March — resulted in the bap-
111, the organization of four new
es, the taking over of one small
from the Sibsagor district, the sale
ut two thousand gospels and other
s of scripture, the breaking down of
prejudices which stood in the way of
rk; notably, those objections to all
of mission work which existed in the
of Europeans controlling large num-
laborers have turned into encouraging
al. For instance, a manager of one
arden said, the last time I went to his
, "I am an old heathen, Mr. Paul;
n do nothing for me; I am hardened.
horoughly agree with what you are do-
these natives. You are quite welcome
m in my bungalow any time you come,
ou are perfectly free to preach the
to these coolies as long as you like,
wish you every success."
se things are very encouraging. The
at we already have 160 church mem-
this new field, with a large number
lidates for baptism, should settle the
n of our permanency here in Dibru-
If you should go into the Digoli Bazar here and look and walk around you would find a small shop over which the words in Assamese, "Let there be peace," are written in large type. This is our Baptist Book Stall, where the scriptures and other purely Christian publications are sold. These books are in several languages, and go out all over the district.

In the northeast corner of this district is the old station of Sadiya, absolutely closed to all missionaries for many years. This is now open to our society and there is a request for a medical missionary of the American Baptist Missionary Union. This is the key to vast regions untouched by the gospel.

What will the churches say about this great opportunity and duty? One of the greatest opportunities any society ever had, surely. I have a letter in my possession which constitutes a call from these tribes. It is written by J. F. Needham, Esq., C.I.E., political agent of the northeast frontier. He actually drove me out to a village and stayed with me while I preached to the people. He now writes, "Come out next cold season and camp amongst these people as long as you like." May God by his Spirit lead the Northern Baptists to see and feel this call and enable the Union to answer it.

LETTERS TO A YOUNG MISSIONARY. II

MY DEAR BROTHER: You have reached your destination and have received a cordial welcome not only from missionaries, but from the native Christians you have met. All are heartily glad to have one more added to the number of workers, and all are anxious to have your missionary life prove a success. To make it so will doubtless be your constant aim. But as in other callings so here vigilance and effort are necessary. Your work is many-sided. You will be brought into contact with many classes. In this letter I would offer some suggestions respecting

YOUR RELATIONS TO YOUR FELLOW-MISSIONARIES

You will be much more closely related to them than are pastors in neighboring churches at home. But Baptist independence is not lost sight of, even on a mission field; and to maintain this, and at the same time interdependence, may at times require the exercise of thought and care.

In Burma, particularly, a great variety of languages is spoken, and language marks the division of the work rather than territorial lines. Those in the same department, that is, using the same language, sustain particularly intimate relations, and it is of the greatest advantage to the work as a whole that methods as nearly alike as possible be used. The object in missionary effort is to introduce the highest, purest type of discipleship, and any measure earnestly advocated by all the missionaries is sure to be adopted by the native Christians and churches. But you can also show a kindly interest in the work of your neighbor missionary in a different department and often render him material aid. Love can overstep the bounds of language and race and help us to manifest fraternal regard and coöperation.

But there are some things to guard against doing. Cases may arise when a missionary may be obliged to give judgment against the conduct of some native helper; or a question respecting some matter of church polity or interpretation of scripture may have arisen between the missionary and a native pastor. In such cases it is not uncommon for an appeal to be made to some other missionary and his opinion to be sought. A one-sided view will usually be presented by the brother making such appeals. In such cases you will be careful to avoid anything that would tend to lower the influence or authority of your missionary brother. His own missionary is doubtless as competent as you are to give advice, but some little difficulty has arisen and the native brother seeks in this way to show his lack of respect for the missionary with whom he labors.

Again allow me to warn you against offering any inducement to a native pastor or teacher to leave another missionary and join you or labor on your field. Even if he should offer his services it would still be best to first correspond with the missionary on the subject. To act otherwise might cause feelings that would be unpleasant and detrimental to the cause.

But it may possibly occur that you will be called upon to take a decided stand against the conduct of some missionary. Should a brother step so far aside as to cause reproach, your duty will be to take such immediate steps as may be necessary to have him withdraw from the work. It is the opinion of the writer that a missionary should not have a second chance. Having once fallen it is impossible to restore confidence to such a degree as to make him further useful. His continuance on the field would be a hindrance to the cause and a grief to his brethren. I earnestly hope you may never have this unpleasant duty to perform. But such cases have occurred in the history of missions.

Fraternally yours,

OLD MISSIONARY.

PASTOR PAWLOFF IN RUSSIA

› were present at the annual meeting of the Missionary Union in Rochester in 1898 will remember the pres-ess of Mr. Pawloff of Russia. It was the most thrilling feature of the meeting as he related his experience isons and in exile in Siberia for the gospel. But persecutions and prisons have not caused him to cease gospel in Russia.]

oceeded to Wladikawkas, a well-ilt town at the foot of the Causasus ; we intended to pass through and direct to Tiflis, but the brethren



.I PAWLOFF, TULTCHA, RUMANIA

us to stay till Sunday, when we › meet Brother B——, who had shed to Russian Poland for sev- and had now been liberated and ome. We stayed at the house of —, whose husband and two other rom here are languishing in ban- t Gerussi; they were sentenced ıed for five years without trial or

The Governor here, General ', is a great enemy, and the police ually molesting our brethren, but e of the peace has declined to m. Whenever our brethren here :h numbers 150) rent a suitable their meetings the police soon intervene and seal the house, which causes great loss to the owner, as the house thus sealed up has to stand empty for a long time.

The Sunday came, and we met twice in the house of a brother. When I had finished the afternoon sermon, and the brother who had been banished to Poland began to narrate his experiences, a police officer appeared, but could not get into the room because it was thronged and he had, therefore, quietly to wait in the yard until the service had come to an end.

Then we were taken to the police court and put into prison, because they said we were Stundists and had contravened the law which prohibits Stundists to meet for prayer. We protested, stating that we were not Stundists, but Baptists, but this was of no avail. There appeared some hope that they would let me go, but I was asked if I had been in Hamburg, and as I could of course not deny this, that settled the matter, and I was put behind lock and key.

This was, after eleven years, a peculiar meeting with my dear Brother B——, who himself had only just returned from banishment. In 1877 I had been imprisoned in the same building, after having baptized some persons; thus, apparently, within twenty years religious liberty has made no progress in this country. This imprisonment also caused me some pecuniary loss, and our friends were greatly saddened through the interference of the police, which spoiled the joy of our meeting again and of our Christian fellowship. Some of the houses of our brethren were also searched. On the following day at noon we were released, and ordered by compulsory passport to proceed to Tiflis forthwith, traveling daily twenty-five miles and not

being permitted to stay anywhere excepting for a night's rest.

We left Wladikawkas on Dec. 6 and, traveling by the postcoaches across the Caucasus mountains, we reached Tiflis, my native place, after a three days' trying journey. Here we remained nearly two months because I had some difficulty in obtaining my passport with the permit to leave the country. The church here is without a minister, as the pastor and the leading brethren have been languishing in banishment for seven years. I was permitted to preach frequently without being hindered by the police. The place where the church meets is at the corner of a small outlying street in a very objectionable neighborhood, but the friends are grateful that they have not recently been molested. The meetings were always well filled, about two hundred being present, and many had to stand outside for want of room. The church has ninety members and the brethren meet for edification and worship and do as best they can without a pastor. During my stay four friends were converted and added by baptism to the church.

In the beginning of January Dr. Bädecker arrived and conducted the meetings during the week of prayer, when I had opportunity to act as interpreter for him. I also had the joy of meeting our brethren, Pastors Tschetworein and W. Iwanoff. The latter was being transported from Lodz, where he had been in banishment, to Baku on the Caspian, having to pass through many prisons on his way there.

On Jan. 31 we took leave from the dear friends in Tiflis and on Feb. 13 safely reached our present home at Tultcha in Rumania.— *German Baptist Reporter.*

DIVIDED HEATHENISM

IT is absurd to suppose that united Hinduism or Mohammedanism is hindered from accepting Christianity by the many sects. United Hinduism! United Mohammedanism! Those may believe this who know nothing of the race wars, the caste wars and the religious wars of India. There is now usually respite from these on account of the just and benignant rule of the British. We all know of the four castes and the more than one thousand subcastes and subdivisions of castes of the Hindus, preventing each subcaste from eating, drinking, intermarrying, etc., with every other caste. Then there are a dozen or more proselyting sects: the Kabirpanthi, the Ramanandi, the Raedasi, the Shankracharji, the Gurudasi, the Jaiamati, the Shivnazaini, the Nanakshahi, the Udasi, the Niralmali, the Chetrami, the Bammargi, etc., etc., whose fakirs are always proselyting from other castes.

Then we must not forget the proselyting work of the great reformations — Buddhism, Jainism, Sikhism, and now the Brahmos and the Aryans. Mohammedanism is a western religion Indianized, but its power was broken in Europe by the wars of its two principal sects, the Sunis and Shias, and these wars are kept up every year in the Muharram, while each of these sects is divided into seventy-two sects and they are proselyting at rapid rates in parts of India. Such as these are not likely to stumble over Christian sects. Indeed, during my thirty-six years in India I have never heard enquirer or opponent refer to it.— *The Indian Witness.*

THE CALLING OF PAUL

REV. F. B. MEYER, B.A., LONDON, ENGLAND

E life-work of St. Paul is a startling plea on the behalf of missions. He ɔe justly penned the prince of Chris- workers and the man of the greatest r the church has ever had in her ranks. ıust have had great *physical* power, so be able to endure the herculean labors incessant privations to which he was ed. He must have had uncommon *ectual* power, able to hold its own with iants of the world of thought. He have had great *emotional* power, for as a man of many tears. He must had extraordinary *spiritual* power, ı charged his soul, as electricity a Ley- iar. Certainly he was a chosen and a e vessel.

here, think you, will his life work be red? It is a matter of considerable st to know. In war, our best and st and most experienced general would espatched to occupy the key of the e position, so that we should be able to ur finger on that all-important point by nowledge that *there* the great leader to be found. And wherever we find , we may be sure that spot is the su- e point of interest and importance for hole Church of CHRIST.

e can imagine that on his arrival in ıalem, after his conversion, a conference d take place amongst the leaders of the ch, as to where they should locate this ge new convert. The question would hether they should keep him at home them in Jerusalem, or send him forth eak up new and unattempted lands.

ırely the unanimous verdict of human ɔm would be that he should be kept at e. Listen to some of the speeches that t have been made:

rst Voice. "I think that we should do ɔest to strengthen the base of our oper- s. It is all-important that the Church should be right at her center, at her heart. We shall do our best for the extremities by doing our best for the heart. Don't, on any account, let Saul go. We have lost much through the persecutions which he has set on foot; let him do his best to re- pair the breaches, and to fill the place of the martyr Stephen."

Second Voice. "I have another argu- ment to the same end. It seems to me that an inferior man will be quite good enough for pioneer work among the ruder tribes and sunken masses of heathen cities. But at Jerusalem you need culture and accom- plishments; a man who knows the law and can meet the Pharisees and Sadducees on their own ground; one who is acquainted with rabbinical literature, and will com- mand the respect of the learned. It is ob- vious that none of our present leaders, though they are good men, make any pre- tensions to education; indeed, they confess that they are unlearned and ignorant men. It really seems as if the Lord has sent this man, trained at the feet of Gamaliel, to sup- ply their lack of service."

Third Voice. "There is another consid- eration which occurs to me. You see, every one in Jerusalem knows this man. He has held the highest positions in our state, and has been universally respected for his zeal. His hatred of Christianity has been a proverb. If, now, you send him away, all this will be lost upon those who have never known his past history. But if you keep him here, his presence cannot but have a marked effect. People will be com- pelled to believe in the power of our as- cended Lord, when they see the difference between the fiery persecutor and the meek disciple. By all means therefore keep him at home."

Fourth Voice. "I wish to add one word to those already spoken. I have had some

conversation with Saul himself, and I gather that he would himself prefer to stay here, and he thinks he will be able to reach many of his former associates" (Acts xxiii. 18–20).

And so they would put it to the vote, and carry it unanimously, that Saul should be appointed to some office in the home church. But whilst they are debating and discussing, he is praying in the temple, asking for guidance, seeking the will of his Lord. And suddenly there breaks upon him the authoritative summons which leaves no room for dispute — "Depart, for I will send thee far hence unto the Gentiles." And so from that moment, without rest or pause, through successive missionary journeys and until he poured out his life on the altar of the cause he loved so well, he spent himself for this end.

Here he admits us to the secret sources of his life. If we commend him for his unparalleled exertions in spreading the Gospel of Jesus, he hushes us by saying, "Though I preach the gospel, I have nothing to glory of, for necessity is laid upon me." If we persuade him to rest, he rebukes us by his impetuous outburst, "Woe is unto me, if I preach not the gospel."

Is not this an enviable man? Do we not feel that he was right? Do we not long to have something of the same zeal burning in our hearts? Do we not resolve to take any means to possess the missionary passion which swept him from land to land, scattering the seeds of that mighty harvest, which is now waving through Christendom? — *Regions Beyond.*

METLAKAHTLA

THIS word has become known to the Christian world as the title of the missionary colony founded by William Duncan, first in British Columbia and afterwards in Alaska, in the territory of the United States. Mr. Duncan first went to the northwest territories and engaged in work under the auspices of the Church Missionary Society of England. He was a layman and devoted himself especially to the development of the Indians in industrial work. Being a man of energy and wisdom he was very successful in this line, and founded upon British territory at Metlakahtla an industrial Christian community which was remarkable in its development. The industries included salmon-canning, a lumber mill and other work. Property was accumulated by the colony to the amount of about $50,000.

Owing to Mr. Duncan's independent views in regard to the form of religious worship which he considered best suited to the converts, a division arose between him and the authorities of the Church Missionary Society, the Bishop of the Church of England insisting on the full service of the church, and Mr. Duncan believing that a more simple service was better adapted to the converts. After a time the Metlakahtla colony under his leadership withdrew from the Church Missionary Society and severed its connection with the Church of England. An appeal to the Government of Canada for ecclesiastical freedom and independence in secular affairs was made, and they were promised, as they claim, a right to their lands; but they never received it, and at last it was declared by the Government of British Columbia that they had no rights in the land except such as might be given by the Queen of England.

In these circumstances Mr. Duncan visited Washington and obtained from the United States Government a concession of the island of Annette, situated about forty miles north of the southeastern extremity of Alaska. The island is about twenty miles in length, with an average width of five

i. The whole colony removed, aban-
ıg their property and all the improve-
s that they made in old Metlakahtla;
hey took the name with them, and New
akahtla has grown up out of the wilder-
which they found upon their removal
87.

: this time there is a population of
t a thousand people, principally of the
ıpshean tribe, although there were some
ıgits. The only white people are Mr.
can and his assistants. The language
is the Tsimpshean, but a large number
ıe Christian natives have become ac-
ıted with English. Friends were found
ıe United States who subscribed to a
: company for the establishment of
stries in the New Metlakahtla. The
ing and lumber industries have been
'ed, and the present condition of this
esting Christian colony is very pros-
us, so much so that it is now pro-
d to return the money invested by the
ds in the United States and also to
back all the individual subscriptions
he stock, so that all the enterprises
belong wholly to the Metlakahtla
nunity.

Of course the leading spirit in the community is still Mr. Duncan, but he is now advancing in age and is making preparations to turn over the leadership to properly qualified committees or councils, whom he has trained for their new and responsible duties, in order that the prosperity of the Metlakahtla community may not be interrupted after he is taken away. There is one council which governs in religious matters and another in secular matters.

In their religious belief the Metlakahtla community professes to stand upon no other ground than the Bible as we have it in the English language, and all persons who are admitted to the community, after a solemn promise in a religious meeting to abide by the rules of the community, are considered members of the church. The church is identified with no denomination, but is called simply "The Christian Church of Metlakahtla." At the present time the industrial plant is ample for supplying all the means needed for supporting the missionary workers and school teachers and all necessary expenses connected with the church, the school and the hospital, and the administration of the affairs of the colony.



INTERIOR OF BAPTIST CHURCH, SENDAI, JAPAN

A GREAT VICTORY IN SAXONY

FOR several years past we have had frequently to report about continual annoyances and persecutions by the state authorities to which our churches have been exposed in the Protestant Kingdom of Saxony, and which finally culminated last year in a lawsuit being instituted by the Royal Ministry of Religion and Education against Pastor Mascher and the Dresden Baptist Church. Our readers will be greatly rejoiced to learn that the matter has now ended in a great victory for the good cause by a full and unconditional acquittal of our brethren.

A friend in Dresden writes us as follows about the law proceedings:

"On June 5 a very interesting lawsuit was decided here which had been pending for nearly twelve months, and which had attracted much interest in religious circles far beyond the boundaries of this kingdom. On this day judgment was given by the Royal Court of Justice in the case which, at the instigation of the Minister for Religion, Mr. von Seydewitz, had been instituted by the Public Prosecutor against Pastor Mascher and four representatives of the Dresden Baptist Church. Mr. Mascher alone was accused of having insulted the minister by the publication of the pamphlet written and issued by him in 1898, and entitled, 'Is there Religious Liberty in Saxony?' and conjointly with four others he was accused of having knowingly made untrue statements, with the object of bringing into contempt state institutions, as contained in a representation sent by them to the Lutheran Consistory at Dresden.

"Although the Minister at first ordered the case to be brought up without any delay, and the first examinations of 'the accused' were taken with exceptional haste, the first hearing before the Court only came on on Feb. 6 and ended after a few hours' deliberations with the decision of the Court to accede to the request of the accused for a preliminary investigation to be made to enable them to prove the truthfulness of the statements made by them. Thus the matter was adjourned, and by the instruction of the judge the various police courts implicated had to furnish documentary evidence concerning their proceedings against the Baptists. A new term was fixed for June 1 when only two witnesses were called to give evidence as to the effect of the annoyances of the police, from which Baptists in Saxony have had to suffer. After a hearing of six hours the case was adjourned to June 5, when Pastor Mascher was called to state his case; he made a very lucid, closely reasoned and fearless speech in his defence, with which the four other accused in a few words declared their entire concurrence.

"Mr. Mascher pointed out that all his assertions concerning the many arbitrary and illegal measures taken by the Saxon police authorities against the Baptists throughout Saxony had been fully proved by the investigations of the Court to be perfectly true; that his remarks in the incriminated pamphlet, which the Minister of Religion considered to be personal insults, had no reference whatever to him, but were directed against the police authorities under his orders, and were in so far perfectly justified, and that the police authorities had simply suppressed the judgments of the Courts of Justice, when they were given in favor of the Baptists, or expressly declared that such judgments were based upon a wrong interpretation of the law.

"It produced a deep impression when Mr. Mascher read an extract of a speech in the German Parliament by the Saxon General State Prosecutor, Privy-Councillor Ruger, and it appeared that the police authorities in Saxony, both high and low, are actually guilty of the very actions for which Dr. Ruger, in the said speech, had so sharply blamed the Social Democrats, namely, for undermining the authority of the Law

Courts by unjustifiable criticisms of their judgments.

"No less overwhelming was the impression produced by the precise information given by Mr. Mascher concerning the '*organized hunting-down of Baptists*' which has been carried on for several years, instituted by the State Church Clergy of Saxony, and which consisted not only in the prohibiting and punishing with heavy fines the meeting together for praying and singing, and the teaching of children in the Sunday-schools, but went the length of domiciliary visits and the bullying of harmless women who were found reading Christian magazines.

"There was a large audience in court from all ranks of society, even our high aristocracy being represented, who followed with much interest the various phases of the case, and when Mr. Mascher concluded with the words of a well-known German author, 'You must honor the rights of men; the first right is the right to pray, and no monarch dare prohibit this!' it was as though a breath of the spirit of the old days of the Reformation thrilled every breast.

"After this speech the judges withdrew, and returning after half an hour, the presiding judge *gave judgment of an entire acquittal, without costs*, of all the accused, and sentenced the state treasury to pay the expenses of the proceedings.

"The reasons for this judgment were given by the judge as follows:

"'The investigations made by the Court have proved all the facts stated in the incriminated pamphlet by Mr. Mascher adducing evidence of an arbitrary and illegal treatment of the Baptists in Saxony to be *perfectly true*, and although Mr. Mascher's criticism of the conduct of the Saxon police authorities in some expressions exceeds the limits of what is permissible, and must be considered as insulting, still, in consideration of the fact that he has been acting and writing in defence of justifiable interests, the excited tone manifesting itself in the said pamphlet is but natural, and must be excused in view of the annoying measures of the police from which for years he has had to suffer.'"

Surely this is a great victory, for which we thank God and take courage.— *Quarterly Reporter of the German Baptist Mission.*

THE GERMAN BAPTIST MISSION

FOR the year 1898 the churches of the *German Baptist Union* record 1,781 baptisms, while the so-called *Wider Union*, embracing the *German* Baptist churches in Austria, Hungary, Holland, Switzerland, Rumania, Bulgaria, and South Africa report 446 baptisms for the year, or a total of 2,227. It is also gratifying to learn that 424, which had been under church discipline, were restored, and that there is a net increase for *Germany* for the year of 650, and for the *Wider Union* of 321, or a total of 971 members.

While gratefully rendering thanks unto God for this increase, it is still a cause for great sorrow and earnest solicitude to our brethren that the baptisms for 1898 are 340 less, and the clear increase 491 less, than in the year 1897.

The membership at the end of 1898 was 28,641 for *Germany* and 5,356 for the countries of the *Wider Union*, or a total of 33,997. The amount of contributions raised by the churches reached 674,220 marks (equal to £33,711); this, in consideration of the general poverty of our members, is surely gratifying and encouraging.



CHINESE EMIGRATION

THE countries about the China Sea are full of Chinese. By their superior energy and business ability they have absorbed the trade of these lands, and pushed into the background the indolent and shiftless people of these regions.

There are some two and a half millions of Chinese in Siam out of a total population of eight millions. In Bangkok, the capital of that kingdom, the Chinese number three hundred thousand in a population of five hundred thousand. In Singapore, that flourishing British colony in the Straits of Malacca, two-thirds of the real estate is owned by the Chinese, and they occupy positions of influence and honor, some of them being members of the Legislative Council. Most of the coasting trade on the Malayan peninsula is in the hands of the Chinese, and they are scattered in all the settlements and plantations on the seaboard. Fifty-five thousand Chinese arrived in Singapore from China in one quarter — three months. From this center they are distributed to the Dutch and native territories. In the city of Manila on Luzon there are twenty thousand of them. Most of the artisans in Java are Chinese. The Chinese form an important part of the population of the British settlement of North Borneo. They are found in great numbers in Rangoon and in other coast towns of Burma. In Saigon and the ports of French Cochin China, most of the trade is carried on by Chinese merchants. Thus the ports around the China Sea, opened up by the prowess and enterprise of European states, have come to be occupied by the Chinese, who are the most progressive element in the Asiatic population. With their enterprise and their wealth they have carried their vices and their evil tendencies; hence, gambling, opium smoking and licentiousness abound wherever they are found.

In the North, too, the energetic, frugal, persevering Chinese are occupying Tartary, and developing and getting control of the trade between China and the Tartar tribes, and also cultivating a trade with Russia. Chinese merchants are also found in Korea and Japan. Enterprising, unscrupulous, untiring, and persistent, they are the Jews of eastern Asia. Traders by instinct, they grow wealthy by accumulating small savings. Polite, accommodating, and ever on the alert, they seek to please their customers. Ever ready to pander to the vices of their patrons, their consciences rarely hinder them from accepting the most paltry gains. No wonder, then, they succeed where others fail.

This contact with their neighbors, north and south, has had no elevating effect on the Chinese. They have gone as teachers rather than learners; as pioneers of a civilization superior to that of the surrounding nations. Hence this intercourse has had no reconstructive force. It is only as the Chinese have been brought into contact with the Anglo-Saxon race in America and Australia that they have felt the reviving touch of Western civilization.



BURMA

NEW STATION AMONG THE CHINS

THIS is written from our own hired house. From Kalewa, where we were five days repacking into coolie loads our goods, we took four boats and came two days up the most picturesque part of the Myittha — grandly beautiful, the gorge which furnishes this river an outlet from the Kale valley to the Chindwin. At Kalemyo plans changed by assurance of shallow water in the Manipur and we awaited coolies a week in vain. Another two days up the Myittha to Indin. Four days' wait brought us transport coolies and mules. Fifty-five miles to Palam, perched on a ridge with streets like Malta, though not in white stone. From here thirty-six miles brings us to Haka. There are P. W. D. bungalows at seven places, distances varying from eight to thirteen miles. Scenery sublime; bare peaks and pine and oak covered hills brightened by crimson rhododendrons, — rushing mountain streams, purling springs, patches of daisies, violets, etc., raspberry jungles, out of all of which peeps rocks — rocks everywhere. We are well; the Chins welcome us. The English officers have aided us with mule transport and have been very kind.

ARTHUR E. CARSON.

ORIENTAL ORANGEMEN

IN THE MISSIONARY MAGAZINE for February there is a quotation from the *Indian Witness* which appears to be sanctioned by the remarks which prefaced the quotation. I would not take up the matter if it were not that the error, for error it is, has had such a wide circulation among a people who have a right to know the truth regarding the reception which Christianity receives at the hands of the Burmese. The writer for the *Witness* has certainly ascribed virtues to the Burmese which they do not possess: casual contact may give such an impression, but an aggressive evangelistic campaign evinces evidence of a different character.

Take, for instance, his first statement, "If he were combative or obstructive the solution of the problem would present no special features of difficulty." What constitutes combativeness or obstructiveness? Under the common use of the terms he is both. Few enquirers in Burma have been permitted to embrace the Christian faith in peace. They are constantly threatened by kindred and friends, while a public profession brings on persecutions as bitter as they are relentless. Open violence is only prevented by the fear of law executed by Christian magistrates; but even this does not prevent cowardly attacks sheltered by secrecy, or covered with darkness.

Scores of converts have been intimidated till they have abandoned their new faith. Hundreds have been ostracised from home and the society of friends, because they have remained faithful to Christ.

It has been no uncommon thing to see the door of his home closed to a boy whose heart has opened to the gospel.

Not seldom, in heathen villages, are the houses of disciples stoned, and hatred has even been carried so far as to burn their houses. As for his "Catholic toleration of attacks," I can testify that on *two* different occasions this year he has replied with argument more forcible than eloquent, when clubs and stones were thrown promiscuously into large audiences, causing a headlong dispersion of the people. This is an exception rather than the rule, but I am constrained to believe that it is the deference paid to the white face which prevents more frequent attacks, rather than a *white faith*.

The average Burman has not yet learned to

distinguish between the "White man's burden," a yoke that is galling, and the white man's Savior, whose yoke is easy and burden light. His apparent good humor may proclaim him an Orangeman, but his actions proclaim him an intolerant, self-satisfied sinner.

The only hope for him is "that while we were yet sinners Christ died for the ungodly."

W. A. SHARP.

RANGOON COLLEGE.

NOTES FROM BASSEIN

IN January I attended a notable meeting. For the past dozen years or more a work has been going on in the densely heathen region about Kyonpyau. There are now about twenty villages there in which the gospel is represented by churches, or by converts, singly or in groups. Hpo Theng, one of our old pupils, started a school in Ka-nyin-sine village four years ago. He is a rare combination of Christian zeal and sound sense, and his work has progressed phenomenally. His school has a boarding department, supported wholly by Karens, and draws its pupils from many villages. The occasion of the meeting referred to was the dedication of the new chapel-school building given by Ko Aung Bah, a recent convert — cost, $500. Eight hundred people, of whom three-fourths were deeply interested and sympathetic heathen, came from villages far and near, and attended the two days of rejoicing services. A strong force of Karen evangelists was in attendance. The school has been provided with excellent desks, lamps, bell from America, large clock, tables and chairs, and a fine football ground, and a well costing $65, by the generosity of both Christians and heathen in the vicinity. The Christian Endeavor Society of the Clarendon-street Church, Boston, give about $3.00 per month towards Hpo Theng's support; all the rest of the heavy expense of the boarding-school is borne by Karens. I have promised them a start on a school museum, if they will provide a good glass case. Eleven were baptized after the dedication, including one woman of unusual intelligence and character, who for several years had stubbornly declared that, though the whole village might become Christian, she would never change. Now she is one of the brightest of Christians.

The fifty per cent increase in the attendance in our Bassein school helped us close the school year in March with a heavy debt. This the Karens are now clearing off. In the examinations in December, ninety-one per cent were promoted.

Our Association was held in the middle of March. The attendance was greatly reduced by smallpox in town, but about six hundred were present. The meetings were thoroughly harmonious. The settlement of one old and bitter church feud was announced. Addresses, with my own talk on the air-pump, were profusely illustrated with charts, models, the pump and experiments, the fine lot of apparatus acquired recently by the school assisting. Christian physiology, chemistry, astronomy, etc., strike directly at the heart of superstition. The total contributions for the year, amounting to nearly twelve thousand rupees, were the largest ever reported. Our membership is about sixteen hundred. New and desirable volunteers offering for our evangelistic force among the heathen, the whole corps agreed to run the risk of a twenty per cent reduction of salaries, rather than refuse to appoint the new men.

The home is very lonely. My wife and three younger children left for the old home in Greenwich, N.Y., March 1. Mrs. Cronkhite and baby Herbert both went under peremptory orders from doctor. Our lamb was gathered to the Savior's bosom the very first day of the voyage, and was buried in the Bay of Bengal. Mrs. Cronkhite writes that fellow-passengers, though strangers, were all kindness, even to tenderness, in her sorrow.

L. W. CRONKHITE.

ASSAM

AMONG THE TEA GARDENS

TWENTY-TWO have been baptized this quarter, six have been excluded, two have died. Last Sunday I organized a church at Kuddum. This is the second church started there. The first one moved away to Srejuli and now has sixty-six members. As the number of churches and members increases I find my time, strength, patience and sympathy very much drawn on. Three hundred and twenty-five native Christians are like 325 babies. But I expect them to grow up. The pastors of these nine churches are only babes in Christ and the four evangelists are about on the same order, so it falls on the missionary to look after everyone and be pastor, father, mother, doctor, etc. REV. JOHN FIRTH.

NORTH LAKHIMPUR.

ON HISTORIC GROUND

r journey I took in Jaipur, of which you ırd so much from the Cutters, Barkers, ı, and others, but the Jaipur of their day ɔisting in name only. I arrived there in ing. The next morning I started out to e old resident. At last I found a man a boy when our mission flourished there. ioned by name our honored missionaries of the three hundred scholars who used the school there, and how the mission- d and labored with them. He pointed ite of the old compound, mission-press, ungalows, and then went with me into le and showed me two heaps of brick en with branches of the people-tree and s of wild flowers. Are these not the laces of Miss Rhoda Bronson and Mr. ' As I walked the old street, now over- ith jungle, and looked out on the beauti- up and down the river, I felt that I was ground. The next day I had a long talk) very old men who remembered with the love and devotion of the mission- d when I remember that it is here that i was baptized, I feel that Jaipur was not in vain. New hopes for this place lie ɔming railroad. The chief engineer of : of work, whose staff and camp are now ver bank, tells me that work will begin r in good earnest. I am accordingly) plant a church there which I hope in ome will be a center of much influence.

J. PAUL.

AN ASSAMESE GENTLEMAN

EYING on from Jaipur I became rather after eighteen miles. Even on a bike ome traveling. It was toward evening s passing by a small garden. Seeing a r and being very much in need of a cup went to the bungalow to find it empty. ed, however, upon a native to make me tea. I found some Christians on this nd had a talk with them. Passing on to garden two miles distant, I found it in f a native gentleman. He received me dly and, making every arrangement for ɔrt, put me up. He is an M.D., a good engineer, a planter and a musician of skill either in reading, singing and play- ıments. We both sang and talked in languages; although a Hindu he sat at the table with me. His library is quite choice; his knowledge vast; his religious views broad; and his manner and appearance quite pleasing. We have won him so that on his garden we can preach the gospel.

DIBRUGARH. JOSEPH PAUL.

INDIA

FROM VINUKONDA

CROPS have been good this year but the poor have suffered somewhat as they have been obliged to pay their debts which they contracted during the famine. Some of the Christians gave one rupee for each house on these tours as collection. The caste people continue to hear the word gladly and we aim to spend more time among them. The Christians generally are becoming more independent and more capable of conduet- ing their own affairs. The village schools here had the best year yet reported. Twenty-five schools were examined by Government and two hundred children passed the different examina- tions. The school received nearly four hundred rupees Government grant this year, a much larger sum than ever before. A teacher and his wife now receive 7 rupees a quarter from the mis- sion instead of 10 rupees as formerly, and they teach two schools. Cutting down teachers' sala- ries has not injured the schools in the least; on the contrary they are improving. One chapel has been built during the quarter.

Our quarterly meeting held last month was fairly well attended and nine young people were baptized. Fourteen members were received by letter from Ongole and sixty-one were excluded for idolatry.

All the workers gave a tenth of their salaries and grant, so the collections for March amounted to nearly one hundred rupees. The head master of the boarding-school, receiving the largest mis- sion salary of any worker, had neglected to pay his tenth owing to his miserly disposition. The church labored with him for some months and finally excluded him. I am glad to say that he has now paid his tenth and has been restored to membership.

The boarding-school has now forty-five pupils and is doing good work. Some have kept their children at home to work this year, and others refuse to pay the fees, so the attendance is slightly smaller than last year. Grains have been purchased very cheaply this year, so the

expenses were much reduced. Water has to be drawn again this year in barrels for the use of the school, as the wells are all dry. Last month the Government school, hitherto attended only by caste boys and Mohammedans, admitted a Christian boy. Much to our surprise no objections were raised. This indicates a decided advance on the part of the Christian community. Hitherto no Christians seemed at all willing to send their children, pay fees and buy their books. I expect one or two other pupils to enter the school soon. One teacher has entered the Government Normal School for training.

REV. F. KURTZ.

AFTER THE FAMINE

THE famine has disappeared with the new crops, and the Christians have now a more happy look upon their faces as a result. I have toured as much as possible and have visited all our Christians once since the hot season. One new chapel has been built and some others are being agitated. In October the workers resumed the giving of the tenth, which they had not given during the famine time. A few of course opposed it, but nearly all gave it. The church removed its treasurer because he was not diligent enough in collecting funds and appointed another who is likely to be more faithful. The church has expended more money this year than any previous year, although the collections have not been as large as in some years. They have still a balance of 400 rupees in their treasury. They are now supporting all the preachers on this field and I hope that they will soon undertake the support of some of the teachers.

VINUKONDA. F. KURTZ.

AFRICA

NEWS FROM LUKUNGA

EDUCATION is becoming to be one of the essential things that the natives, both Christian and heathen, are thinking they must have. We have had more applications to open schools in the outlying districts than we can supply teachers for them. Why this thirst for education? We believe there are two reasons.

First.—The natives from this district who have been and are working on the railroad have seen that the natives from the west coast who are educated get better positions and more pay, and the latter is one of the things the Congo people like, i. e., plenty of pay and very little work.

Second.—The second reason is that one of the state officials told some of the head chiefs that "Bula Matadi" wanted the natives to learn to read, write, etc.

It is not our intention that education shall be the one essential thing with us, but the Lord hath set before us "an open door" and we have entered in and seized the opportunity to spread the Word of God. "The seed is the word of God" and our text-books are the New Testament, Bible stories from the Old and New Testaments and the Book of Psalms. In the past men like Augustine, Bilney and Luther were converted by the power of God's Word, and the Word is the same today; and is it not through the Word by the operation of the Holy Spirit that the divine nature is communicated to man?

Since the beginning of the year eight new schools have been opened. Five of the teachers give their services gratis. God is blessing the work. At one of the schools forty of the pupils have expressed their desire to leave heathenism and follow Christ. In some of the others there are a few who knew nothing about reading when the schools were opened who are able now to read some portion of the Word daily.

Thirty-six have been baptized this year. These are only the droppings. The teachers report that there are over one hundred who desire to leave heathenism and follow Christ. Pray for the work and workers here. THOMAS HILL.

FINLAND

THE good Lord has been blessing us and the work during the past winter. At Wasa quite a revival is going on since the beginning of the year. It started during the week of prayer. After my health broke down there the middle of January, Brethren Gabriel Sôderman and J. Liljistrand have continued every day until now. A goodly number have been converted and the church has increased with about seventy members — some over fifty through baptism.

Fifty English miles north of Wasa, at the village of Mono, twenty-one converts were baptized and added to the church there during the month of February. Here at Petalax six persons were baptized during the same time, and again on the 2d inst. twenty-one were added to the church — seventeen through baptism, three by confession and one by letter. The work is going on, and we hear of God's blessing following everywhere.

REV. E. JANSSON.

PERSONAL NOTES

REV. MANUEL C. MARIN and wife of Barcelona, Spain, have returned to America for rest and are at 43 Waverly street, Brookline, Mass.

MR. ROBERT R. MILNE and wife sailed from Antwerp June 29 for their mission field at Ikoko, Lake Mantumba, Upper Congo, Africa.

REV. W. E. HOPKINS and wife have removed from Sattanapalli to Secunderabad, India.

MRS. W. A. HALL sailed from New York Aug. 16 to join her husband in the mission at Mukimvika, Congo.

NOTICES OF BOOKS

THE MISSIONARY MANUAL, by Amos R. Wells. In this little book Professor Wells, the editor of the *Christian Endeavor World*, has condensed, it would seem, almost everything that can be suggestive and useful in regard to young people's missionary meetings. He tells about the organization of a missionary society and of a missionary committee, and has all sorts of suggestions for making missionary meetings profitable, instructive and interesting, including the use of maps, music, study classes, museums, socials, with hints for the work of the Junior Society, and also on holding mass meetings, conferences and conventions. With this book in hand committees having charge of the missionary meetings of young people's societies would not run short of ideas for a long time. Published by the United Society of Christian Endeavor, Tremont Temple, Boston, Mass.

MISSIONS IN EDEN. Under this catching title Mrs. Crosby H. Wheeler gives interesting glimpses of her forty years of missionary life in the valley of the Euphrates. She assumes that the garden of Eden was located in that valley, and we presume very likely she is correct, although Dr. Warren would not agree. It answers all the purposes of Mrs. Wheeler's object, however, and the book is published by the Fleming H. Revell Company of New York, Chicago and Toronto, at $1.00.

PILKINGTON OF UGANDA, by Charles F. Harford-Battersby, M.A., M.D., principal of Livingstone College, is a life of Rev. George Lawrence Pilkington, one of the heroes of the Uganda Mission in Central Africa, who bravely fell in the recent rebellion of the Sudanese troops against the English authorities, while serving as interpreter. Any authentic report of the wonderful Uganda Mission is worthy of attention, and this book will be placed by the side of the "Life of Alexander MacKay," on the shelf devoted to books on missions in Africa. Published by the Fleming H. Revell Company, at $1.50.

A BEAUTIFUL LIFE. Under this title Mrs. Anna Howell Clarkson of New York has prepared one of the most interesting college books we have ever seen. Around the life of Mrs. I. J. Stoddard, who, with her husband, was formerly a missionary in Assam, and who was afterwards lady principal of the Central University of Iowa, at Pella, Mrs. Clarkson has clustered a very attractive and interesting history of this little college, its struggles and triumphs. It is a story of genuine heroism and explains the virility and tenacity of life which the college has shown under many discouraging circumstances. It is surprising how many persons of eminence have been connected, either as instructors or as students, with this institution, and the roll of well-trained men and women which it has sent forth into the world is an inspiring one. The book can be obtained from the American Baptist Publication Society, 182 Fifth avenue, New York, or at the houses of Brentano in New York, Washington and Chicago. Price $2.00.

IN AFRICA'S FOREST AND JUNGLE is a vivid and interesting account of the personal experiences of Mr. R. H. Stone in missionary work in the Yoruba country. Its special value lies in the fact that there are few books covering the same field. Published by the Fleming H. Revell Company, and for sale by the Boston branch of the American Baptist Publication Society. Price, $1.00.



DONATIONS

RECEIVED IN JULY, 1899

MAINE, $233.51.

Cherryfield ch	$1 50
Biddeford, 1st ch	8 96
Rumford Falls ch	2 11
Skowhegan, Bethany ch	17 32
Kennebunk Village ch	9 40
Manset ch	80
Franklin ch	2 40
East Blue Hill ch	1 60
Brooklin ch	2 80
North Sedgwick ch	2 00
Sedgwick ch	7 20
Lamoine ch	5 20
Penobscot ch	2 80
Ellsworth ch	4 00
Surry ch	2 00
West Ellsworth ch	80
Winter Harbor ch	2 00
New Sweden Woman's Missionary Circle	15 00
New Sweden, Mr. Oscar R. Olson, for mission at Loi Kaw, care Rev. A. Bunker.	5 00
Penobscot Ass'n, per A. G. Ray, treas.: Lincoln Centre ch., $1.05; Bradley ch., 90c.; Great Works ch., 60c.; Oldtown ch., $12.98; Bangor, 2d S.S., $19.46; Levant ch., 90c.; Passadumkeag ch., 75c.; East Corinth ch., 60c.; Bangor, 2d ch., $12.40	49 64
Farmer ch	26 15
Oakland ch	2 48
Waterville, 1st S. S. tow. sup. Lamboram for nat. pr. in Assam	28 25
Milo ch., for Burma	2 10
Jemtland Y.P.S.C.E. for sup. Tan Hu, care Dr. Ashmore	32 00

NEW HAMPSHIRE, $230.93.

Antrim ch	17 00
Keene Y.P.S.C.E. tow. sup. Dala	30 75
Franklin Falls, 1st ch	9 73
Concord, Pleasant-st. ch	25 09
North Londonderry ch	2 86
" " Rev. A. Locke	2 00
Plaistow ch.	3 50
Wilton ch	15 00
Claremont, 1st ch., a member recently deceased	25 00
Brentwood Corner, a friend, tow. sal. of Rev. C. B. Antisdel	100 00

VERMONT, $45.34.

Addison County Ass'n, for the Loi Kaw mission	5 75
Bristol ch. for do	24 30
Burlington, 1st ch	2 92
West Haven ch. tow. sal. of Miss C. A. Converse	12 37

MASSACHUSETTS, $5,963.15.

Holden Y. P. S. C. E.	15 85
Mattapan Y. P. S. C. E., for Dr. Bunker's work	2 00
Charlestown, 1st ch. Mrs. S. P. Hill	10 00
Charlestown, 1st ch	$33 56
Brockton, Sw. ch., for sup. of Mah Lay, care Rev. C. L. Davenport	12 50
Brockton, Warren-ave. ch	8 00
North Abington ch	9 09
Andover ch	36 36
Somerville, Winter Hill ch	1 25
Northampton, Geo. H. Cass and wife tow. sup. "Benny," care Rev. W. L. Ferguson	13 00
Boston, Mrs. W. C. Cannon for David Vugemgu, Banza Manteke	10 00
Boston, T. C. Evans, for Assam mission	25 00
Boston, Clarendon-st. ch	132 94
" contributed	5,240 00
West Acton ch	13 28
Arlington Y. P. S. C. E.	27 00
Dighton, 1st B. Y. P. U.	5 00
" 1st ch	6 25
" 1st S. S.	2 75
Worcester, Dewey-st. ch	15 68
Gloucester, Chapel-st. ch	20 88
A friend	20 00
Chelsea, 1st ch., for Burman pr	60 00
Roslindale S. S. tow. sup. nat. pr. Tsao Kau Kin, care Rev. J. S. Adams	25 00
Cambridge, 1st ch	55 00
Newton Centre, A. W. Benton	50 00
Southbridge, Central ch. sup. of nat. pr., care Rev. C. L. Davenport	50 00
Nantucket S. S.	2 00
Dedham, 2d ch	8 00
" 2d S. S. pri. dept.	3 24
Lawrence, 1st ch.	34 02
Sandisfield and Tyringham chs. for Congo work, care Miss C. Mable	3 00
Allston, Brighton-ave. Y. P. S. C. E. tow. sup. Kinkano, care Rev. S. W. Hamblen	12 50

RHODE ISLAND, $181.91.

Central Falls, Broad-st. ch	13 97
East Providence, 2d ch.	11 66
Providence, Cranston-st. Y. P. S. C. E. tow. sal. of San Koo Keh, care Rev. C. H. Heptonstall, Toungoo	10 00
Providence, 1st ch	118 78
" a friend	10 00
Newport, Central Y.P.S.C.E. for sup. Tsin Daing Zin, Ningpo, care Rev. J. R. Goddard	12 50
Newport, 1st S. S.	5 00

CONNECTICUT, $117.00.

Bristol ch., in part	30 00
Torrington, Calvary ch.	10 00
Hartford, Memorial ch.	7 00
" Asylum ave. Y. P. S. C. E.	10 00
Middletown, 1st ch. tow. sup. Rev. V. Jonah, care Rev. C. R. Marsh, Markapur, India,	60 00

NEW YORK, $1,980.52.

Corning, 1st Y. P. S. C. E.	$16 15
S. W. Oswego Y. P. S. C. E.,	1 95
Himrods, Mrs. Mary R. Dakin,	5 00
Arcade ch., special for printing, care Rev. E. T. Welles	61 70
Buffalo, Immanuel ch. tow. salary Rev. E. T. Welles, Africa	125 00
Buffalo, Prospect-ave. ch. tow. sal. Rev. A. E. Carson	97 60
Hamilton, 1st Y. P. S. C. E.	18 00
Hoosick Falls, 1st ch	14 42
" " tow. sup. Rev. A. F. Groesbeck	10 26
Port Dickinson, Harry A. Leach	8 00
New York, Ralph L. Cutter, tow. salary Rev. Geo. A. Huntley	200 00
New York, Judson Mem'l ch. Y. P. S. C. E. tow. sal. Rev. E. Grigg	25 00
Woodhull ch	12 12
Albany, Tabernacle ch	46 28
Amsterdam, 1st Y. P. S. C. E. for salaries of Pai Law, Thah Hai, care of Rev. A. V. B. Crumb	50 00
Oswego, 1st Y. P. S. C. E. tow. sup. Haloai, care Dr. Bunker,	10 00
Chittenango, 1st Y.P.S.C.E.	2 00
Sidney ch	2 61
Milford ch	1 75
Rochester, Bronson-ave. ch. (of wh. $22 is for Miss G. Welles' school at Banza Manteke)	73 59
Rochester, Lake-ave ch.	225 00
Westport B. Y. P. U.	10 00
Cortland, 1st ch. Y. P. S. C. E. tow. sup. Saya Timothy, care Rev. E. W. Kelly	6 25
Jay ch	5 00
Stockton, Henry Totman, for mission work in Burma	1 12
Syracuse, Mrs. Fred L. Barney,	10 00
Olean Y. P. S. C. E.	5 00
Buffalo, Glenwood-ave. ch.	33 70
" Parkside ch	27 50
Afton ch.	15 00
Darien ch	5 00
Perry, 1st ch	9 46
" " S. S.	4 30
" Leicester-st ch.	6 25
Fred C. Marshall	15 00
Hudson River North Asso., from Young People's Societies for sup. of Mr. and Mrs. Groesbeck	200 00
Brooklyn, Greenwood Y. P. for Dr. J. S. Grant	29 60
Brooklyn, Hanson-pl. ch	73 65
" " for sup. of Omomurian, Japan.	25 00
Brooklyn, Sixth-ave. ch	197 61
" " Y. P.	9 30
W. H. Liddell for a needy field,	20 00
Fenner ch	4 41
Fort Plain ch	3 00
Norway ch	5 00
Perinton Y. P.	19 00
East Utica ch	1 25
Manchester, 1st ch	2 00

Richfield ch $2 16
Saratoga, 1st Y. P 8 86
Berlin ch 11 30
New Rochelle, Salem ch 103 37
New York, Amity ch 10 00
" " Beth Eden S. S ... 10 00
Mt. Morris ch 60 00
Patterson, S. S 25 00

NEW JERSEY, $819.55.

George's Road ch. 5 00
Newton ch 21 19
Paterson, A. W. Rogers tow. rent of Hall, Rue Meslay, Paris 200 00
Asbury Park, 1st ch 11 00
New Brunswick, Livingston-ave. ch. (of wh. $25 is for sup. Lah Thoon, care Miss S. E. Haswell) 39 55
Princeton ch. Wom. Miss. Soc., 6 25
Tom's River, 1st ch 10 00
Florence ch 4 05
Trenton, 1st ch 175 00
Hightstown ch 57 23
Bridgeton, Pearl-st. ch 21 50
Cape May, Calvary ch 15 00
" " 1st ch. B. Y. P. U. for Ko Hmwa Kalay, care Rev. C. L. Davenport 6 54
South Dennis ch 17 00
Jersey City, Bergen ch., Miss Eva Palmer tow. sup. nat. pr., care of Rev. A. V. B. Crumb 6 25
Newark, 1st Peddie Mem'l ch., 20 00
Bayonne, 1st ch 3 99
Bloomfield ch. tow. sup. of Rev. J. M. Carvell 200 00

PENNSYLVANIA, $1,833.73.

New Milford ch 4 00
Scranton, Green Ridge ch. ... 32 64
Frankford-ave. ch. tow. sup. of Rev. E. T. Welles 126 00
Memorial S. S 40 00
Mrs. M. R. Trevor, $500 being a memorial to Dr. M. R. Trevor; $600 of the $1000 for salary of Mrs. M. B. Ingalls, Burma 1,000 00
Lansdowne ch 26 34
Upland ch., monthly colls. ... 45 31
" S. S., Primary Dept., for work of Rev. W. A. Stanton, Kurnool 50 00
"A Steward," to be applied to Dr. Leslie's salary 50 00
Wissahickon B. Y. P. U. and S. S., for nat. pr., care Dr. Leslie 12 50
Wissahickon ch 7 75
Spring Garden ch 40 00
Gethsemane ch. King's Daughters, acct. nat. pr., care Rev. L. W. Cronkhite 15 00
Ambler ch 13 05
" S. S 2 07
Clark's Green ch 13 50
Indiana ch 2 47
Mt. Pleasant Y. P. S. C. E ... 3 20
Lycoming ch 5 23
Pleasant Grove ch 3 00
McKeesport, 1st ch. in part .. 19 85
Stony Fork ch 2 00
Duryea ch 4 27
Wyoming ch 3 50
Wilkes Barre, 1st Welsh ch ... 6 70
" So. Welsh ch ... 3 00
Frostburg, Md. Welsh ch 6 80
Minersville, Welsh ch 3 00
Lindsey, Welsh ch 11 40
Wayne-ave, Welsh ch 7 00
Troupsburg, N. Y. ch 2 15
Ridley Park ch 32 00
Phila., Bethlehem ch. for nat. pr. and hospital asst. to Rev. M. B. Kirkpatrick, M.D. .. 240 00

DISTRICT COLUMBIA, $60.00.

J. H. L. for Sekon of Nowgong, Assam $60 00

VIRGINIA, $9.35.

Longdale, children, for school work, care Miss A. M. Lemon (special) 9 35

WEST VIRGINIA, $41.17.

Enon ch 13 33
Two Run, B. M. League 6 13
Gauley Bridge ch. 3 71
Good Hope ch 1 00
Carkin, J. Q. Barker, Esq. ... 10 00
Williamstown ch 7 00

OHIO, $464.42.

Dayton, 1st B. Y. P. U. tow. sup. Rev. Jacob Speicher .. 200 00
Akron, 1st S. S. tow. sal. of H. S. Klaippo, Toungoo, Burma 25 00
Coshocton ch., A Friend, for mission work at Loi Kaw, care Dr. Bunker 5 00
Cleveland, Olivet ch. 9 25
" Superior-st. ch. tow. sup. Rev. M. C. Mason, Assam 15 00
Jonah's Run ch 33 53
Berlin ch. 3 00
Delaware, 1st ch 6 20
Sunbury ch. 15 50
Coshocton, Mrs. D. G. Whittemore 2 00
Sandusky, 1st ch 3 00
" 1st S. S 15 00
Avon S. S. tow. sup. Pau Gree, Burma 10 00
Shelby, 1st ch. 1 62
Cincinnati, Lincoln-park ch ... 35 00
Middletown, 1st ch. tow. sup. nat. pr., care Rev. E. Grigg, Sandoway, Burma 16 00
Martinsburg ch. 5 50
Mt. Vernon, 1st ch 25 60
Owl Creek ch 4 90
Radnor ch 23 75
Bowling Green ch 2 50
Toledo, Memorial ch 7 07

INDIANA, $180.93.

Rochester, 1st ch. 6 25
Seymour, Mrs. M. C. Carpenter 25 00
Union ch 1 00
Indianapolis, Garden ch 2 40
" Immanuel ch .. 11 04
Lebanon ch 32 04
Huntington ch 26 15
South Whitley ch 4 00
West Union ch 3 00
Anderson ch 5 60
Alexander ch 13 16
" Y. P 80
" S. S 2 70
Phillips Mission S. S 50
Centre ch 1 64
Denver ch 3 80
Kendallville ch 5 00
Pleasant Lake ch 11 00
Wolcottville ch 14 00
Poston ch 2 50
Bethel ch 7 35
Mt. Eden ch 2 00

ILLINOIS, $208.36.

Aurora, 1st B. Y. P. U., for Rev. W. S. Sweet, China for printing S. S. papers . 8 00
Downer's Grove ch 36 55
" " infant class . 1 00
Newark ch 1 00
Normal ch 4 50
Rantoul ch 10 00
Chicago, 4th ch 32 00
Dundee ch $21 90
" Y. P 5 00
Englewood, S. S. class 40 2 31
Dundas ch 1 36
Marseilles S. S. tow. sup. of Ongole student 10 00
Streator, Mrs. Connor's Mission Band tow. sup. of nat. pr., care Rev. J. S. Adams, China 9 00
Liberty ch 1 33
Belvidere, South ch 33 00
Moline ch 14 76
Orion ch 7 65
Berwyn Sw. ch., for nat. pr., care Rev. O. L. Swanson, Assam 9 00

IOWA, $129.97.

Emerson S. S 2 52
Percival B. Y. P. U 2 00
Fort Madison B. Y. P. U 1 71
Central University Y. M. C. A. 26 60
Fairfield B. Y. P. U 3 84
Sioux City, P. S. Pritchard ... 1 00
Marathon ch 2 10
Le Mars ch 8 70
" B. Y. P. U 1 05
Sibley ch 13 00
Des Moines, Forest-ave. ch .. 19 60
Kiron, Mrs. Nicholson, for Spain 3 00
Kiron, Mrs. Lindburg, for do 3 00
Village Creek, Cor. Johnson. 1 50
Swea City ch 8 40
" " guild 5 00
" S. S 1 90
Germania ch 2 00
Sac City ch 22 80
Florence Johnson 25

MICHIGAN $84.20.

Owosso B. Y. P. U 1 50
Sand Hill, Miss Jessica S. Burt, for sal. nat. pr. at Loi Kaw, care Dr. Bunker ... 30 00
Detroit, 1st ch. tow. sup. Po Yait, Burma 17 50
Grand Rapids B. Y. P. U. Wealthy-ave. ch. tow. sup. Bible-woman, India 3 35
Eastport ch 2 10
Sault Ste. Marie ch 4 38
Breckinridge ch 9 00
Farmington ch 3 00
Milford ch 6 62
Pentwater ch 6 75

MINNESOTA, $244.36.

St. Paul, Hebron ch. for West China 5 00
St. Paul, 1st ch 15 02
Brooklyn Centre, A. D. Williams 5 00
Faribault ch 7 50
Owatonna ch 25 82
Richland ch 1 52
Morristown ch 5 00
Albert Lea, Am. ch 20 45
Blooming Prairie ch 5 00
Willmar S. S. for Gurnapooda Gooriviah, care Dr. Clough. 17 14
Willmar, N. L. Winblad, for V. Thomas and P. Rungiah, Madras, India 10 00
Minneapolis, Elim P. Johnson 5 00
Kron, A. Bjorklund, for Africa 25 00
Willmar ch. for J. Nazzagga, care Rev. W. C. Owen 5 00
St. Paul, 1st Sw. Y. P. Soc., for San Ka Dah, care Dr. Bunker 20 00
Friborg, S. Borglund, for Judah Luxmiah, care Rev. W. R. Manley 10 00
Topeka ch 4 50

West Concord ch. $40 75
" " Y. P. S. C. E. 15 66
Cokato, C. J. Soderburg, for work on Congo. 1 00

WISCONSIN $174.62.

Milwaukee, Danish Bapt. (of wh. $5 is for orphanage and $45 for nat. workers, care of Rev. P. Frederickson, Kifwa, Congo) 50 00
Grantsburg, Sw. ch. 20 00
Eureka, Dan. Wom. Circle for mission work, care of Rev. C. Nelson, Africa 5 00
Trade Lake, Sw. Y. P. S. 5 00
Columbus ch. 18 00
Maiden Rock, W. G. 1 04
Afton ch. 2 45
Whitehall ch. 9 00
Marshall ch. 8 00
Verona ch. 23 54
" S. S. 92
Green Bay ch. 11 62
Florence, Nor., Harold Rasmussen 5 00
Racine, Dan. Wom. Miss. Circle, for Rev. C. Nelson, Africa 6 00
Union Grove, Dan. ch. for do. 9 05

MISSOURI, $37.12

Macon, E. A. Merrifield 15 00
Board of Home and Foreign Missions 17 12
Kansas City, Mr. Tinker 5 00

KANSAS, $141.61.

Strong City ch. 16 00
" " Colored ch. 2 27
Howard ch. 3 10
Girard ch. 17 00
Providence ch. 1 52
Bronson ch. 2 72
" S. S. 3 18
Marion Township ch. 5 07
" " S. S. 1 00
Iola ch. 30 35
Goddard S. S. 2 77
Ninnescah ch. 8 25
Mound Valley ch. 8 32
Lindsborg ch. 4 30
Burden ch. 35 76

NEBRASKA, $109.58.

Omaha, Rev. N. B. Rairden 25 00
Diller ch. 2 00
Liberty ch. 3 58
Burwell ch. 1 85
Antelope Centre S. S. 1 50
Gothenburg, Sw. Conference, 28 45
" W. Bergquist, Sw., 5 00
Grant, Sw. ch. 18 00
Valley, Sw., L. Peterson 10 00
Estina, Sw., Nora Wideen 2 20
Omaha, Sw., A. Hill 1 00
Osco, Sw. ch. for Rev. C. Nelson, Africa 11 00

COLORADO, $51.00.

Florence, Miss Rose J. Clarke for sup. Coh Dah Foh, care of Rev. J. R. Goddard, Ningpo 5 00
Delta ch. 6 00
Grand Junction, Rev. B. A. Downer and wife 5 00
Cripple Creek ch. 10 00
Denver, Sw. Y. P. S. tow. sup. nat. pr., care W. I. Price 25 00

CALIFORNIA, $170.49.

San Francisco, one-third coll. at annual meeting 52 24
Oakland, Sw. ch. tow. nat. worker, care Rev. J. Firth, No. Lakimpur, Assam 12 50
Oakland, Rev. A. W. Backlund and W. Werner tow. sup. nat. pr., care Rev. C. L. Davenport, Sandoway $12 50
Oakland A Friend, for native work of Rev. O. L. Swanson, Assam 12 50
Los Angeles, 1st ch. 13 00
San Francisco, 1st Y. P. S. tow. sup. student, care Rev. D. A. W. Smith, Insein, Burma, 6 25
Covina ch. 50
Los Angeles, Sw. ch. Y. P. S. for sup. nat. pr., care Rev. O. L. Swanson, Assam 15 00
Linne, Sw. ch. sup. nat. pr. Moung Tha Aung, care Rev. C. L. Davenport, Sandoway, 25 00
B. B. Jacques and wife tow. sup. nat. pr. Ko Khaing, care Rev. J. E. Cummings, Henzada 10 00
Los Gatos, collected by W. A. Stedston 11 00

OREGON $167.56.

Brownsville ch. 10 00
Corvallis ch. 5 10
McMinnville ch. 85 15
Adams ch. 50
Middle Ore. Asso. Coll. 8 90
The Dallas, Calvary ch. 1 00
Astoria ch. 25
Middleton ch. 50
Mt. Tabor S. S. 66
Astoria, Sw. ch. 53 50
Rev. C. O. Halberg 2 00

NORTH DAKOTA, $4.80.

Jamestown ch. 4 80

SOUTH DAKOTA, $5.00.

Sioux Falls Sw. ch. 5 00

WASHINGTON $62.21.

Spokane, Alvin Zuelsdorf 5 00
No. Seattle ch. 13 25
Palouse ch. 2 00
Aberdeen ch. 9 65
Oysterville ch., for work in Japan 1 20
Oysterville S. S., for do. 1 11
Rev. R. Yeatman, for do. 1 50
R. H. Espy, for do. 25 00
Puyallup, Rev. M. C. Miner 50
Willapa ch. 1 50
Tacoma Sw. ch., Miss Jennie Anderson for work of Rev. E. Lund in Spain 1 50

MONTANA, $4.39.

Bozeman ch 4 39

ARIZONA, $1.00.

Tuscon, Wom. Home and For. Miss. Society 1 00

ALABAMA, $25.00

John T. Smith for work in Lui Chiu Islands 25 00

INDIAN TERRITORY, $5.00.

Bacone, Miss Mina Morford for sup. of Coh Dah foh, care Rev. J. R. Goddard 5 00

OKLAHOMA, $8.70.

Norman ch. 7 70
Watonga ch. 1 00

NORWAY, $20.00.

From friends 20 00

SWEDEN, $270.00.

Stockholm Sw. Bap. Committee tow. sal. Rev. E. V. Sjoblom 270 00

GERMANY, $250.00.

Cassel, from readers of *The Weekly* by Rev. P. Bickel $250 00

Total $14,336 48

LEGACIES

Hudson, N. H., estate Nancy B. Merrill $658 00
W. Hartford, Ct., Chas. Ramsay, 1,513 59
Manlius, N. Y., Horatio Chapman 5 00
Whitesboro, N. Y., Erving B. Kenyon 47 50
St. Paul, Minn., Caroline M. Drake 330 00
Riverside, Cal., Miss Severance 50 00 2,604 09

$16,940 57

Donations and Legacies from April 1, 1899, to July 1, 1899 41,675 04

Donations and legacies from April 1, 1899, to Aug. 1, 1899 $58,615 61

Donations received to Aug. 1, 1899:

Maine	$575 75
New Hampshire	381 84
Vermont	205 81
Massachusetts	9,509 44
Rhode Island	594 91
Connecticut	1,213 64
New York	6,517 02
New Jersey	2,328 94
Pennsylvania	4,028 44
Delaware	6 50
District of Columbia	178 04
Virginia	9 35
West Virginia	198 53
Ohio	2,006 20
Indiana	1,490 25
Illinois	1,950 20
Iowa	607 63
Michigan	1,485 06
Minnesota	897 75
Wisconsin	418 85
Missouri	169 56
Kansas	532 74
Nebraska	383 38
Colorado	148 32
California	548 75
Oregon	261 00
North Dakota	39 55
South Dakota	350 85
Washington	257 87
Nevada	1 00
Idaho	5 80
Wyoming	25 00
Montana	56 95
Arizona	1 00
Kentucky	15 00
Louisiana	5 00
Alabama	35 00
Indian Territory	30 30
Oklahoma	25 69
New Mexico	5 00
Canada	20 00
Norway	20 00
Denmark	350 00
Sweden	310 00
Germany	250 00
Burma	16 13
Assam	10 00
China	600 00
Japan	1,000 00
Alaska	19 40
Miscellaneous	1,436 84

$41,534 28



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Every person having any property should make a will while in sound health of mind ıd body. Many Christians every year are providing in their wills for additions to the ɜrmanent funds of the Union as well as gifts directly for carrying on missionary work. his is an object which no Christian of wealth should fail to remember.

FORM OF BEQUEST.

I also give and bequeath to the AMERICAN BAPTIST MISSIONARY UNION ——— dollars, for the purposes the Union, as specified in the Act of Incorporation. And I hereby direct my executor [or executors] to y said sum to the Treasurer of said Union, taking his receipt therefor within ——— months after my cease.

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I also give, bequeath, and devise to the AMERICAN BAPTIST MISSIONARY UNION one certain lot of land, th the buildings thereon standing [*herein describe the premises with exactness and particularity*] to held and possessed by said Union, their successors and assigns forever, for the purposes specified in e Act of Incorporation.

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BAPTIST MISSIONARY MAGAZINE

TREMONT TEMPLE
BOSTON, MASS.

THE decree was written on wooden tablets about three feet long and posted all over the country. Although these tablets were taken down some years ago when the decree was revoked, many of them are still preserved. The ancient edict referred to below as "heretofore decreed" was as follows: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."



THE DECREE OF THE JAPANESE GOVERNMENT AGAINST CHRISTIANITY IN 1865

TRANSLATION

"The prohibition of the Christian religion is to be enforced as heretofore decreed. The worship of the 'depraved religion' is positively forbidden. By order of the Government. 3rd month, 4th year of Keio [1865].

"The above regulations are to be strictly enforced. By order of the Inugami Prefecture."

Mrs. Jones Rev. E. H. Jones Rev. S. W. Hamblen
Miss Lavinia Mead Mrs. Hamblen
Miss Annie S. Buzzell



BAPTIST CHURCH AND CONGREGATION, SENDAI, JAPAN

The Baptist Missionary Magazine

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THE NEW TREATIES IN JAPAN

THE attitude of the Japanese people as a whole toward the Emperor is still based on a profound belief in his Majesty's divine origin. This gives an unusual weight and impressiveness to every utterance which he addresses to his subjects, and lends peculiar force to the recent Imperial Rescript on the subject of the new treaties. In this his Majesty recites the long and careful negotiations which have been undertaken with reference to these treaties, beginning more than twenty years ago, his own deep interest in the subject and his great gratification at the accomplishment of his purpose by the taking effect of the treaties on July 17 and Aug. 4. He assures his people of his heartfelt satisfaction in the achievement of his long-cherished aim, "which, while it adds materially to the responsibilities of our empire, will greatly strengthen the basis of our friendship with foreign countries." And he expresses his earnest wish that his subjects should enter into his own sentiments in "the great policy of opening the country, and all unite with one heart to associate cordially with the peoples from afar, thus maintaining the character of the nation and enhancing the prestige of the empire." The editor of the Japan *Daily Mail* assures residents of other countries that the significance that such expressions must convey to Japanese readers can scarcely be overestimated, and they have evoked comments of a very strong and favorable character from the leading Japanese journals and will come with the force of an irresistible command to the whole nation.

In addition to this forcible and decisive imperial language on the operation of the new treaties, the Marquis Yamagata, Minister President of State, or Prime Minister, has issued a notification to the Cabinet substantially to the same effect, urging that every power of the Government should be used to give due effect to the treaties. His language is clear and comprehensive. He says: "It is of course beyond question that any rights and privileges accruing as a result of treaty revision should be duly asserted. But there devolves upon the Government of

this empire the responsibility, and upon the people of this realm the duty, of protecting the rights and privileges of foreigners, and of sparing no effort that they may one and all he enabled to reside in the country confidently and contentedly. It behooves all officials to clearly apprehend the August intentions, and to pay profound attention to these points." In addition to this, the Count Kabayama, the Minister of State for Education, has issued general instructions to the local governors, and also to those in charge of the Government schools, calling special attention to the hostility toward foreigners which has prevailed in Japanese educational circles the past few years and directing that every effort shall be made that students should be properly controlled and not allowed to violate propriety by cherishing the sentiments of petty arrogance which have largely prevailed among the student class of Japan since the war with China, and that they shall, if possible, be prevented from behaving toward foreigners in the violent manner which has recently been manifested so often. The reason given for this is that such conduct will bring the educational instruction of the country into disregard and destroy the prestige of the country abroad.

As far as the Emperor and high officials of Japan are concerned, the Imperial Rescript and documents accompanying it are all that could be expected or desired. They will undoubtedly have an immense influence upon the people of Japan and will go far towards counteracting any jealousy or hostility toward foreigners which have existed in the past. The taking effect of the new treaties, with these official documents which accompany them, must be considered as inaugurating a new era in Japan, and they cannot fail to have a most profound and largely beneficial influence upon the commercial, the social, and it is to be hoped upon the religious development of the country. In the face of these documents every friend of Japan feels more confidence than ever in its future high standing among the nations of the world.

Christianity in Japan. Since the new treaties went into force in Japan on July 17 and Aug. 4, conflicting reports have been received as to the probable effect of the new regime on Christianity and Christian missions in that country. A sensational dispatch was sent to the daily papers from Seattle, evidently by some one unfamiliar with affairs in Japan, giving a strict construction to the language of the treaties according to which all religious worship is under the direction of a special officer, and nothing can be done without his consent. This is true, but only in the sense as in other countries that all social matters are required to conform to law, and the Japanese authorities hastened to give assurance that there is no intention of using the law to embarrass Christian worship, which would be subject only to the same regulations as other religious services. The latest report is that the Japanese Government intends to recognize Christianity as on the same plane with Shintoism and Buddhism, and give Christian ministers and missionaries the same standing in the state as the priests of those religions. From the current of events in the higher circles of Japan during the last few years and the attitude of the Government toward foreigners, this later report seems most likely to be true.

THE PHILIPPINE ISLANDS

UNDER Spain the government of the Philippines included the Ladrones, Carolines and Palaos, but in the late treaty with the United States these were left to the former country, with the exception of Guam in the Carolines. The special interest of Americans therefore is centered upon the Philippines, which includes Luzon, the Visayan group, Mindanao and the Jolo or Sulu Archipelago.

These islands are a memorial of Magellan, who discovered them in 1521 and was killed by the natives on the small island of Maitan April 27 of that year. Magellan named his latest discovery Lazarus, but later the present name was adopted, after Philip II., perhaps the most noted of the rulers of Spain. The total area of the Philippines is 140,000 square miles, or about the same as the Japanese Empire, but the population is only 8,000,000, or less than one-sixth of that of Japan, and about equal to that of the states of Illinois and Indiana. The islands number more than one thousand, but of these only about a dozen are of a size sufficient to maintain any considerable population. Luzon is the largest, having an area of 44,400 square miles, and holds more than one-half of the whole population of the group. There are many small tribes scattered among the various islands, but the only peoples of importance as far as numbers are concerned are the Tagalos, numbering 3,000,000 and occupying the islands of Luzon and Mindoro, and the Visayans, peopling the central or Visayan group, estimated at 2,500,000. These tribes with a few others are counted as Roman Catholics, making a nominal Christian population of about 6,000,000, while 300,000 are Mohammedans and the remainder pagans. All native Filipinos are of Malay type, small in stature, and darker than mulattoes.

The natural resources of the Philippines are immense, with mines of coal and iron as well as other minerals, and an abundance of all the products of the tropics. Cotton, sugar, rice, hemp, coffee and tobacco and the dense forests of valuable woods are the chief wealth of the islands.

But a small part of the group was ever conquered by Spain, which, after capturing a few of the larger towns on the more important islands, left the rest of the territory practicallly independent under the native rulers, claiming a nominal sovereignty over the whole but having little real power outside of small areas on the coast. This, indeed, is the history of civilized government in all the islands of Malaysia. The nature of the country, the unhealthfulness of the climate, and the density of the jungle and forest affording impenetrable retreats to the natives, render a complete conquest of these islands impossible to a civilized race. But all the advantages of sovereignty and commerce are had by holding the ports and controlling trade, while allowing the natives to live under their own rulers and according to their own customs on terms similar to those already arranged with the Sultan of the Sulu Archipelago.

While the larger part of the Filipinos are counted as Christians and many are devout adherents of the Roman Catholic Church, the condition of multitudes of the people outside of a few cities is little above paganism, and even the more intelligent

and educated, while loyal to their native priests, are intensely hostile to the Spanish priests and the monastic orders. The rebellion begun before Admiral Dewey captured Manila was not so much against the Spanish Government as against the domination and oppressions of the friars. Whatever comes, the Filipinos say the foreign priests must go: but there is reason to believe they will not be particularly averse to the work of Protestant missions.

A Baptist Filipino. Although American Baptists have as yet no missionary in the Philippine Islands, it is interesting to note that one of the very few Filipinos yet converted to Protestant Christianity is a Baptist. He was brought to the Savior in our mission in Spain, as will be seen from the letter of Rev. Eric Lund, of Barcelona. Mr. Lund is already making use of him in preparing Christian literature for him to scatter among his people on his return home, and the Executive Committee of the Missionary Union has made an appropriation of one hundred and fifty dollars for printing these tracts in Visayan. This is *the first Baptist money for missions in the Philippines.* In the history of our missions God has always gone before us, choosing and showing the fields by plain indications of divine Providence. May it not be that this one Filipino convert, so strangely led to the Baptist fold while far from home, may be the method God has chosen to lead the Baptists of America to send the gospel to the Philippines. Let us live in the spirit of the Moravian motto, "Our Lamb has conquered. Let us follow Him."

This Number of the Magazine is devoted to Japan, the Liu Chiu and the Philippine Islands. The American Baptist Missionary Union already has a prosperous mission in Japan and an interesting beginning in the Liu Chiu Islands. When an American Baptist mission is founded in the Philippine Islands we shall have a chain of mission stations along the whole eastern front of Asia more than twenty-five hundred miles long. The Missionary Union is waiting for money to open the work in the Philippines. Who will supply it?

The Sorrows of Missionary Life are many, but it is a constant inspiration to see how the Lord gives peculiar comfort in affliction to those who have sacrificed much for him. Only a year ago Rev. J. A. Curtis of Iowa sailed for India, leaving Mrs. Curtis to follow after a year. Mr. Curtis relieved Mr. and Mrs. Brock in the great and prosperous mission at Kanigiri. He was soon expecting to welcome Mrs. Curtis and their two children to lighten his loneliness. But not all his hopes can be fulfilled, for God has taken the two little ones to himself. First the oldest, then only twelve days later the little one. Surely sorrows are multiplied to these dear friends. But here the strength of the Christian's faith shines forth. The afflicted mother writes: "God is my refuge and he wonderfully bears me up. I know he doeth all things well." And again: "My Savior was never so precious." Mrs. Curtis will soon sail to join her husband in India. Let many prayers follow her on her sad and lonely voyage, that she may be constantly upheld by the presence of the Savior, and that with her husband they may be comforted together by the tender mercy of our Heavenly Father.

The Death of Mrs. Emily C. Van Husan, widow of Deacon Caleb Van Husan, of the Woodward-avenue Church, Detroit, Michigan, on July 12, has brought sorrow to a very wide circle of friends, and is a severe loss not only to the Woodward-avenue Church but to the Missionary Union and the Board of Managers, of which she was a member, and to the Woman's Baptist Foreign Missionary Society of the West, of which she has been for several years an honored vice-president and greatly beloved friend. Mrs. Van Husan was a native of Gloversville, N. Y., a daughter of a minister, her father, Rev. David Corwin, having been for several years pastor of the strong Baptist church in Gloversville. Her mother, Mrs. Corwin, organized the first woman's Karen missionary society known in this country before woman's circles were heard of, and this missionary society in the Gloversville church has been for many years and is still one of the most active and earnest of the local missionary societies of this country. They have continuously supported several preachers among the Karens for a long series of years. Mrs. Van Husan, it will be seen, came rightly by her strong interest in the missionary cause, and she was ever an earnest and effective friend and assistant to every good movement for the advancement of the kingdom of Christ in all parts of the world. For several years, in addition to her other duties, she was president of the Michigan Woman's Foreign Missionary Society, as well as associated with many charitable and humanitarian institutions in Detroit. In his notice of Mrs. Van Husan her pastor, Rev. D. D. MacLaurin, of the Woodward-avenue Church, says: "Few women have made a deeper impression on those who knew her thoroughly than Mrs. Van Husan. Hers was an intellect remarkably clear and vigorous. She had a breadth of view that would have done credit to a statesman. She was far in advance, as some of us believe, of the average denominational life, as it expresses itself both in church administration and in missionary administration, yet so peaceful and beautiful was her spirit and temper that she would not urge her views upon her brethren until they were ready to appreciate that they were of value and would minister to the enlargement of the kingdom of Christ. We all feel greatly impoverished by the going of this noble woman. Her memory is most blessed."

The Burma-China Railway. Rev. W. M. Upcraft of Yachau, West China, writes that Lieut. Watt-Jones, R.E., has written him a long letter asking for information regarding the road west of Yachau. Lieut. Watt-Jones is surveying for the Burma-Szchuan railroad, and if the road via Yachau to Chentu be found suitable it is probable we shall have the line coming that way. Everything looks towards the speedy opening of Szchuan, and our responsibilities increase likewise. The rowdyism of the past year has passed away, and with the increasing prestige of England and America, there is fair promise for the future. Mr. Upcraft says: "Urge our friends to pray for Szchuan and the Christian work being done in it."

All the Cuts used to illustrate this number of the MAGAZINE were made in Japan. When we consider that process engraving involves skill in photography, in chemistry as well as in manual work, that such excellent results in half-tone engraving can be obtained in Japan from the workshops of native Japanese, speaks volumes for the progress of that people in the arts of civilization.

The Opening of the Eastern Sudan is proceeding with striking rapidity since the victory of Omdurman by General, now Lord, Kitchener. The railroad from Cairo to Khartum will be opened in September, and the whole Sudan will then be thrown open to traders and others. The provisions of the Brussels Act in regard to the importation and sale and manufacture of firearms, ammunition and distilled liquors, are to be enforced throughout the whole territory, and complete arrangements have been made for the maintenance of order and the development of the country in the direction of civilization. Lord Kitchener has recently completed a camel ride of 800 miles throughout the eastern Sudan. Many portions of the country have been depopulated and wasted by the rigors of the Mahdist rule. The Shakurieh tribe, for example, which formerly pastured 80,000 camels, have now only 1,000. Everywhere the Sirdar finds the people thankful for their release from the sufferings they were compelled to endure under the Khalifa's government. Much progress has been made in restoring the country to its former prosperity. Extensive explorations already completed show that large portions of the eastern Sudan will be valuable acquisitions to the food-producing areas of the world, the country between the Blue and White Niles being one of the finest wheat-producing territories in the world, when properly developed. It is to be hoped that the restrictions placed upon the sending of missionaries to this large territory will soon be wholly removed, and the eastern Sudan will then become one of the finest and most important missionary fields in Africa.

Tribute to a Medical Missionary. The Rangoon *Gazette* of July 25 contains an appreciative tribute to Mrs. Maria C. Douglass, M. D., from Dr. T. F. Pedley, the leading physician of Rangoon. After speaking of her interest in the women of Burma and her devotion to the relief of their sufferings, he says:

April, 1887, saw her installed in our little hospital in Commissioner's Road with a class of young Burmese women whom she had persuaded to follow her. She translated Dr. Barnes' "Manual for Midwives," and the "St. John Ambulance Manual" into Burmese, and devoted her days and many nights to the task upon which she had set her heart. No woman was too poor, no case too tedious, to fail to elicit from her the sympathetic and watchful care of a mother. With dear Mah Moh to help her, she cheerfully toiled there for nearly two years, loved and idolized by her girls and patients.

The following resolution was passed by the Committe of Management of the hospital on the return of Mrs. Douglass to America on account of the failure of her health:

The committee of the Burma branch of the Countess of Dufferin's Fund desires to place on record its very high sense of the services rendered to this institution from its commencement by Dr. Maria Douglass, and its earnest hope that her return to her native land will result in the perfect establishment of her health and the ensuring to her of many years of happiness and usefulness.

Be sure and obtain the "Story of One Year's Work" of the American Baptist Missionary Union. Sent free on application to any of the District Secretaries, or to the mission rooms, Tremont Temple, Boston, Mass.

The Paramount Claims of Foreign Missions were strikingly set forth in the annual sermon before the Church Missionary Society, in connection with its hundredth anniversary. The preacher was the Right Reverend J. J. S. Perowne, D.D., Lord Bishop of Worcester. He took as his text, Isaiah xlix, 6: "And he said, it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." From this he showed in a striking, impressive way that instead of being a side issue in the activities of the church, or one of many important issues, the sending forth of the gospel to all the world is the supreme work of the church. Too often this most important part of the work of the church on earth has been treated as "a light thing." On the other hand, according to the teaching of the text, everything else in the work of the church is a light thing in comparison with this. To quote from the sermon: "Yes, it is a light thing to build up a church compared with this supreme object on which the prophet fastens our attention — to carry God's light and love to the uttermost parts of the earth." Neither the work of any individual church nor of the Christian church as a whole, can be considered as on its right basis until the enterprise of foreign missions is placed in its proper scriptural position as the supreme object of Christian activity.

The Baptist Union of South Africa held its twenty-second annual assembly in Pretoria. Several of the churches belonging to the Union are within the limits of the Transvaal or the South African Republic, and his Honor, President Paul Kruger, was present and made an address at the opening session of the Union. The sentiments expressed were those of an earnest and sincere Christian and exhibited a desire for the unity of all believers in Christ. Those who have known President Kruger only by the representations of the secular press made during the last few weeks, would be surprised at the revelation of his Christian character in his address of welcome to the Baptists of South Africa.

"Seven Views of China." In this little book, compiled by Mrs. Lucy W. Waterbury, Home Secretary of the Woman's Baptist Foreign Missionary Society, are given seven programmes on lessons on China, designed specially for Farther Light Circles, but equally good for Woman's Missionary Circles and Young People's Missionary Societies. The studies cover a wide range of information on China and will be found helpful and timely at this time, when China is at the front in topics of interest. Published by the Woman's Baptist Foreign Missionary Society. Price, 15 cents a copy, or $1.50 a dozen.

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BAPTIST MISSIONARIES IN JAPAN

JAPAN'S NEW TREATIES

REV. JOHN L. DEARING, YOKOHAMA

WHAT will be the effect of the new treaties? is a question frequently asked by those who are interested in Japan, and very frequently heard by those who know anything about the country. The answer is marked by more of variation than the question. The Japanese of the interior expected as a result that Japan would be overrun with foreigners on the day following the opening of the country. Just as settlers rush into a newly-opened country, like Oklahoma, so must the people of the world be waiting outside the ports of Japan to rush into this fairest country of the world. Receptions were arranged for in interior cities to greet this rush of aliens, and welcome them. In one small unknown town a large hotel had been erected for the express accommodation of those who would come to the town from foreign lands. Doubtless years may go by before a single European visits that village. The country merchant looked for a great revival of trade when crowds of foreigners would pour into his native village to secure his petty business and perhaps settle there to compete with him. Buddhist priests feared that hordes of missionaries would swamp the country and that Buddhism would be doomed. The officials seemed to look on with much of doubt, and with great wisdom were trying to be prepared for any emergency by issuing countless orders to subordinate officials in regard to care and attention to be bestowed upon those who did not know Japan or Japanese customs. There were those who feared that the prisons and jails would be soon filled with foreigners, and mourned

:he lack of preparation and the in-
ty of their accommodations for the
eakers.

ong Europeans a like variety of opin-
xisted. "There will be music when
w treaties come in, won't there?" said
an official in one of the legations at
a short time ago. "Yes; great
" was the terse reply. Most of the
n people and foreign ministers shook
eads and refrained from expressing
nion. Business men were full of the
pessimistic remarks that they have
naking for the past ten years since
revision was first broached, and when
that it seemed likely to become a
hey, as a body, sent their protest to
nd and America. The same fear and
still remained. Foreboding of evil
certainty. Missionaries perhaps exer-
more of confidence in the final out-
and while expecting some irregulari-
nd difficulties at the outset, were
lly hopeful of the final outcome, the
tions which might attend the carrying
educational work under the new trea-
ing the chief cause of fear. There was
be found a large class of people who
for little change under the new trea-
m the conditions formerly existing.

ough the time has as yet been too
for us to see what the actual result
change will be, yet in the midst of
eat variety of anticipation we may
with some certainty some of the very
le results of the new conditions.

eigners residing in Japan of course
nder Japanese jurisdiction. English,
can and other national courts of law
done away. Everyone will be under
tection of the flag of Japan. Will
se law sufficiently protect us? Cer-
Japan has one of the most perfect
of law in existence; it has been
ed with the greatest care. The diffi-
ies in the matter of applying that law
specific case. Our law has grown up
countless cases, and the student of law
is guided by abundant precedent in the
application of the law. Japanese judges
will hold in their hands an almost faultless
law with no precedents to guide them in the
application of it. It is here that the thought-
ful student of Japan stands waiting and
hesitates to express an opinion. There are
elements in the Japanese character which
make it possible that difficulties shall arise
here. On the other hand, the judges upon
the bench today are men of ability and
thorough students of law; many of them
have studied in England and America. The
standard set for the practice of law has been
high and every precaution possible has
been made to secure justice.

Under the new treaties the foreigner be-
comes a taxpayer. Formerly he has paid
taxes upon property rented or owned, but
now he will pay a business tax and an in-
come tax as well. For example, the lady
missionaries of our board will pay an annual
tax of about $7.50 upon their salary and the
men will pay a tax of about $17 per year
on salary, besides other taxes. The same
difficulties that exist in America are likely
to arise, however, in estimating taxes of in-
come. Everyone having an income of $150
or over is required to pay such a tax. The
scale of tax is a sliding one, from one per
cent up to five.

The advantages in travel which the trea-
ties will give are comparatively slight. For
the past few years travel has been very easy.
Passports have been rarely if ever refused
to any part of Japan; and in traveling, in-
convenience has been slight,— doubtless
not more than will be found now when one
travels without passports,— the necessity
of registering one's self together with full
particulars as to one's identity being a part
of Japanese law and a necessity every night
in any case. The surveillence is much
closer than in America, and in the case of
police in the interior is often likely to be
more than one cares for. Those who wish to
live in the interior will find it easier in many
ways than formerly. The difficulties and

restrictions will be much less. Preaching the gospel everywhere will be possible. Publishers of foreign papers will need to give heavy bonds to the Government; and in case they intend to write upon political matters, deposits of $500 to $1,000 are required. The passing under the laws of Japan of course involves the submission to similar regulations on the part of all banks. Doctors must secure permission from the Government to practice. Pilots must pass an examination before a Japanese marine board even though they hold English or American certificates. All such classes of people will feel a new restraint that they have never yet experienced in Japan.

What the result will be of this new power over Europeans in the hands of a people rather given to "red-tape" remains to be seen. Should any misunderstandings or difficulties arise, they will be pretty sure to come, not from the Government itself, but from the petty official class, who are inclined to magnify their office and the power and dignity which they possess by virtue of a few brass buttons.

Among the many possible and probable advantages arising from the adoption of the new treaties, by no means the smallest one will be seen in the changed attitude of mind and feeling among the Japanese at large. For years they have, as a nation, felt that they were unjustly oppressed and held down by the treaties existing. Now they are placed upon an equality with the nations of the West, a position held by no other eastern nation and one long desired, and a ground of jealousy because deprived of it. The effect of the possession of this new power will for some years at least be to cause the Japanese to do everything possible to show that they are worthy of this confidence, that the new relation is one which they are competent to hold. All relations with Europeans will be marked by a careful study of what the occasion demands. And while there may be grave departures from the course expected, any such variation will not be from the wish of the Government, but rather from small-minded men who are called to carry out the instructions of the Government.

If asked to state in a word the greatest danger likely to arise from the enforcement of the new treaties, I should answer: The fact that the highest motive to which one may appeal in an effort to secure justice from the mass of the nation today is that of loyalty to the emperor and the aggrandizement of Japan. No higher motive of justice and right *per se* will have any weight when compared with the motive above mentioned. If asked the foundation of the hope, which strongly exists in the mind of the writer, that the new treaties shall prove to have been wisely made and deservedly granted, I should answer: The growing power of the morality which the teaching of Jesus inculcates; a power which is rapidly gaining ground not only in the hearts of his followers but over the minds of men who, while not accepting him as their Master, yet see the value of his religion in transforming society.





TEMPLE ON LIU CHIU ISLANDS

CONTAINING TABLETS OF THE KINGS OF LIU CHIU FOR SIX HUNDRED YEARS

GLIMPSES OF THE LIU CHIU ISLANDS

REV. R. A. THOMSON, KOBE, JAPAN

IT is rather remarkable that from the time Protestant missions commenced work in Japan, more than thirty years since, no attempt was made, up to seven years ago, to reach the Ryu-Kyu Islands, or, as they are better known, the Liu Chiu Islands, with the gospel; and yet it was through these islands as a fulcrum that Commodore Perry commenced those operations that finally resulted in throwing open Japan not only to trade but also to evangelization.

In 1852 Commodore Perry, having made a rendezvous at Naha for the American fleet, sailed for Yedo to make his memorable treaty with Japan.

Mission work was attempted on the islands, in 1846, by Jesuits from China, one of whom died on the field in 1848, and his grave is to be seen in the foreign cemetery.

Dr. Bettelheim, a converted Hungarian Jew, who had married an English lady, was sent out with his wife and family by an English naval mission society in 1848 and lived at Naha for nearly seven years. From all accounts it does not appear that he was a man entirely fitted by disposition and temperament to make his efforts successful, although it is but fair to say his failure was largely due to the unceasing hostility shown him by the higher officials of Liu Chiu, who in turn were instigated to this course of conduct by fear of their Japanese masters, for even at that time they were a kind of dependency of Japan.

There is evidence that Dr. Bettelheim studied the language, as he seemed to be a good linguist, and could speak quite fluently in it. His must have been a very lonely position, seeing no friendly faces but those of his wife and three children. One of the little ones died and was buried on the island. The Liu Chiuans tried in every possible way to get rid of him, even ad-

dressing the English Government on the subject through the minister at Peking.

But the Doctor held his ground, although he was made to undergo some pretty rough treatment. He was a skilful physician, and during an outbreak of smallpox, he was so attentive to the common people that the authorities became exceedingly jealous of his influence. He and his wife were followed and hooted at in the streets, owing to the hostility created by these Japanese officials, and at one time Mrs. Bettelheim was forcibly separated from her husband, while he was attacked and severely beaten. An English man-of-war coming in shortly afterwards, the officials were compelled to make a full and ample apology for their offence, and they promised to be more careful and courteous in their conduct in future. The petty annoyances to which they were subjected must have been enough to break down the strongest will. Guard-houses were erected at the gate of his residence, so that he was kept under the very strictest surveillance night and day. Spies followed him everywhere he went, and if he stopped to preach or talk to the people, at a signal from these men, the crowd would at once disappear. When he distributed the tracts and portions of scripture which he had translated into their own language, the officials would gather them up from the people and return them to him the next morning all neatly tied up in a bundle.

On my last trip I met a fine old Liu-Chiuan, about seventy years of age, whose father was mayor of Naha in Dr. Bettelheim's time. The son comes frequently to our Christian meetings. He remembers the Doctor quite well, and told me some very interesting incidents connected with him. It was thrilling to hear the account of the Doctor's landing at Naha. He arrived on an English man-of-war with his family and effects. The officials absolutely refused him permission to land and had instructed all the sanpan men not to bring him ashore under very severe penalty. Several days passed, when one of these boatmen, more curious than the rest, was tempted to go on board the vessel, and was taken below to see the sights. Meanwhile Dr. Bettelheim got his wife and children and all his worldly belongings into the sanpan and waited the reappearance of the boatman. When he appeared upon the scene he was horror-struck to find his boat thus occupied; he begged and implored the captain of the man-of-war to order them out, but without success. For six hours he stayed by the ship continuing his importunity, but finding it was of no avail he took his most unwelcome passengers ashore, and the vessel sailed away. Think of the grit as well as the grace shown by this missionary in thus taking possession of his field and standing by it through constant opposition for seven long years.

The house which the Doctor occupied while in Naha is still to be seen; and during his residence there he kept the English flag flying from its roof all the time; at least this was the impression of officers of the American fleet, for it was the first thing that they saw on entering the harbor at Naha.

Dr. Bettelheim was of very great service as interpreter to Commodore Perry during his stay at the islands.

The authorities were unceasing in their efforts to get rid of the Doctor, and made repeated requests to Commodore Perry to take him and his family away. It is not to be wondered at that health gave way under the strain and his family had to be sent away in one of the American ships to China early in 1854, the Doctor following a few months later. Thus the officials finally got rid of him, but the Rev. Mr. Moreton was sent out from England to take his place. However, he did not remain long on the islands and their point was gained, and they rejoiced that they were free once more from the foreign teachers and their doctrines.

Nearly forty years had come and gone before mission work was again attempted



MR. HARA MICHINOSUKE, THE FIRST CHRISTIAN JAPANESE EVANGELIST

HE LIU CHIU ISLANDS WITH HIS FATHER AND FAMILY AND A YOUNG LIU CHIUAN IN TRAINING FOR CHRISTIAN WORK

Liu Chiu Islands. A great change ıe over the scene. The Liu-Chiuan ıad forever passed away, and the ıad become Japanese territory. The palace, with its gardens, beautiful dsummer dream, turned into bar- ır military occupation, and the old ıan prince and his family forcibly l, being now held as pensioners in

Numbers of the old nobility, dis- /ith the new order of things in their :autiful island home, slip away to /henever an opportunity occurs.

have no love for their Japanese and no sympathy with the pro- order of things introduced among :eatly preferring to be left in their :e and peace. While I was there ıor was current that a prominent ad just effected his escape on a unk to China.

while mission work had been opened ı and had met with wonderful suc- t none of the societies seemed to take much thought for the Liu Chiu Islanders, and even though substantial offers of help had been made, none seemed ready to take up their case. It remained for a dear old lady from Scotland, who visited Japan in the spring of 1891, to be the means of reopening Christian work on the islands. Her interest in them was not a transient one, nor was it of sudden growth. For years the thought of sending the gospel to the Liu Chius had been on her mind and heart.

The writer met this lady at Kobe and had a very interesting talk with her about the work, but nothing was settled at that time. On her return to Scotland a definite offer was made to the American Baptist Missionary Union, through the writer, of a sum of money sufficient to open up the work on the islands and carry it on for a number of years with the understanding that the work, if successful, should be kept up by the mission. When this proposition was brought before the Japan Mission, then in session at Yokohama, the following reso-



CHRISTIAN WORKERS AT NAHA, WITH AGED LIU CHIUAN IN CENTER

ution was adopted: "*Resolved*, That this conference approves most heartily the undertaking of work in the Liu Chiu Islands, to be supported by the money given by Mrs. Allan for this purpose." The opening of this most interesting field was also cordially approved by the Executive Committee of the American Baptist Missionary Union at Boston.

Steps were immediately taken to secure a good Japanese evangelist. In this we were successful. Mr. Hara Michinosuke, one of our theological students, having had this work among these islanders already laid upon his heart, was only waiting for the way to be opened up for him to go, so it seemed especially providential that the man and the means should both be forthcoming at the same time. Early in the autumn of 1891 Mr. Hara and his family left for Liu Chiu, and thus became the first Christian Japanese evangelists to these islands.

In January, 1892, the writer, accompanied by his wife, made their first visit to the islands. It was a never-to-be-forgotten trip, if for nothing else than the vicissitudes of the voyage both going and returning. The sight of a foreign lady nearly upset the equilibrium of the city of Naha; her appearance on the street was the signal for a general suspension of business. She could clear the public square, which was the general market-place, of both merchants and customers inside of three minutes if it was known that she was out walking through any of the streets. This disturbance of the traffic of the place led to the rather amusing request on the part of the police that the lady should stay indoors during the day, only coming out after dark. This she complied with to the extent of only venturing out in a covered jinrikisha during the day.

We were on the islands for nearly three weeks and held meetings every evening which were crowded with native Liu-Chiuans, the majority of whom understood Japanese. Of course many came out of mere curiosity; but what a different reception to that which Dr. Bettelheim had received forty years before! Surely the



EIGHT LIU CHIU ISLANDERS, BAPTIZED DEC. 8, 1898

of death is lifting and the people
:ing for the light!
'e we left the ordinance of baptism
ministered for the first time on the

On our return home we learned
coincidence that, on the same day
baptism, the gracious donor of the
y which the work was reopened had
to her eternal reward. But the in-
ıis lady showed in the work found a
:sponse in the heart of her son, who
a most generous manner continued
/ out his mother's wishes.
e course of a short article like this
l be impossible to include much of
'e learned while there about this
teresting people, so I must content
with a few brief notes, reserving
: for some other occasion.
population of Naha, the seaport of
ıcipal island, is about thirty thou-
ıd that of Shuri, the capital on the
land, three and a half miles distant
aha, about twenty-five thousand. Of
:r islands Miyako-Jima has twenty-
ousand, Yayeyama-Jima about nine
thousand, and Kume-Jima a little over six thousand. Altogether the whole population of the group is given by the Government as being about four hundred and twenty thousand.

The climatic conditions are very trying, even to the Japanese who live there. Extra salary and more frequent vacations are the allowances made by the Government to those who go there in official capacity.

The highest temperature is only 94.5, and the lowest in winter, 55.5, but these figures do not represent the real condition of things, as the climate is very humid and enervating. The highest altitude is only three hundred feet above sea level. Malarial conditions abound, and low fevers are very prevalent.

All the houses in the cities are surrounded by high walls built of huge blocks of coral rock. These walls are from three to four feet thick at the base and are from six to eight feet high, giving the streets a peculiarly grim appearance, but are a necessity on account of the fierce winds which at times sweep over the islands. Apart

from the houses being shut in by these walls, the architecture of the towns is entirely Japanese. Outside of the towns the natives live mostly in small thatched huts, but whether in town or country their surroundings are filthy in the extreme. The smells that abound are simply beyond description.

The productions of the islands consist largely of sugar, and it is interesting to know just how much is produced in one year: sugar, 20,429,510 pounds; textile fabrics, 4,594,632 yards; distilled spirits, 557,698 gallons; lacquer ware, 14,513 pieces, giving a total value of over 1,886,266 yen for one year, and the total imports, including rice, cotton thread, millet, etc., amount to 1,583,668 yen.

Sugar-cane is seen growing all over the islands. The cane is cut in February and the juice squeezed out by the most primitive methods, on the field; it is then brought to Japan in the form of thick black sugar for further refining. The poor people are greatly tempted to break and eat the succulent canes, but are strictly forbidden by law and severely punished if caught in the act.

Their principal article of food is the sweet potato, and a very poor variety at that; even the better classes make at least one meal per day from these tubers, while the poorer classes have hardly anything else. All the rice grown on the islands is distilled into spirits, it being of a particularly fine quality for that purpose.

There is a class of human beings there who habitually eat a certain kind of clay, and when they were pointed out to me one day they truly seemed to be "of the earth, earthy."

The average wage for a laborer per day is 25 sen (12½ cents) and for a servant one yen per month (50 cents), including food.

While they make bold claim upon one's credulity by asserting that their traditions date back for seventeen thousand years, in reality the early history of this people is shrouded in total darkness. Who are they? and Where did they originally come from? are questions yet without satisfactory answers. The first mention made of the islands is found in Chinese history about the seventh century (606 A.D.), and they received their name from the impression their appearance, floating on the water, made upon the mind of the official who discovered them, that is, Ryu-Kyu, a floating water dragon.

It is a remarkable fact, and worthy of investigation, that they have among their traditions the story of Adam and Eve and of the deluge. Having no literature, their traditions are oral and handed down from father to son.

Their real history seems to have commenced somewhere in the twelfth century, when Tametomo, a celebrated Japanese warrior, defeated in some civil war at home, was banished to Izuno Oshima. Sailing out from there in search of adventure he landed on the northern end of Liu Chiu and speedily conquered that part of the island. His son, Shunten, noted for his bravery and virtue, was chosen to be king of Liu Chiu. Like the Japanese royal family, the kings of Liu Chiu claim a long line of unbroken descent, according to which the late king, the present Marquis Shotai of Tokyo, is the thirty-fourth in line.

Buddhism was introduced in the islands during the first year of Kochō period (1261 A.D.), but was never successful, and the only official capacity in which the few priests there now appear is in the burial services. Very few temples are to be seen, and the only one of note is between Naha and Shuri, which is said to be eight hundred years old. No trace of modern Buddhism is to be seen about it; the walls are lined with the tablets of all the kings of Liu Chiu, and the temple is really devoted to their worship. The writer in visiting this place was shown a very precious relic in the form of an old arrow, which was said to have belonged to the famous archer,



THREE LIU CHIUAN TOMBS AT NAHA

Tametomo, who subjugated the islands somewhere about 1170 A.D.

The most striking objects impressing the visitor as he approaches the islands are the numberless tombs or vaults, clustered in groups or scattered here and there all over the hills, peeping out from the green foliage. Every natural mound is utilized for the formation of these abodes for the dead, more attention being given to them than to the abodes for the living. A picture of three of these tombs as taken by the writer is here reproduced. The average height of the tombs is about nine feet with a breadth of about twenty-two feet. A small iron door between two and three feet high gives entrance to the vault.

The tomb itself is built of coral rock covered over with white or cream-colored plaster, which causes them to be very conspicuous objects in the landscape. They are usually the most valuable possession of the family, as they cost anywhere from three hundred yen to a thousand yen ($150 to $500 gold). When the family becomes impoverished the tomb is sold and all the bones of the previous occupants are cast out by the purchaser to be replaced by those of his own family. The custom is to lay the dead body in the tomb, leaving it for two years; some time during the third year the relatives gather together at the tomb and the body is taken out and all the flesh cleaned off from the bones; the latter are put in a jar and deposited in the tomb. The bones of a husband and wife are put in the same jar, children under eight are buried outside the tomb first and after the "washing ceremony" the bones are put in the vault.

On the writer's last visit he had an opportunity of witnessing a mourning festival. The heartrending wails of the women (hired mourners) were calculated to arouse the sympathies of the uninitiated, but the Liu-Chiuans who were with me laughed and seemed much amused at the whole performance. Hired mourners who can weep copiously through the nose command a very high figure.

There are many other peculiarities about the manners and customs of these islanders which are worthy of note, such as their mar-



TOMBS OF EIGHT AMERICAN SAILORS IN THE FOREIGN CEMETERY IN LIU CHIU ISLANDS

riage ceremony, the tattooing of the hands of the women, the curious methods of keeping accounts with knotted ropes, which we may explain another time.

The people are entirely and wholly ignorant of anything that could be called religion. The grossest immorality prevails and is not only looked upon with tolerance by all classes, but is apparently regarded as essential to society. Around the various preaching-places a healthy religious influence is being exerted as much by the Christian lives of the evangelists and their families as by their teaching. Since 1892 annual visits have been made to the islands either by myself or by brethren in our mission at my request. Brethren Wynd, Bennett, Kawakatsu, and Yoshikawa have each made visits and while there have administered the ordinances. My visit this winter seemed the most successful and pleasant of any yet made. Before I left, eight native Liu-Chiuans put on Christ in baptism, the largest number ever received at one time.

Mr. Hara did very faithful work during the years he was there until his health broke down and he was compelled to leave the islands. Again I was successful in getting hold of a good worker in Mr. Uchida, who is there now. He is very kind to the natives and exercises a good influence over them. A great deal has been accomplished during the past seven years. Necessarily it has been a time of breaking up ground and seed-sowing. As compared with other new fields, in view of the prejudice which existed against the Japanese as well as other foreigners, the progress of the work has been very encouraging.

It is my opinion that the future evangelization of these islands must be largely carried on by native Liu-Chiuans, as the climate is very hard on the foreigner; even the Japanese find it very debilitating and require frequent vacations. Having this in view I believe it to be a wise policy to place in our mission schools in Japan such likely young men and women as may be found among our Christians, that they may be better fitted for service among their own people by coming in contact with a purer moral atmosphere.



EV. J. H. AND MRS. SCOTT AND TEACHERS OF SUNDAY-SCHOOL, OSAKA, JAPAN

A MISSION SHIP

REV. J. L. DEARING, YOKOHAMA, JAPAN

R many years the use of ships for :xclusively missionary work has been ıcommon thing. Numerous vessels been supported by mission money for ›orting missionaries and supplies for ›n work among the islands of the ı Pacific. Also in the work among shing fleets in the North Sea and in :ction with mission work on the coast abrador mission vessels have been very useful. In our own denomina- there are many who remember with st the Henry Reed, which has been ch value in the work on the Congo. v enterprise in mission ships has been ›egun in Japan, however, which is in respects unique. The most of the thus far in use have been employed e transportation of missionaries back orth to remote or inaccessible fields, or for the transportation of supplies. In some cases they have been used in a small way to transport produce for the native Christians and to help in promoting commerce among a people just coming into relations with other parts of the world. A vessel recently launched in Japan for a mission ship will undertake quite a different work. She will be a strictly mission ship in the sense that the sole purpose of the ship will be to convey the missionary in command, together with the native evangelists who may accompany him, to peoples who might not otherwise be reached with the gospel. She will be the home of the missionary and those with him, and will often be used as a place for holding religious services when no more fitting and convenient can be found.

Everyone knows that Japan is a group of islands. It may not be equally well known

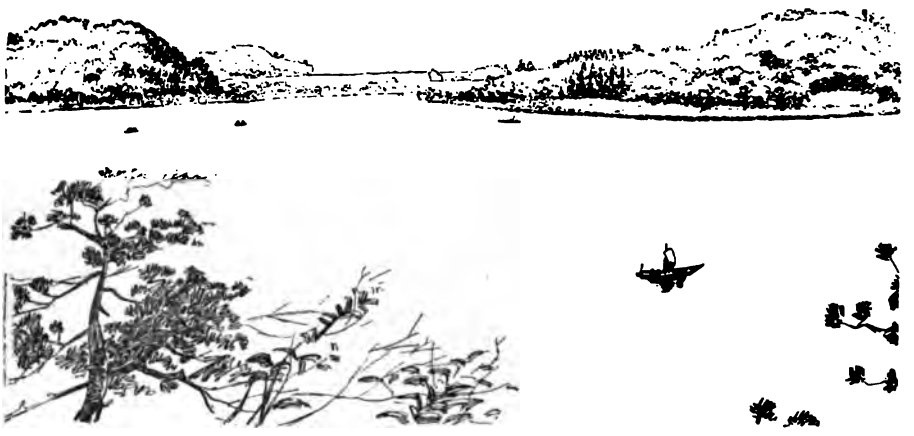
that off the coast of the larger islands there are to be found hundreds of smaller islands containing villages and small towns where the gospel has never yet been preached. With the large number of towns and villages as yet unevangelized in the main islands it would be many years before it would be probable that the gospel would reach these island peoples if the ordinary methods of travel were depended upon. Especially are these islands numerous off the southeast coast of Japan, known as the Inland Sea. Most providentially has the means been provided for doing a work among these people. First it was laid upon the heart of a wealthy gentleman in Scotland that something ought to be done. And when he understood the condition his heart was opened to give a sum of money for the building of such a ship. This money coming from a Christian man of a different denomination and a different nationality, unsolicited, into the hands of the Missionary Union seemed to indicate that God's hand was in it; and a little later, when just the man to undertake such a work was found, the will of the Master seemed very clear. It is not a very common thing to find a Christian man holding a master's certificate, and capable of navigating a large vessel—a thorough seaman with large experience, and at the same time a man with the missionary spirit and with a knowledge of men and of the Bible and of how to bring the two together. Such a man was found in Capt. Bickel — a man, who, in the providence of God, was possessed of a large experience on the sea and in Christian work also. What wonder, then, that in the minds of many this enterprise, which is something new and unusual in our mission work, should be looked upon at the beginning with much of hope by those familiar with it. A Christian business man of Yokohama, of large experience, on hearing that the ship was in process of building, sought information in regard to it. When he had listened to the plans for the work he said: "Why did no one ever think of this important work before. As a boy I used to be taught to contribute my pennies towards the support of the John Williams, which so long did service in the south seas, and here is a clear work for a mission ship, and yet years have gone by before it was undertaken." We may, however, add that it seems to have occurred to the minds of others a little later than it did to those active in the work, for in several other mission boards steps were being taken in the same direction when it was announced that our ship was building and they then gave up the matter. The vessel is a sailing vessel of about one hundred tons and is a staunch craft capable of sailing on any sea. She contains accommodations for the Captain and Missionary Bickel and his family, a room for a native evangelist, a room for a visiting missionary or evangelist, and for the crew. A large dining-room is easily converted into a room for meetings when needed. The upper deck is also well adapted to holding religious services. It is the Captain's purpose, however, to visit the various towns on these scattered islands and to secure a meeting-place in the town if possible or to pitch a tent on the shore and there call the people together. Tracts will be distributed, house-to-house work done and every means taken to reach the people. A great many islands can be reached in this way: the length of the stay in the various places visited will of course be governed by the circumstances. It may be possible for him to render help to the fleets of fishermen when away from the land, and by helping care for the sick or taking them to the land, and in the exhibition of the true sympathy which the Master showed, reach the hearts of these neglected peoples with the gospel. It is not easy to indicate at all exactly what will be the work whose development will be greatly governed by the circumstances and opportunities which will be apparent fully only after entering upon it. With one in charge of the work, thoroughly

and heartily in sympathy with it and confident of the call of God to undertake it, we are bound to support it with our prayers and in every way possible, that we be not found standing in the way of an undertaking that the Lord has given us to carry on. It may be added that the ship will cruise in the colder months of the year among the islands in the neighborhood of the Liu Chiu Islands south of Japan, where we have a mission work already begun on the main land. If, as many think, this work shall prove the success that the opportunities seem to warrant us in expecting, it may be that God will lay upon the heart of others the need of providing a similar ship for the great unevangelized populations on the islands of the Philippines, where the needs and the opportunities seem equally great. May it not be that the One who has so richly blessed the chapel car work in connection with the Publication Society will reward with his approval this similar undertaking among the islands of the sea?

THE INLAND SEA OF JAPAN

THE inner sea is a wonderfully attractive sheet of water, twice as long as Long Island Sound and studded with islands, a panorama of picturesque mountains everywhere, deep nooks, glittering shoals, fishing villages by the sea, boats rigged like Americans, flocks of white sails by day and lights by night that suggest strings of street lamps. The water teems with life. Evidently the sea very largely affords industry and sustenance to the people, for there is no bottom or prairie land, as we call the level or slightly rolling fields in America. There was not a spot from first to last visible as seen from the water or in an excursion on the land where there is room to turn around a horse and plow. The ground is necessarily turned up with spades and mellowed with hoes and rakes, all of course by human hands. This is easy compared with the labor in constructing terraces. The mountains have been conquered to a considerable extent in this way, and it is sensational to see how thousands of steep places have been cut and walled into gigantic stairways, covering slopes that could hardly answer for goat pasture until the shelves with soil placed on them for cultivation have been wrought, and the terraces are like wonderful ladders bearing against the skies. I have never seen elsewhere anything which spoke so unequivocally of the endless toil of men, women and children to find footings upon which to sow the grain and fruit that sustain life. It is not to be questioned that the report that one-twelfth only of the surface of Japan is under tillage, is accurate. The whole of Japan occupies about as much space as the two Dakotas, or the Philippines, and the population is forty-two million. With work as careful and extensive as that of the agricultural mountaineers of Japan the Dakotas would support one hundred million of persons. — MURAT HALSTEAD in "The Story of the Philippines."





SCENE ON THE INLAND SEA OF JAPAN

RELIGIOUS CONDITION OF THE PHILIPPINE ISLANDS

BY A NATIVE OF THE ISLANDS NOW IN SCOTLAND

THE Philippine Islands, which form quite an extensive group (thirty-one islands, besides hundreds of islets, rocks, and reefs), are situated in that part of Oceania called Malaysia, to the southeast of Siam and southern China. They were discovered in 1521 by the great explorer of the Middle Ages, Magellan, and named after his master, Philip II., King of Spain. The population amounts to more than six million people.

Manila, the capital of the whole group, is situated on the main island of Luzon, and has a population of more than two hundred thousand inhabitants. It is one of the best known and most frequented harbors in the Eastern seas, and, being a large manufacturing place, has an extensive and increasing trade with the leading commercial countries of the world, exporting sugar, ropes, hemp, indigo, tobacco, etc. The city has a Roman Catholic cathedral, built as long ago as 1654, noted for its peal of fourteen bells, which get little rest. In the matter of education, the Roman Catholic priests are the teachers. It is said that the majority of the population, probably seventy per cent, are able to read and write.

In religious ceremonies the natives take a busy part, and lend a very active coöperation. When these take place — many times in the year — crowds attend at sunset with burning candles. Gun-firing, illuminations and music are the general accompaniments of the great "fiestas." In spite or because of all their religious instruction (Romish, of course), the taint of idolatry still exists among the natives. There is a sort of worship of ancestors, which is seen in many forms. They attach a spiritual meaning to the word "nono" (i. e., forefather). These "nonos" are often addressed in prayer, in order to bring down blessings or avert calamities. If a person gathers a flower or fruit, he silently asks leave of the "nono." Certain spots, woods or rivers he never passes without an invocation of the departed. Pardon is asked of them for shortcomings or actions of doubtful character. So, again, they have their native devil, in the shape of a black old man, a wild horse, or some monster. As a protection against these fiends, however, they apply to their rosary. Witches and witchery are called in to discover thieves and to unbewitch bewitched persons; but scapularies and saints,

especially Saint Anthony of Padua, are auxiliaries in undoing the mischief menaced or done. The women are seldom seen without some religious ornaments. They have rosaries of coral, pearl beads, or medals of copper or gold, bearing figures of our Lady of Mexico or Guadalupe.

The ancient name for God was Bathala, to whom they attributed the creation of the world. Remnants of old idolatry remain among the natives, and the names of some of the idols are preserved. The priests are the real authorities in these islands; the ordinary officials govern only nominally,—the "padres," or fathers, being in supreme command. The natives, having come to realize this, broke out in open rebellion against their rulers, and wish to be free from their intolerant and crushing rule. One of their principal grievances is in connection with these interesting events—birth, marriage, and death, the registration thereof being in the hands of the priests. The people, who are of the Malay tribe, copper-colored, a little indolent, easy-going but not lazy, chiefly work in sugar plantations, and get as wages only from £1 to £2 per month, some, indeed, not reaching the former sum. A priest will not marry them for less than £6, just what many of them earn in half a year. Again, there is a heavy exaction from the priests for baptism, which costs £5 or more. For burials the tax rises with the age at death, from £2 for an infant to £10 to £12 for an adult. Till the tax be paid the body remains unburied. The native-born priests enforce these hard terms as harshly as do the imported Spanish priests. The lay Spanish residents are mostly officials; they afford no help to the natives in effecting reform.

"A saint abroad, a devil at home" not inaptly describes the different bearing of the priest towards strangers and his own flock. British tourists especially are sure of hospitality in the fine religious houses. There are about one thousand British people, all of them much liked by the natives. As an instance of this, it may be mentioned that when the present revolt was in its first stages, they were given to understand that they would not be harmed. A map taken from one of the rebels showed the houses of the Englishmen all marked in red—a "passover" sign that the inmates were to be spared.

The Inquisition in a modified form is practised among the people. The natives are tortured, though not for religious failings only. The thumbscrew and similar curses are applied. When a native is apprehended on suspicion of robbery, an application of the thumbscrew will make him confess to almost anything. Another grievance is the poll tax of six shillings a year. Besides this the people work a fortnight every year in making and repairing roads, without getting the least remuneration. They can, however, purchase exemption from this work at a cost of thirteen shillings, but few are able to redeem themselves from this fortnight's bondage.

Most of the school and college teaching is conducted by priests; the children, young men and women, are so trained that they pay more reverence to the priests than they do to their own parents. When a priest enters a house, every member of the household must bow the knee and kiss the priest's right hand, saying, "Good morning, father," or "Good evening, father," as the case may be. In response, the priest says, "God bless you, my child," and at the same time makes the sign of the Cross upon the upturned face. Crucifixes painted black stand at the entrance to every church, so placed that the feet, all perfumed with eau de cologne, are within kissing reach. With all reverence the men on approaching lift their hats to the image, and the women courtesy. A collection box placed below the image bears the announcement that all who kiss the image and drop a coin into the slot will receive one hundred days of plenary indulgence.

In the Philippines, as in other parts of the

world, there are a few who know the truth, and having been made free by it, protest against the papacy, but are not allowed to make public their religious views, as there is no religious liberty whatever in these islands. There are also the careless ones, perhaps the worst sort. As a rule, the people work six whole days in the week, and make Sunday a day of enjoyment and pleasure seeking. The theaters, bull-fighting rings, dancing saloons, cock-fighting rings, etc., are all crowded on Sundays, more so than during the week. If there is a dinner party or ball to be given, it is generally left to a Sunday or a feast day. Those of a more religious turn of mind may be seen less frequently at these places, but oftener at the church for prayer and confession, and, though very poor, they may be seen giving half a dollar to a priest to induce him to say a mass for some friend in purgatory.

Devout women wear "escapulas"—i. e., images of some saint stamped on blue, white or red cloth, and bound with a ribbon of a different color, thus forming a small picture. One generally hangs over the breast, in order to protect the wearer from the fiery darts of the Wicked One. Another is hung over the back, so that, as the enemy fails to thrust his arrow from the front, he may be equally unsuccessful if he tries from behind.

So strongly do Romanism and superstition prevail in the Philippine Islands, that nothing but the mighty power of the living God through the gospel of light and liberty can break the bondage. At present, sad to say, the islands are closed against the messengers of Christ. A few years ago the London Missionary Society sent three missionaries there, but soon after they had landed and commenced preaching the gospel to the natives they were put into prison. They appealed to the British consul, and the consul to the Government on their behalf, but as the laws of the country would not allow of any strange religion being preached within its boundaries, the three missionaries were obliged to return home. Pray, therefore, that this, as well as other closed lands, may soon be opened up to the messengers of the glorious gospel of our Lord and Savior, Jesus Christ.— *Evangelical Christendom.*

PROTESTANT MISSIONS IN MADAGASCAR

ONE of the prominent figures in France at the present moment, says the *Methodist Times*, is General Gallieni, the returned governor-general of Madagascar. His pacification of that island has been marked by harsh and repressive measures which it is impossible to overlook. But we are glad to note, on the testimony of Mr. Henry Clarke, the Quaker missionary in Madagascar, that General Gallieni's tenure of office has established peace, security of life and property, and liberty of worship for all creeds. As soon as the governor-general fully understood that English Protestant missionaries, unlike their Jesuit rivals, were laboring conscientiously for the uplifting of the natives, he promptly put a stop to the open persecution of Protestants which the malice and lying charges of the Jesuits had provoked. In a public speech delivered a few days before his departure from Antananarivo, General Gallieni laid down the principle of full and perfect religious liberty. All this is exceedingly gratifying, and is one more link in the chain of evidence that France, even in her distant colonies, is at last awakening to the true inwardness of the mischievous domination exercised by the ring of Italian Jesuits at the Vatican, whose wicked political ambitions are working evil in every part of the world which is infatuated enough to submit to them.—*Indian Witness.*

OPENINGS IN THE PHILIPPINE ISLANDS

wing are extracts from Bishop J. M. Thoburn's report to the Methodist Missionary Society of his visit to results of his observations will be quite as interesting to our readers as to those of *World-Wide Missions*, : report is taken.]

OPPORTUNITIES

pulation of the Philippines is va- ly estimated at from seven million illion, or even twelve million, io accurate census has ever been these, in round numbers, about are Roman Catholics, the remain- perhaps equally divided between dans and pagans. The Roman are all more or less civilized, as considerable portion of the non- population. In the mountains e forest districts many wild tribes no more civilized and, I fear, no ane than our own wild Indians of but these classes are seldom con- ien people are discussing the con- the Filipinos; they are hardly n popular phrase as Filipinos at ie Roman Catholics at large it aid that, with few exceptions, a ility prevails between them and h priests; but here another dis- ist be drawn between the better riests and those known as friars. are members of various religious l while some of them are reputed d men, as a class they bear a avory reputation. They have and wronged the people for cen- knowing but too well what was r them when Spain gave up the less than eight hundred of them ly sailed for the home land. Some id delicate questions will demand concerning the immense wealth e religious orders have amassed, : present we may regard their in- on the people as hardly worth g.

ss of the people, however, while) their priests, must still be re- Roman Catholics. Their religion is, to a great extent, a mere superstition. Their religious teachers have long been noted for their amazing ignorance, and as might be expected, the mass of the people have not been able to take a position in advance of their leaders. In contemplating missionary work among them we must bear in mind constantly that, if not priest-ridden, they are still extremely superstitious, and so far as I was able to learn, are not much concerned about possible errors in their religious views.

Among the Filipinos in the cities and larger towns are many Mestizos—that is, persons of mixed parentage. These, together with all the more intelligent natives, use the Spanish language exclusively, and it is said that many among them are able to read and write. I noted the presence of a number of these people at my services in the theater, and one man who was said to be a public schoolteacher, sent me a request to come and preach in his own house to his family and a few select friends. I of course promised to do so, but some delay occurred in finding an interpreter, and later other difficulties intervened, so that I was not able to comply with his request.

SCHOOLS NEEDED

In beginning missionary work among the people it seems very clear that our chief agency at the outset must be that of Anglo-Spanish schools. The desire for learning English is universal among the people. This, by the way, indicates pretty clearly that they expect the Americans to stay in the islands. One man told me that, in response to an advertisement in a newspaper announcing his intention to give lessons in English in the evenings, for ten dollars a month, ten young men immediately accepted his terms, and fifteen others were negotiating with him when I met him. Another

young man assured me that he was getting fifteen dollars for each pupil, and in addition to this a carriage was sent daily to take him to the several houses where his pupils resided. The language of the natives of the island of Luzon is Tagala, or, as it is sometimes written, Tagalog; but all who are educated in that tongue are acquainted with Spanish, and will be equally anxious to learn English. In my opinion, if we determine to establish a mission in Manila, we should open an Anglo-Spanish school immediately, with a strong man at the head of it, and with a staff of qualified teachers, so as to take a leading position immediately both in the city and in the islands. The sooner this can be done the better.

I would here call attention to the fact that there will probably be a great demand for Anglo-Spanish girls' schools, perhaps on almost as broad a scale as for boys' schools. I was told during my stay that already Filipino parents are inquiring eagerly for young ladies to teach their daughters English; and it is more than probable that if a boarding school for girls could be established among the people it would prove successful and also self-supporting. I trust that our sisters of the Woman's Foreign Missionary Society will lose no time in looking into this most important question.

It seems very clear to me, also, that immediate attention should be given to providing and distributing Christian literature among the people. The boys all seemed able to read, and I was told that many of the girls had also received the rudiments of an education. The people were more than eager for reading matter. An agent of the British and Foreign Bible Society, with whom I conversed freely during my stay, sold five hundred Spanish New Testaments in a single day. If a series of simple booklets, teaching the essential truths of the gospel, correcting popular mistakes, and exposing common errors could be immediately prepared and distributed among the people, the information thus given would undoubtedly accomplish wonders in preparing the way of the preacher or preachers who will occupy the field in the early future.

THE CHINESE MESTIZOS

Before going to Manila I had hoped much from the Chinese colony which has been established in that city, and after our successful experience in the Straits Settlements it seemed to me practically certain that an open door would be found among these people. In this hope, however, I was doomed to a measure of disappointment. I found the Chinese in Manila wholly unlike any others whom I had ever met. In the first place, the majority of them are Roman Catholics, at least in name. As one of them very frankly put it to me, "The Chinaman when he first arrived desired two things: first, to marry a Filipino girl; and second, to get a license to trade." The priests made it a condition, before either request could be granted, that he must become a Roman Catholic, and finding no other way to accomplish his purpose, he nominally embraced that religion, and consented that his children should be brought up in the Roman Catholic faith. The priests cared little for his sincerity or insincerity, provided they could get a chance to mold the views and character of the next generation. They carefully saw to it that the children of these converts were instructed, and compelled them to adopt Filipino dress and usages from earliest childhood, with the result that the Chinese Mestizos are the most rancorous Filipinos now found in arms against the Americans. As a class they are superior to the rest of the population, but very few of them manifest any special sympathy for the Chinese. It thus seemed to me that no door of access to the Chinese colony was open to us, and yet it is quite possible that I did not succeed in seeing beneath the surface. Now that the Chinese enjoy liberty of conscience, it may become apparent that they are less reconciled to the present condition of things than has heretofore seemed to be the case.

g my stay I had a very interesting
with the Chinese consul at Manila,
alled on him at his own request.
ıtleman was the son of a Filipino
and a nominal Roman Catholic. I
hat he was dressed in Chinese style,
roceeded to explain to me that he
ding a movement to establish a
)r Chinese boys. He was careful
n that the teaching was all to be in
and that his object was to bring
oys as intelligent but loyal China-
le also assured me that the leading
; of the community were acting
ı, and that the fine large building
by the Chinese Club was to be
) to the school. I may have been
ı in my inference, but it seemed to
here was an indication that, with
religious liberty accorded them, the
were about to assume a new posi-
encouraged the gentleman to go
nd told him that if at any time I
: of service to him I should most
:nder any assistance in my power;
he same time, I clearly foresaw that
ıt as well try to stem the ocean's
o raise a barrier against the demand
glish education which is setting in
out all the Chinese colonies and
China itself.

Philippine Islands have a "Chinese
ı," in many respects not differing
e similar question with which the
ın people are familiar. The Fili-
vith few exceptions, are said to be
hostile to Chinese immigration, not,
, on moral grounds, but chiefly
the Chinaman is more willing to
ıore industrious, and more faithful to
ıgements than the average Filipino.
ssured by various parties during my
.t there is no special hostility mani-
fested towards the better class of Chinamen who settle in the islands for business purposes. Just at present the Americans have reimposed the restriction which the Spaniards had in force at the date of the peace treaty, but under normal conditions it seems to me that it would be impossible to prevent the immigration of vast numbers of ordinary Chinese settlers. Their vices are almost identical with those to which the Filipinos themselves are addicted. And their coming will probably add to the prosperity of the islands without endangering any moral interest.

I hardly think that it would be good policy to attempt any missionary work among the Mohammedan or pagan tribes at the present time. The unsettled state of the country alone would make such a work nearly impossible, and in any case all providential tokens seem at the present time to point toward the Filipinos. It will be time enough to consider the best policy to be pursued with other races after peace shall have been restored throughout all the islands, and some definite policy adopted concerning the less civilized tribes.

THERE SHOULD BE NO DELAY

It seems to me that we should enter the open door now presented to us in Manila without any further delay. An educational missionary and two or three assistants could make a beginning with comparatively little expense, and the work could be extended as Providence from time to time may indicate. If the sum of $5,000 could be provided annually for the support of workers, and another $5,000 for a term of from three to five years for property, the mission would soon become firmly planted and be prepared to assist very materially in the work of further extension.

THE FRIARS IN THE PHILIPPINES

REV. F. DE P. CASTELLS

THE eight millions of souls in the Philippine Islands have been deprived by Spain of religious, as well as political freedom, and have never yet heard the pure message of the gospel. Since Admiral Dewey's overwhelming victory there are indications that Spanish authority in those islands is at an end, and that at last the rays of the Sun of Righteousness will shine upon them, dispelling the darkness and purifying the rotten social and religious life which has dominated the people thus far.

"From the reports that reach us from time to time from Manila, it is time that that nursery of tyranny and religious fanaticism were sunk in the sea, or swept clear of the lazy and cruel drones that make every act of honest men, every opinion different from their own sluggish and bigoted spirits, an act punishable with all the horrors of a lingering imprisonment or speedy death. That such men (the priests) should be permitted to wield such an enormous power for evil, is a disgrace to the Spanish nation, and an indelible stain on the administration of the Spanish Government."

Thus spoke the Siam *Free Press* and the Singapore *Daily Advertiser* some five years since; but we, as Christians, only exclaimed, "O Lord, how long!"

POWER OF THE PRIESTS

Discovered by the celebrated Magellan, in 1521, when on his voyage of circumnavigation, these islands were named in honor of the crown-prince of Spain, the sanguinary monster that has become famous as King Philip II. No sooner had the friars heard of them than they flocked thither and began the work of baptizing the natives with great vigor, becoming from the first the virtual rulers of the new colonies.

The Spaniards wonder at times that the priests should have gained so much influence over the natives. How has this come about? It was simply through the king lending them his authority and military power, and allowing, what we find even now in Spain, a servile subordination of the civil to the spiritual power. The maxim underlying all their "mission work" was this: "All the king's subjects shall be Catholics." And no territory was considered altogether conquered until its inhabitants had been baptized. When once the friars had obtained control of the islands, they were careful not to let their power be lessened. Orders came, indeed, from the Spanish Government for the establishment of schools and the teaching of Spanish to the natives, but these laws were disobeyed. It was proposed that the Mohammedan populations of the South should be subjugated, but the friars invariably hindered this by turning the expeditions into a sort of religious crusade. In spite of all the precautions taken, however, some of the natives have learned to read Spanish, and have imbibed Western ideas. It is this class which started the revolution — a revolution which was more social than political — and their attitude to the Church of Rome is shown by the fact that whenever they capture convents, the inmates are ruthlessly butchered.

UPRISING OF THE PEOPLE

The revolution in the Philippines created more astonishment than indignation in Spain. The Philippine Islanders were supposed to be most fervent Catholics, men who fairly worshiped the parish priests, and, therefore, no one could explain this uprising against the "holy fathers." Foreseeing how detrimental all this would be to their prestige, the priests hastened to announce that the revolution was the work of the Freemasons and the Protestants. The people did not believe this, however, because they knew that the laws of these colo-

nies made it impossible for any dissenting body or for the Masonic order to get a footing there.

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What makes this of interest to Christians is the high probability that the Lord is using recent and coming events to show the evil tendencies of papal priestcraft, and the necessity of religious, as well as political freedom for the true development of those islands. In endeavoring to quell the revolution the Spanish forces were officered with priests and one bishop. It is not surprising, however, that the Spanish clergy should devote themselves to the work of subduing the rebellion, since they derive a revenue of nearly $24,000,000 in gold from the islands.

There is great need of united prayer for this portion of the Lord's vineyard, that it may be opened to the gospel, that God may raise up suitable workers for it, and that souls may be saved there. — *The Missionary Messenger.*

JAPAN BAPTIST MISSION STATISTICS

These statistics, furnished by Rev. J. H. Scott of Osaka, were received too late for the Annual Report of the Missionary Union.

	When Established	Population of Field	Missionaries					Native Helpers				Outstations	Church Statistics				S. S.	
			Ordained	Unordained	Single Women	Wives	Total	Ordained	Unordained	Bible-women	Other Helpers		Organized Churches	Churches Self Supporting	Communicants	Baptized 1892	Number	Pupils
Yokohama	1872	*2,897,303	5	1	3	6	15		5	3	2	24	5		566	32	16	765
Tokyo	1874	†2,740,030	3	1	5	4	13	5	7	10	15	7	8	1	410	45	16	803
Kobe	1881	1,618,895	2		2	2	6	2	8	7	2	15	2	1	368	67	14	1,051
Sendai	1882	‡1,511,950	2		1	2	5	1	2	3		20	5	2	291	28	14	619
Chofu	1886	967,620	1		1	1	3		3			4	2	...	128	2	6	156
Nemuro	1887	§508,870	...		1	1	2		2	1	2		3		84	18	1	43
Osaka	1892	1,479,948	2		1	2	5		5	4		6	1		59	9	8	325
(Missionaries absent)			1		2	1	4											
Totals			16	2	16	19	53	8	32	28	21	76	26	4	1,906	201	75	3,762

	Educational Statistics											Contributions of Native Christians in Yen
	Theological Seminary	Pupils	Boarding Schools	Pupils			Other Schools	Pupils			Pupils Baptized	
				Boys	Girls	Total		Boys	Girls	Total		
Yokohama	1	16	2	80	112	192					8	398.69
Tokyo			2	45	48	93	2			63	4	652.96
Kobe			1		60	60	1			18	11	526.09
Sendai			1		25	25						262.68
Chofu			1		32	32	1			20		78.02
Nemuro												81.11
Osaka							2	27		27		115.33
Totals	1	16	7	125	277	402	6	27		128	23	2,114.88

* Including also the Kens in which are the Mito and Taira churches.
† Including also the Kens in which are the Tochigi and Kofu churches.
‡ Including also the Kens in which are the Morioko and Hachinohei churches.
§ Including all Hokkaido.



BAPTIST MISSION GIRLS' SCHOOL, CHOFU, SHIMONOSEKI, JAPAN,
AND MISS E. LOUISE CUMMINGS

EVANGELIZATION AND EDUCATION

THERE have lately appeared in the columns of a Tokyo contemporary several letters from the pen of an Anglo-Saxon writer, advocating the retirement of missionaries from the field of education, and their devotion to the work of evangelization uniquely. It is an interesting subject, and we should have been greatly pleased to read some lucid comparison of the facilities enjoyed by missionaries, and the faculties possessed by them, for propagating Christianity in this country. It has always seemed to us that this question narrows itself to an easily stated issue: Are foreign missionaries competent to carry on evangelization in Japanese with any prospect of success proportionate to that which men of equal endowments might expect to achieve in an occidental country? The answer, we think, must be negative, for the simple reason that only a man born in Japan, and speaking the Japanese language from childhood, can possibly hope to use that language eloquently and correctly for preaching purposes. The foreign missionary as a rule is full of earnestness, industry and zeal. He applies himself with unflagging diligence to acquire the Japanese tongue, and he succeeds in a measure. But it is a measure which falls very far short of real proficiency. We have never met a Japanese honestly prepared to say that any foreigner not born and educated in Japan could preach or speak publicly in the Japanese language without perpetrating solecisms which deprive his words of all semblance of eloquence. The late Dr. Verbeck had remarkable facility, but he did not constitute an exception

to the rule; nor is there a foreigner in Japan today, layman or priest, who constitutes an exception; not one of them could stand up and lecture about ethics and morals in such a manner as to dignify the subject. What follows? Surely this, that until some native Japanese with all the qualities of a winner of hearts appears upon the scene, the work of evangelization must be carried on at a great disadvantage in Japan. Of course if the foreign missionaries chose to educate their sons here, and have them taught the Japanese language as Japanese boys are taught it, there would be a better chance of the needs being satisfied. But there are obvious difficulties in the way of that measure. Meanwhile, the missionary himself is greatly crippled for purposes of evangelization, and it is probably because he feels conscious of the fact that he applies so much of his strength in the direction of education. Can there be any better or more rational way of exercising a wholesome moral influence than by instilling high principles into the minds of the young? Is not that a part of the Christian propagandist's duty just as much as the expounding of the gospel? There is no missionary school where secular teaching is the whole programme. The faith which the teachers earnestly profess and uniformly follow creates an atmosphere which the student unconsciously inhales; the example of their lives is an object lesson from which he cannot fail to learn something beneficial, and even though he never becomes a professing Christian, he leaves the school a greatly better man than he would have been had these influences been excluded from his education. We believe, and it is the opinion of Japanese with whom we have spoken, that the educational work done by the missionary in Japan greatly furthers the cause of Christianity, or, at any rate, of Christian morality, and that it is sowing seeds which will by and by bear fruit very much richer than the tree of pure evangelization can produce. — *The Japan Weekly Mail.*

WORLDLINESS IN JAPAN

BY THE LATE REV. HENRY H. RHEES, D.D., KOBE

THE indifference of the Japanese to the religion of Christ and their absorption in the things of this world, their eager pursuit of gain, their desire to engage in money-earning occupations, are easily seen. The idea given out by some that there is a turning toward Christ and away from materialistic things and thoughts, on the part of the Japanese, is utterly without foundation. Such an idea can only be entertained by one who has not mingled with the people. There never has been, in all the years I have spent in Japan, a time when the people seemed to care so little even to hear what the Christian missionary had to tell them, when all classes seemed so completely absorbed and engrossed by materialistic thought. Missionaries who have gone out into the field, have labored with the people, have sought to win them to Christ, have a very different idea and tell a very different story. Nevertheless, we are not discouraged nor disposed to become pessimistic. While we have the promises of God, while we believe in the Holy Spirit, and that he is mightier than all human forces, we dare not doubt the ultimate triumph of the Son. He shall receive the heathen for his inheritance and the ends of the earth for his possession.

We dread the word retrenchment, which is so frequent in the notices of the anniversaries. When will the people of the Living God see duty and gladly perform it? When rose-colored views and news from mission fields shall cease, and the stern, plain facts are known and believed by the churches of God in the home land. The Lord send to his people common sense and common honesty!

LETTERS TO A YOUNG MISSIONARY. III

MY DEAR BROTHER: In this letter I shall write of your relations to the natives, beginning with pastors and teachers. In most of our older fields at least a missionary's work is largely directing and helping native laborers. In many, the time not given to assisting pastors and confirming the churches is spent in school work, the primary object of which is to raise up young men and women who shall be able to teach others also.

When I refer to a missionary assisting native laborers I would not have you think the assistance is all on one side. He needs also the help of his native brethren, and when he has not a band of such assistants he labors at a great disadvantage. In the school at his headquarters, usually called the station school, he superintends, but native teachers do most of the teaching. When he makes tours either in Christian or nonchristian localities he is very dependent on having with him one or more native assistants, as the work is too great and too continuous for him alone. Again, a native may be more easily understood by some or can visit some places more easily than a missionary.

But in directing the work of native brethren great care is necessary. The difference in the manner of living, the respect which a native pays to a European, the willingness with which he accepts a subordinate place and accords to a white face a position of leadership, may almost unconsciously lead one to assume a dictatorial attitude which may even grow into harshness. You will agree with me when I say these brethren should be treated with the utmost civility and kindness. As a leader in the work, you may be called upon to exhort, and sometimes to reprove, but let it be done in a spirit of love. They have rights that cannot be denied or trespassed upon with impunity. In nothing is it more necessary to observe the Golden Rule than in our treatment of those who are in any way in our power.

Consultation with native workers respecting anything in which they bear a part is always in order. And it is wise to listen to all they have to say and let them feel that their views are valuable. In a matter of minor importance it may sometimes be well to allow their judgment to prevail, although you may feel reasonably sure there is a wiser course. Their mistakes will be stepping-stones to more correct decisions. You will constantly aim to so instruct and discipline them that they may be qualified as soon as possible to have entire charge of the work. Your success as a missionary will be in proportion to the degree in which this is realized.

Allow me to say that a missionary should be always accessible to his native coworkers. It is not enough to have a particular time for them to come to you or a place to wait till they are called. When necessary to consult you, unless you are engaged in something very important, they should be welcomed. As a rule they are too polite to claim attention on unsuitable occasions.

The support of native laborers is a matter deserving your careful consideration. It is quite possible that too much has been said regarding self-support on mission fields. It is a part and a very important part of the work of every missionary to train converts in benevolence. And this is done no doubt by every wise missionary to the utmost of his ability. But in your desire for self-supporting churches beware lest worthy men be left to suffer privations that neither missionaries abroad nor pastors at home would be willing to endure. Instead of reporting self-supporting churches we might say self-supporting pastors — men who do the work of pastors, and sometimes of teachers, and in addition, labor with their hands to procure food for their families. You will do well to find out these uncomplaining workers

and devise means whereby their wants can be supplied. And you will, I think, discover that the heroes in mission fields were not all born either in Europe or America.

It is well that a young missionary is obliged to spend considerable time in acquiring the language. If he could speak to the people on arrival he would not be prepared to work. They must also be studied. You have already some knowledge of their false systems of worship. This you have learned from books. But you must learn the people also. You must mingle with them, paying attention to their surroundings and noting the influence these have had on their characters and ways of thinking. Looking down from your plane much you see may appear silly, crude, evil, but you will do well to bear with them while you patiently endeavor to lead them to a higher stage. Ridicule is no more an argument with an Asiatic than it is with a European. They may often appear dependent, almost servile, but they are really men and women and expect to be regarded as such. The one who does not treat the lowest native with civility and kindness will not prove a successful missionary. The writer once heard a European express wonder at a missionary saying "thank you," "please," etc., to his native servant. But that is the way every true missionary speaks, and there is reason to believe there are few if any of an opposite character.

You will have relations with natives as coworkers, pupils, neighbors, workmen, servants, and I shall not be surprised that your patience may at times be a little tried. But bear with their weakness, and treat them kindly.

OLD MISSIONARY.

LETTERS

FILIPINO LANGUAGES AND LITERATURE

THERE are two millions who speak the Visayan, while one and a half million speak Tagalog. These are the two languages most in use in the Archipelago Filipino. There is not as much as a gospel translated into Visayan as yet, nor has a newspaper ever been printed in that tongue. The Visayan literature consists, I am told, of some novels, some prayers to the Virgin and some homilies. I have just written three small tracts which our Filipino convert has just translated into Visayan, and at present we are translating the gospels into that uncultivated tongue. There are some gospels translated into Tagalog, Ilocan and Pangasinan.

BARCELONA, SPAIN. REV. ERIC LUND.

A BAPTIST FILIPINO

THE young Filipino I mentioned in my last did not see his way clear to return at once to his home land, as he had expected to do. No doubt God had his hand in this. My desire was that he should go back to his people not simply as a neophyte, but at least in some degree as a worker. To this end I am having him make the best use of his time, while waiting for an opportunity to return.

I am inclined to think the Visayas would be a better field for missionary labor than Luzon, where so much war and fighting are going on. It also seems to me our young brother's mother-tongue, the Visayan, will be *religiously* the most important language in the Philippines, as it is spoken by more Filipinos — two millions — than any other of the thirty dialects in use. Commercially, Tagalog is the most important, though spoken by less people — one and a half million. As you know, there are now some gospels translated into the Philippine languages, one in Pangasindu, one in Ilocan and two or three in Tagalog. But two millions of Visayans have not yet a single gospel printed in their tongue — I say printed, for, thanks to God, the other day we finished the translation of Mark's gospel into Visayan and are now at work on Luke.

BARCELONA, SPAIN. REV. E. LUND.

JAPAN

TOKYO BAPTIST ACADEMY

Two or three students do all of the janitor work of the school, in dormitory, recitation-building and yard. Three students do all of the work in the kitchen and dining-room. One lad is a general errand boy for the school; one takes care of a few hens and the Tsukiji reading-room; one has charge of the Asiatic Society library, which is open for two hours every day except Sunday; one is a milk-boy and another is a baker's boy. One of the more advanced and older students is engaged in Sunday-school and personal work in connection with one of Professor Topping's stations. Some of these earn only part of their board, lodging and tuition; others earn all of the amount needed for those expenses, while some earn enough more to cover also their incidentals and clothing. There is in general a willingness, even a desire, to work rather than be "charity pupils"; so that we could have many more students if we could only find work for them.

ERNEST W. CLEMENT.

PERSONAL

REV. C. D. KING of Gauhati, Assam, reached Boston Aug. 26.

MISS STELLA H. MASON sailed from Boston Aug. 26, returning to her work at Tura, Assam.

MISS KATE KNIGHT and Miss Harriet E. Hawkes of Shwegyin, Burma, arrived at Boston Aug. 18, returning to America for rest.

REV. JOSEPH PAUL and wife of Dibrugarh, Assam, arrived at Boston Aug. 26, returning to America for rest and the recovery of health.

DONATIONS

RECEIVED IN AUGUST, 1899

MAINE, $235.23.

Old Town ch., Mr. and Mrs. N. H. A. Gammon, tow. sup. work, care Rev. E. T. Welles	$8 00
Old Town ch. for the Loi Kaw mission, care Dr. Bunker	30 16
Aroostook Ass'n, per C. E. Owen, treas.: Hodgdon ch., 73c.; Patten ch., $1.00; Caribou ch., $2.48; Houlton ch., $8.10; Cary ch., $1.42; Forest City ch., 75c.; Monticello ch., $1.00	15 48
South Paris ch.	12 63
" " Eliz. Thomas, for Loi Kaw mission, care Dr. Bunker	1 00
Paris, Miss Sarah Fay, for do.	20 00
Brunswick, W. W. Nearing, for Saw Way Koo, care Dr. Bunker, Burma	10 00
Caribou ch.	4 00
Larrabee ch.	3 00
Princeton ch.	2 45
Houlton, L. B. Merritt, for the Loi Kaw mission, care Dr. Bunker	5 00
Buckfield, for do.	15 01
East Sumner ch., for do.	7 25
" " S. S., for do.	5 00
Buckfield ch.	5 30
Nobleboro, 1st ch., Mission Class (of which $6.00 is for sup. nat. tr., Asaw, and $4.00 for Pa Hah's successor)	10 00
New Sweden, Home Mission Circle	8 00
Washington Ass'n.	6 43
Thomaston ch.	27 38
Paris, 1st ch., for the Loi Kaw mission, care Dr. Bunker	16 30
Stroudwater Y. P. S. C. E.	1 50
Camden ch.	14 55
Warren ch.	6 79

NEW HAMPSHIRE, $20.91.

Keene, 1st ch.	$9 41
Hopkinton, 1st ch.	2 00
Goffstown S. S.	5 00
Bradford ch., additional	4 50

VERMONT, $87.75.

Panton ch.	3 00
Burlington, from friends in First Baptist S. S., for a bed in the hospital, care Rev. G. A. Huntley, M.D.	50 00
Hydeville, Rev. J. A. Swart and wife, for mission work Japan, care Rev. J. L. Dearing	25 00
Hydeville ch.	5 25
Montgomery Centre ch.	4 50

MASSACHUSETTS, $589.86.

Fall River, Temple Y. P. S. C. E., for sup. Goss, care Rev. W. F. Thomas	10 00
Brookville, R. Clifton Lambert	4 00
Brookville ch.	11 95
Quincy, Sw. King's Daughters	10 00
Clinton, 1st Y. P. S. C. E., tow. salary Rev. S. R. McCurdy	44 00
Jamaica Plain ch., tow. sal. of Rev. O. L. Swanson, Assam	142 75
Jamaica Plain S. S. tow. sup. student in Theo. Sem., Yokohama, Japan, care Miss H. M. Witherbee	18 00
Lowell, Immanuel ch., Le Baron W. Kinney, tow. work at Mukimvika, care Rev. C. B. Antisdel	14 00
Sheldonville, E. D. Sawyer	1 00
Worcester, South Y. P. S. C. E., tow. sal. of Rev. E. T. Welles, Africa	31 25
Salem, Central ch.	$40 00
Gloucester, 1st Y. P. S. C. E.	10 00
" " ch.	35 45
Attleboro, 1st ch	10 50
Agawam, 1st ch.	17 50
" " Y. P. S. C. E.	9 06
North Attleboro Y. P. S. C. E. and S. S. for sup. Moung Ouet and Ma Cha, care Rev. C. L. Davenport	12 50
Blue Hill Evangelical Society,	7 00
Dorchester Temple ch.	36 00
" " Prof. and Mrs. D. O. S. Lowell, tow. sup. Rev. John Curtis, Kanigiri	50 00
Winchester, 1st ch.	20 00
Springfield, State-st. B. Y. P. U., tow. sup. Indla Kotiah	15 00
A friend, I. B., a thank-offering	2 00
West Townsend Y. P. S. C. E.	4 00
Melrose, 1st ch.	8 90
West Acton S. S.	25 00

RHODE ISLAND, $32.83.

Providence, Calvary ch.	30 73
" Cranston-st. Y. P. S. C. E. for nat. pr.	2 10

CONNECTICUT, $229.05.

Middletown, 1st B. Y. P. U., tow. sup. of Rev. V. Jonah, care Rev. C. R. Marsh, India	17 75
Quaker Hill, Mrs. Jessie A. Hyde	50 00
Hartford, South ch.	24 00
" Olivet ch.	4 40
Eastford ch.	5 50
North Lyme ch.	10 00
Norwich, 1st ch.	8 43
Thompson, Central ch.	13 25
Stamford, 1st ch.	70 86
" 1st Y. P. S. C. E.	3 56

New Haven, Grand-ave. ch... $10 30
Northville, 1st New Milford ch..... 11 00

NEW YORK, $1,378.30.

Oneida ch., for work, care Rev. Thomas Moody, Congo.... 50 00
Dykeman, A. S. Bastian, for sufferers by flood in China, care Rev. J. R. Goddard, Ningpo 10 00
Albany, Calvary ch. Junior Mission Band 9 30
Jay ch., Mrs. J. S. Boynton.. 10 00
Newburgh, 1st B. Y. P. U.... 21 89
Hamilton, Rev. G. W. Taft for Vakajima, student, care Prof. E. W. Clement..... 25 00
Hamilton, 1st Y. P. S. for building fund of Duncan Academy, care Prof. E. W. Clement..... 10 50
New York, Alexander S. S. for sup. Ko Shwey Min, care Rev. C. L. Davenport 50 00
New York, Miss Annie Hindley..... 10 00
Spencer ch..... 63 00
Waterford, 1st ch. 18 91
Bradford ch..... 7 00
Sand Lake ch..... 12 00
Amsterdam, 1st S. S., Class 16, for sup. evangelist, care Rev. A. V. B. Crumb 13 00
Troy, Fifth-ave. ch..... 103 96
West Hoosick ch. 7 00
Olean, 1st S. S..... 5 00
" 1st ch.. 5 00
Eden, John F. Horton..... 5 00
Baldwinsville Y. P. S. C. E., for sup. Moung Tun Aung, a student in Insein Seminary, care Rev. W. F. Thomas... 20 00
Meridian ch..... 1 50
Cortland, 1st ch..... 2 00
Rushford, Rev. T. P. Poate.. 5 00
Tyre and Junius ch..... 2 50
Memphis Y. P. S. C. E..... 1 00
Sand Lake B. Y. P. U..... 2 00
Buffalo, Cedar-st. ch..... 63 00
Fort Edward, L. M. Howland, for building fund, care Rev. L. W. Cronkhite, Bassein.. 500 00
Albion, Clara E. W. Sawyer.. 5 00
Lima ch..... 30 00
Angelica S. S. 3 93
Amherst ch. 16 00
Milan ch..... 3 00
Warwick ch..... 13 31
Port Jervis ch..... 8 71
Cohoes ch. 28 30
Shining Light Mission 5 00
Brooklyn, Bedford Heights ch. 32 77
" a friend..... 22 50
Lebanon ch..... 13 85
Bethel ch..... 20 00
Corinth Y. P., for native, care Rev. C. B. Antisdel, Congo, 10 00
Burnt Hills Y P., for Rev. L. W. Cronkhite..... 13 00
Newfield ch..... 4 64
New York, Calvary ch..... 104 09
" Italian S. S., for Africa. 2 00
New York, 2d-ave. a friend .. 5 00
Schenevus S. S..... 3 64

NEW JERSEY, $214.59.

Haddonfield, J. D. Lynde.... 50 00
Caldwell, 1st ch..... 5 00
Passaic, Lillian M. Wilcox, for work, care Miss S. E. Haswell 25 00
Asbury Park, 1st S. S., for Japanese student, Shimose San, formerly care Dr. Rhees.... 12 30
Lakewood ch..... $5 00
Plainfield, Park-ave. Y. P. S. C. E., for Rev. Soo Hah, care Dr. Bunker..... 10 00
Morristown, Edwin F. Smith, for the second quar. sup. of Paul 6 75
Newfoundland ch..... 15 75
Echo Lake ch..... 12 07
Canisteer ch. 2 96
Hamilton-sq. ch..... 15 15
Freehold ch..... 54 61

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New Tabernacle, S. S., class 6 in part, for nat. pr., care Rev. L. W. Cronkhite..... 12 50
Memorial Y. P. S. C. E., additional, for nat. pr., care Rev. A. E. Seagrave..... 20 00
Lower Dublin ch., in part.... 19 00
Lehigh-ave. ch. quar. pay't... 12 93
Narberth, Church of the Evangel, in part 13 08
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Green Ridge ch., Willing Workers, for nat. pr., care Rev. W. A. Stanton 7 00
West Lenox ch. 1 25
Unity ch. 8 70
Tyrone ch. 8 50
Liberty ch. 2 50
Everett ch..... 2 50
Franklin, 2d ch. 8 60
Kittanning ch..... 1 50
White Deer Y. P. S. C. E. .. 3 02
Aldenville ch. 2 50
Hawley ch..... 10 30
McKeesport, Fifth ave. ch. .. 15 70
Homestead ch., quar. off..... 19 50
" for salary of Rev. W. A. Stanton 40 00
Apollo ch. for do. 75 00
Wilkinsburg ch. for do. 32 71
Maple-ave. ch. for do. 23 00
New Kensington ch..... 15 00
Pittsburgh, Fourth-ave. ch. for 3 mos. ending July 1.... 299 12
Wilkinsburg ch., quar. off.... 39 29
Wylie-ave. ch., quar. off. 5 44

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Wyoming ch..... 5 00

DISTRICT COLUMBIA, $37.50.

Wilmington, 2d ch. 37 50

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Forks of Cheat ch. 5 00
Gladesville ch. 2 44
Goshen ch..... 5 54
Independence ch..... 1 50
Palatine ch. 2 80
Mud River ch. 4 88
Two Run, B. M. League..... 2 35
Charleston, Virginia-ave. ch.. 50
Rush Run ch.... 2 00
Bethesda ch. 20
Briscoe Run ch. 2 00
Elizabeth ch..... 2 60
Mrs. Martha Milhoan..... 25
Mount Moriah ch. 2 07
Mt. Zion ch 4 00
Newark ch. 1 95
New England ch..... 1 00
Pleasant Valley ch..... 6 00
Pleasant View ch..... $3 35
Pond Creek ch. 1 00
Sarepta ch..... 2 00
Sistersville ch. 20 00
Tygart's Creek ch..... 1 55
Union Valley ch. 2 65
Williamstown, Miss Ida D. Beeson, tow. sup. Sau Bau, care Miss S. J. Higby, Burma 10 00
Willow Island ch. 5 00
Teay's Valley Ass'n chs. 73 00
Clarksburg, 1st ch..... 64 52
" S. S. 23 53
" Y. P. S. C. E. ... 38 32

OHIO, $1,473.55.

A friend..... 10 00
Adamsville ch. 2 73
Little Hocking ch..... 1 60
Arkspring ch..... 1 00
Brookfield ch. 1 50
Cherry Valley S. S..... 3 00
Perry ch..... 18 00
Cleveland, Euclid-ave. Y. P. S. C. E..... 250 00
Cleveland, 1st ch..... 117 05
" 3d ch., Y. P. S. C. E., 2d quar. beginning September, tow. sup. nat. pr. .. 12 50
Berlin, estate of Mrs. Elisabeth Saunders. 12 50
Canal Lewisville 1 00
Dayton, Central ch. 51 10
" 1st ch. (2d quar.) 785 09
Sidney ch..... 5 87
Monroeville ch. 7 90
Camden, Mrs. C. M. Cook .. 5 00
Caldwell ch..... 5 00
Center Valley ch..... 3 85
Valley ch. 25 06
Prospect ch..... 26 00
Newark, Fifth-st. ch. 43 65
Mohican ch..... 3 00
Newman ch. 1 00
Sherman ch.. 20 00
Zanesville, 1st ch. 11 13
" Market-st. ch. 31 12
Mt. Pleasant ch. 2 00
Solida Creek ch 50
Ice Creek ch..... 1 50
Palestine ch. 8 25
Harmony ch. 1 65
South Point ch. 4 00

ILLINOIS, $18.86.

Carthage ch..... 8 50
" B. Y. P. U..... 2 25
Hebron ch..... 8 11

IOWA, $662.22.

La Porte, D. Hanchett 200 00
Sioux City, E. E. Lewis, tow. sal. of Rev. J. E. Clough, D.D..... 100 00
Kelley ch..... 5 00
Kendrick ch. 1 63
Mt. Pleasant ch.. 4 57
Perry ch..... 5 00
Boone ch. 53 46
Jefferson ch. 59 53
Highland ch. 1 73
Seymour Union, for Ahboda, care Dr. Bunker, Burma... 10 00
Algona ch. 12 15
Ayrshire ch. 8 50
Webster City ch. 52 76
Dennison ch..... 31 30
Woodbine ch..... 4 00
Newell ch., for Rev. C. Nelson, Kifwa, Africa 5 50
Upland, G. S. Johnson, for child, care Rev. C. Nelson, Africa 8 00
Blakesburg ch. 4 00

Osage ch. $80 70
Sioux City, 1st ch. 14 39

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Grand Rapids Y. P. S. C. E., tow. sup. work on Rev. E. N. Fletcher's field 25 00
Midland Y. P. S. 1 00
Prescott ch. 6 50
Detroit, 1st ch. 30 00
St. Clair ch. 6 00
Gaylord ch. 15 51
Watertown ch. 1 00
Kalamazoo, 1st ch. 10 00
Iron Mountain, 1st Jr. B. Y. P. U. 2 50
Manistee, 1st ch. 60
Owosso, 1st ch., bal col. 3 25
Iron River, Sw. ch. 3 75
Manistique, Sw. ch. 3 05
Norway, Sw. W. C. 13 12
Ann Arbor, 1st ch., Kelly Memorial, tow. sup. nat. pr. among Shans 25 00

MINNESOTA, $175.47.

Soudan ch. 1 00
Warren ch. 10 00
Harris ch. 3 80
Verona ch., for Rev. M. C. Mason, Assam 16 12
St. Paul, 1st Sw. ch., A. Lindohl, for Moung Shway Tike, care Rev. C. L. Davenport 40 00
Cheney ch. 55 00
" M. L. Buck 10 00
Albert Lea, 1st ch. 9 55
Eyota, E. S. Dugan 5 00
Austin ch., for sup. of Antonia, care Rev. E. Lund, Barcelona, Spain 25 00

WISCONSIN, $44.33.

Ash Ridge ch. 4 33
Stoughton, 1st ch. 16 00
Baldwin, Anton Taranger, for sup. Ko Soung, care Rev. C. L. Davenport 5 00
Sun Prairie ch. 19 00

MISSOURI, $4.73.

Hannibal, James Baxter, for "reward of one cent a week for regular attendance at school," care Rev. C. B. Antisdel, Mukimvika, Africa 52
Noel ch. 4 21

KANSAS, $94.31.

Hutchinson, 1st-ave. ch. 3 60
Peabody S. S. 2 36
Gypsum, T. N. Miller 5 00
Enon ch. 5 00
Milan ch. 5 00
Pleasant Valley ch. 1 50
Little Walnut Creek 34
Kansas City, 1st Y. P. S., tow. sup. nat. pr. 12 50
Easton ch. 5 00
Blue Mound ch. 4 60
Cedarvale ch. 6 00
Lookout Valley ch. 6 96
Otto ch. 1 00
Cana Falls ch. 8 50
Coffeyville ch. 11 00
Kansas City, Sw. Y. P. S., tow. sup. nat. pr., Moung Sau Oo, care Rev. C. L. Davenport 12 50
Hill City 1 20
Wichita, 1st Y. P. S. 2 25

NEBRASKA, $345.71.

Grand Island, Farther Lights, for Mrs. Carson's work $6 25
Beatrice, 1st ch. 17 20
Lincoln, 1st ch. 67 35
East Lincoln ch. 30 60
Chapman S. S. 2 00
Phillips ch. 2 00
Central City ch. 4 55
Falls City ch. 9 50
Omaha, Calvary ch. 106 05
Salem ch. 1 00
So. Central Asso. coll. 10 03
Oakland, Sw. ch. 20 66
Stromsburg Y. L. M. C., Sw., 37 00
Omaha, 1st Sw. ch. 18 00
Bellwood ch. 5 52
Stromsburg, Eden ch. 8 00

COLORADO, $27.20.

Colorado Springs, 1st Y. P. S., tow. sup. Bible-woman 20 00
Denver, Sw. ch. 7 20

CALIFORNIA, $218.00.

Hynes, A. E. Matson, for work, care Rev. C. B. Antisdel 75 00
do., for work at Kimputila, care Rev. C. B. Antisdel 50 00
Oakland, Beth Eden ch. 1 50
Pomona ch., Y. P. S., sup. nat. pr., Kondiah, care Rev. I. S. Hankins, Atmakur 12 50
Corning, Rev. W. L. Cook 2 00
Oceanside ch. 50 00
Carpenteria ch. 6 00
O'Neals, Elder B. Atherton and friends, for nat. work of Rev. H. Richards, Banza Manteke, Congo 10 00
Witch Creek, Rev. and Mrs. T. J. Wood 5 00
National City, Dr. and Mrs. F. R. Palmer 5 00
Los Gatos, Mrs. E. Emery 1 00

OREGON, $8.90.

Hood River Mrs. Shelley and friends, special, for nat. work of Mrs. W. M. Upcraft 8 90

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Poplar Grove ch. 2 35
Vang ch. 3 49

SOUTH DAKOTA, $20.30.

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" Rev. C. F. Fountain 2 00
Pierpont, "The Doctor" 2 50
Sioux Falls, Sw. ch., E. Tornbery 3 00
Elk Point ch. 7 80

UTAH, $5.00.

Ogden, W. C. 5 00

WYOMING, $10.00.

Meriden, O. Templeton 10 00

MONTANA, $11.45.

Butte ch. 11 45

ALABAMA, $10.00.

Rosedale, Max J. Schimmel 10 00

NORWAY, $26.40.

From friends by M. A. Ohrn 26 40

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Tura, a friend of missions, tow. sup. of Thangkan, evangelist on Garo field $50 00

MISCELLANEOUS, $368.75.

General Missionary Society of German Bapt. chs. of North America for the Cameroon Mission 368 75

Total $7,621 96

LEGACIES

Newport, R. I., Mrs. Dorothy O. French $50 00
Cortland, N. Y., Mrs. Lucinda H. Gillett 100 00
150 00

$7,771 96

Donations and Legacies from April 1, 1899, to Aug. 1, 1899 $58,615 61

Donations and legacies from April 1, 1899, to Sept. 1, 1899 $66,387 57

Donations received to Sept. 1, 1899:

Maine	$810 98
New Hampshire	402 75
Vermont	293 50
Massachusetts	10,099 30
Rhode Island	627 74
Connecticut	1,442 69
New York	7,895 32
New Jersey	2,543 53
Pennsylvania	4,782 08
Delaware	28 50
District of Columbia	215 54
Virginia	9 35
West Virginia	491 53
Ohio	3,479 75
Indiana	1,490 25
Illinois	1,969 06
Iowa	1,269 85
Michigan	1,631 34
Minnesota	1,073 22
Wisconsin	463 18
Missouri	174 29
Kansas	627 05
Nebraska	729 09
Colorado	175 52
California	766 75
Oregon	269 90
North Dakota	45 39
South Dakota	371 15
Washington	257 87
Nevada	1 00
Idaho	5 80
Utah	5 00
Wyoming	35 00
Montana	68 40
Arizona	1 00
Kentucky	15 00
Louisiana	5 00
Alabama	45 00
Indian Territory	30 30
Oklahoma	25 69
New Mexico	5 00
Canada	20 00
Norway	46 40
Denmark	350 00
Sweden	310 00
Germany	250 00
Burma	16 13
Assam	60 00
China	600 00
Japan	1,000 00
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$49,156 24

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BAPTIST MISSIONARIES AND MEMBERS OF THE BAPTIST CHURCH, KOBE, JAPAN

The Baptist Missionary Magazine

LXXIX NOVEMBER, 1899 No. 11

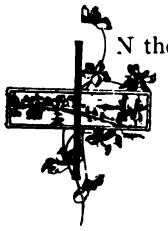
DEPARTURE OF MISSIONARIES

A LARGE company of missionaries sailed from Boston Oct. 4, under the auspices of the American Baptist Missionary Union. The company comprises a party of eleven for Burma, and five for India — sixteen in all. The Burman party includes Rev. Alonzo Bunker, D.D., and Rev. Truman Johnson, M.D., who go out to open a new station at Loikaw, in the Southern Shan Upper Burma, about seventy-five miles northeast of Toungoo. Dr. Bunker Johnson were formerly located at Toungoo, and the opening of this new is an outgrowth of their former labors. Rev. Horatio Morrow and wife ning to their old field at Tavoy, Rev. L. H. Mosier and wife to Prome, v. H. P. Cochrane and wife return to the care of the Burman work at). Miss Melissa Carr also returns to her former field of labor at Sandoway, er recently appointed ladies go to Burma for the first time,— Miss Julia G. o the Kemendine Girls' School, Rangoon, Miss Julia H. Stickney to a, and Miss Bertha E. Davis to Toungoo.

party for India comprises Mr. W. E. Boggs and wife and four children, g to their field of labor at Sattanapalli, in the Telugu mission, and also A. Curtis, who goes out to join her husband at Kanigiri, Mr. Curtis having ast year; Miss Caroline W. Coats, M.D., who will have charge of the hospital for women and children at Nellore, and Miss Harriet M. Sipperly, s to Hanamakonda. This party will be joined in England by Mrs. Powell, it to rejoin her husband, Rev. William Powell, at Nursaravapetta, and also Stella H. Mason, who returns to Tura, Assam.

essive farewell services were held by the Woman's Missionary Society, in t Baptist Church, on Tuesday afternoon, Oct. 3, at which nearly all the ho are sailing for the mission fields spoke briefly, and a large farewell ser- held at Tremont Temple in the evening, on behalf of the Missionary Rev. George C. Lorimer, LL.D., minister at Tremont Temple, Rev. S. Barbour, D.D., foreign secretary of the Missionary Union, and Rev. Bunker, D.D., and others of the outgoing missionaries made addresses.

CHANG CHIH TUNG, STATESMAN AND AUTHOR



IN the nations outside of "The Middie Kingdom" Li Hung Chang is regarded as the foremost Chinese statesman, but in China itself, even above the astute and wealthy viceroy of Pechili, stands Chang Chih Tung, the viceroy of the two great provinces of Central China, Hunan and Hupeh. While Li Hung Chang may be considered as representative of that extreme of Chinese thought which favors not only foreign ideas but foreign peoples, Chang Chih Tung is more conservative, but yet far in advance of the ultraconservative position of the majority of Chinese scholars and statesmen, who believe that China is still the greatest nation on earth, that the customs of China are superior to the laws and practices of other nations, and that all change is undesirable. The great viceroy of Hunan and Hupeh is fully in accord with the spirit of his powerful and conservative provinces, and regards China and the Chinese as inherently the greatest nation and the finest people of the world; but while he holds loyally to the teachings of Confucius he yet recognizes that there is such a thing as progress. He advocates the adoption of foreign ideas in science and in commerce, but strongly opposes the committing of education and of commercial operations to the hands of foreigners. He would have the Chinese themselves educated and trained to develop the immense resources of their vast country, and has shown the way by the establishment of great iron works in Hanyang and cotton mills in his capital city, Wuchang, "the Queen of the Yang-tse," of the trio of great cities on the Yang-tse river, of which Hankau is the other; the three forming the greatest center of population in China, and located at the head of navigation for large vessels on the Yang-tse.

In the effort to spread his ideas among the Chinese people Chang Chih Tung has written several books — one on moral practices and social customs, portions of which have been republished in *The Chinese Recorder*. In this book he treats of various reforms which he would urge. The advanced position which he occupies may be shown by the fact that he opposes such an old and long established custom as foot binding. He also is an enthusiastic advocate of education and would incorporate modern ideas into Chinese courses of study. He opposes the ancient method of competitive examinations devoted entirely to the elucidation of the thoughts of the ancient sages and the imitation of their style, and advocates the study of science and other subjects in accordance with modern thought. He commends the project of the young emperor, lately deposed, for the establishment of schools and universities and colleges throughout the country. He says, "The imperial province should have a university, the prefectures should have colleges and the counties should have day schools." To supply the funds for these schools he advocates the most decisive and inconoclastic measures. He says, "In each province there are benevolent institutions: guilds and theaters use the funds pertaining to these. Furthermore, if the worst comes to the worst, seize the Buddhist and Taoist monasteries. China possesses several myriads of them, which have all been given for charitable purposes, and if all these were secured we should have enough for all our needs."

In regard to political matters Chang Chih Tung is equally advanced, and only conservative in believing that modern measures should be developed in the hands of the Chinese themselves. He advocates an army of three hundred thousand, to be established and increased as necessary, and a navy with fifty battleships. It is strange indeed to find a Chinese statesman so advanced in views in regard to modern ideas and movements, but so exclusively loyal to Chinese people and institutions. We can but admire his spirit if we do not agree that his methods will be successful. In religious matters he opposes all persecution, and while not believing at all in Christianity, he is broad minded and wise enough to see that Christianity has had a great influence upon recent events in China. He says: "Just now Christianity is in the ascendant. Buddhism and Taoism are decadent; their influence cannot long hold its own. Buddhism has long since passed its meridian; Taoism has only demons, not gods." But while he makes this great concession to the influence of Christianity he still adheres to the belief that in Confucianism, properly developed and adapted to modern conditions, will be found all the stimulus necessary to place China in the foremost rank of modern nations. Yet he realizes the present dangers of his beloved country and publishes this warning: "If China does not attend to these things she will degenerate yet more and more, slowly, silently and all unconsciously she will be enslaved by Western Powers — not only enslaved, but engulfed to the delight of those who have swallowed her."

All in all, the great viceroy of Hunan and Hupeh, it seems to us, must be considered as the most representative Chinaman of today. He loves his country, he believes in its ancient religion, he desires the highest good of all his people. While other Chinese are anxiously seeking their own preferment or profit, he advocates those ideas only which he considers for the best interests of the nation, and generously expends his own means in enterprises unprofitable at present, to show the way in which he believes his countrymen should follow. In short, Chang Chih Tung has all the characteristics of a broad-minded statesman, a noble patriot and a judicious reformer. Through such ideas as he advocates, if they can be made to prevail, China will find her truest and most stable development; and while he has not as yet seen the beauty or benefit of Christianity, there is no question that when truly presented to such minds as his, its truths would be received with conviction. We can but sympathize with Chang Chih Tung in his love of country and desire for her highest good, and honor him for the courage and devotion with which he advocates the reforms which seem to him to promise her highest good. He is reputed to be the one honest provincial official of China who has not diverted the imperial revenues to his own profit. In such men center the hopes for the future well-being of China.

Change in Orthography. The Government of Burma spells the name of our mission stations in Shanland "Hsipaw," instead of "Thibaw," and "Mongnai" instead of "Moné." As this seems to be the form of names by which these places will be known hereafter, it will be best for the BAPTIST MISSIONARY MAGAZINE to conform to what is becoming common usage. The pronunciation of the names has not been changed.

REV. WASHINGTON IRVING PRICE

THE startling and sorrowful news of the death of Mr. Price, which occurred at Henzada, Burma, on Sept. 14, from accidental poisoning, was received at the mission rooms in Boston, on the same day, by cable. As further information is not yet at hand, we are unable to give any particulars in regard to the sad event. Mr. Price was born in Coshocton County, Ohio, Nov. 16, 1846. He served in the Union army during the Civil War, being the youngest officer in Gen. Grant's army when mustered out at the end of the war. He graduated at Denison University, was ordained in Lafayette, Ind., in 1874, and was appointed a missionary May 27, 1879, and designated to Ongole, India. His preference had been to go to Burma, and as it providentially occurred that Rev. W. R. Manley, who had been sent to Burma, desired to be transferred to the Telugu mission, this exchange was effected, Mr. Manley going to the Telugu mission, with which he has since been connected, and Mr. Price removed to Burma, where he was placed in charge of the Karen mission in Shwegyin, in 1880. On Nov. 10 of the same year he was married to Miss R. E. Batson of Bassein, who had gone to Burma in 1877. He was afterward transferred to the charge of the Karen mission in Moulmein, and returned to the United States in 1884. Remaining in America for two years, he sailed again for Burma Oct. 14, 1886, taking charge of the Karen work in Henzada early in 1888. Here he has continued to the present time, with the exception of two brief visits to the United States, and this has been the scene of his most useful and effective work.



REV. W. I. PRICE

Mr. Price in his missionary labors was especially distinguished by his forgetfulness of self and entire devotion to the work under his care. The Karens of the Henzada district are divided between the Sgaw and the Pwo tribes, but there has been but one Karen mission from the first beginnings under the leadership of the devoted and revered Rev. B. C. Thomas and his wife. In later years some friction had arisen between the two divisions of Karens, and it seemed to many, even to those who were well disposed, that on account of the differences of dialect, it might be well to have two Karen missions. This thought did not commend itself to Mr. Price. At the meeting of the Henzada Karen Association last autumn, the question of one or two Karen missions came up, and a large delegation of Pwo

Karens were present, prepared to advocate separation and the formation of a new mission. For two or three days the important question was discussed, the advocates of the division seeming to have the field largely to themselves. After full discussion, and all had spoken in favor of a division who seemed to desire to do so, Mr. Price arose, having but recently returned from a hasty visit to America to accompany Mrs. Price to this country, and having hurried back by the quickest overland route. He began his address to the Karens in favor of unity. The Lord was with him. He spoke with power for nearly two hours, and when he had finished there was but one sentiment among the assembled multitude. Henceforth there was to be but one Karen mission in Henzada.

This is a good illustration of Mr. Price's influence with the natives and power over them. Their interests were his, their sufferings were his, and he identified himself with the Karens in a way which made them feel that he was wholly one with them, and which gave him the phenomenal power of leadership which he possessed.

His sudden death is a loss to the missions in Burma which we might well call irreparable, if such a word belonged to the economy of the kingdom of God. His decease will be deeply mourned by both missionaries and Karens in Burma, as well as by a wide circle of friends in America, and we look up to the Lord, who has crowned his labors with an eternal reward, to raise up others of equal devotion and consecration to the service of Christ among the heathen. Most profound sympathy will be felt by all for Mrs. Price, already doubly bereaved by the loss of her little son under peculiarly terrible sufferings (from hydrophobia), and just recovered from prostration incident to this affliction. We pray that the Lord Christ will place beneath her the everlasting arms, and give her the constant comfort of the divine presence in this time of her sorrow.

Glimpses of Heaven, which are granted to dying Christians, are among the most certain and inspiring proofs of the blessedness of the future life. The death of Rev. E. N. Fletcher, our missionary at Ningpo, China, was very sudden and unexpected, even to himself. He failed rapidly, but shortly before passing away he stretched out his hand and exclaimed, "The heralds are coming." The instances in which happy visions of messengers from the other world have been granted to believers in Christ, are too numerous to allow us to overlook their significance. Who ever heard of an infidel, or an agnostic, or a believer in any false religion or philosophy, passing away from earth in an ecstasy of expectation of blessedness, and of communion with a company of glorious and exalted and happy beings? In a purely psychological and scientific sense the marked contrast between the happy death of Christians and the passing from earth of nonchristians, is a satisfactory proof of the different conditions of existence upon which they enter.

The Second General Conference of Protestant missions in Japan was to be held in Tokyo, Oct. 24–30, and promised to be an occasion of exceptional interest.

Miss Harriet Hildredth Morse passed away from earth to her heavenly reward, at West Newbury, Mass., on Sept. 6. Miss Morse was born in Haverhill Oct. 3, 1814, and was appointed a missionary to the Ojibwa Indians Aug. 29, 1842. She retired from this work on account of her health in October, 1844, but was appointed to the mission in Siam Sept. 13, 1847, arriving at Bangkok Feb. 18 of the next year. From this mission she was too soon obliged to retire on account of the failure of health, reaching the United States on her return Dec. 5, 1855. Her interest in missionary work is apparent from the fact that she was appointed matron of the mission school among the Delaware Indians, in 1856, but from this also she was obliged to retire in 1859. Later, Miss Morse was matron of an industrial school for girls in Dorchester, Mass., and another in Providence, R. I., and was also for a time assistant matron in the home for the children of missionaries at Newton Centre. She gained the love and respect of all with whom she had to do. Her devotion to the cause of Christ was lifelong, and her activity in behalf of others often carried her far beyond her strength. For many years she had been a member of the Cranston Street Baptist Church of Providence, Rev. Moses H. Bixby, D.D., pastor, and although she has for a number of years been retired from public service, yet to a multitude her name will recall pleasant memories of a faithful, devout, earnest and useful servant of Christ.

A Charming Illustration of Christian devotion and steadfastness has come to the mission rooms recently in connection with an amount received from the estate of Mrs. Elizabeth B. Chandler of Jandon, Missouri. When only thirty-three years of age Mrs. Chandler was left a widow, with three little boys to rear, the oldest of whom was only six years of age at the time of her affliction. Being a woman of devout faith she made a promise to the Lord that if he would enable her to rear her boys aright, to be good and honorable men, she would at her death consider his goodness, especially in regard to the distribution of her worldly goods, and would set aside an equal share with each of her sons, dividing the property into four parts instead of three. She lived to see her ardent wish in regard to her sons fulfilled, and having full confidence in them did not make a will in regard to her property, but requested that the sons should carry out her promise which she had made to the Lord. It is delightful to state that the sons, who are living in West Plains, Missouri, have most cordially and heartily fulfilled their mother's wishes, and the Missionary Union has received the first installment of the one-fourth part of Mrs. Chandler's estate. Mrs. Chandler was a native of Ohio, but removed to Missouri, and was always deeply interested in the cause of foreign missions. So frequently is it the case that bequests in the wills of departed relatives made for charitable purposes are disregarded, and every effort made to break the wills, that an instance of this character where the wishes of a mother have been carried out voluntarily is exceedingly pleasant to record.

Fukuin Maru, ("Gospel Ship") the Baptist mission vessel for the Inland Sea of Japan, was dedicated at Yokohama Sept. 13, 1899, with interesting exercises, including an address by Rev. W. B. Parshley. We hope to have a full account of this vessel and its proposed work from Captain Bickel, master and missionary.

Now for Our New Possessions. We have already called attention to the conversion of a Filipino in our mission in Spain, and to the fact that the executive committee of the Missionary Union has appropriated $150 for printing tracts to be circulated by him among his people. At the meeting of the committee held Oct. 9, Capt. G. H. Richardson, M.D., formerly a missionary of the American Baptist Missionary Union in Burma, and later captain and assistant surgeon in the United States forces in the Philippine Islands, was introduced to the Executive Committee and gave a very interesting account of his observations as to the openings for missionary work in the Philippines. He thinks that the disturbed state of affairs on the island of Luzon will prevent successful Protestant missionary work there for several years, but that there is an excellent and promising opening in the Visayan group, and especially on the island of Negros, with headquarters at Iloilo on the island of Panay. The committee were deeply interested, and voted that in their opinion the Missionary Union should begin work in the Visayan group as soon as a suitable representative could be found.

The Baptist Filipino convert in Spain is a Visayan and ready to enter upon work at once in the very places recommended by Dr. Richardson as soon as a suitable man can be found to go with him. Baptist mission work in the Philippines is opening in the historical way. God is going before us. As always before, we shall be blessed in following his leading.

The Best and Most Systematic Givers will be found, as a rule, to be interested in all good claims on their beneficence. An analysis of contributors in every church will show that the most liberal supporters of the church are the most generous givers to missions, and that those Christians whose hearts are wide enough to take in the needs of the world, have a warm and lively regard for the salvation of their friends and neighbors, as well as the heathen in distant lands. The people who object to foreign missions, because there is so much to be done at home, are those who take small interest in the work of salvation anywhere. Those who object to many collections in the churches give but little to any offering. Christians who give from the heart, and follow their gifts with their prayers, are glad of opportunities to give to worthy objects, and do not complain of being called upon too often. The "cheerful" giver is never reluctant to take advantage of an occasion to add to his joy.

Every professional and business man has felt the need of some kind of a receptacle in which would be constantly within reach reference books such as he uses daily. Just such an article is shown on the first page of this number of the MAGAZINE, and is offered as a premium to those getting up clubs. Instead of having books scattered around and not to be found when wanted, or having to go to your library every time one is needed, this revolving bookcase places within the reach of your desk all the volumes you constantly use. It has shelf-room for twenty volumes and a top on which a large dictionary, Bible, or any other heavy book can be placed and adjusted to any angle or height desired. It is a handsome piece of furniture, and an almost indispensable article of convenience to every minister.

Education in Japan to be Secular. The daily press reports that the Japanese Government has decided to keep its system of education strictly secular, and consistently with this has announced its purpose to withhold all government sanctions and privileges, and certificates of every form from all schools in which religion in any form is taught. This is not especially an attack upon Christian mission schools, but refers to all schools and to all forms of religion alike. Yet Christian missionary schools are the ones which suffer chiefly from this new policy. It will practically abolish all schools for boys and girls in which Christianity is taught, where the pupils are under fourteen years of age. The recently established kindergartens in connection with our missionary work will have to be given up; more than one hundred scholars will be taken from the mission schools in Yokohama, and in fact the only schools in connection with the mission which will not suffer, will be Duncan Academy in Tokyo, and the Theological Seminary in Yokohama. This decision of the Japanese Government is greatly to be regretted, but we cannot but believe that when the effect which this will have upon the education of the children and the relations of Japan to foreign peoples is seen, the decision will be reversed. For a time at least it will operate as a most disastrous limitation to missionary work. We shall hope and pray that the course of the Japanese Government may soon be modified, so as again to allow of the Christian education of Japanese children under reasonably favorable auspices.

The Doshisha, founded by the American Board of Missions at Kyoto, Japan, is apparently fully restored to its original Christian basis, from which it was withdrawn for a time by the action of the former Japanese trustees. The new board of trustees is positively Christian in its attitude; the Christian articles in the constitution, which were abolished, have been restored, the missionary members of the faculty have returned, and the new president, Hon. S. Saibara, M.P., declares that whatever takes place, the Doshisha must stand preëminently Christian. We rejoice at this, and trust that this crowning monument of Neesima's consecrated life may be in the future as in the past, a tower of strength to the growing power of Christianity in Japan.

The Nineteenth Annual Conference of the Swedish Baptists of Kansas, which convened at Leonardville, Sept. 8, 9, 1899, adopted the following resolution:

Whereas, The Missionary Union is doing a great work on the foreign field, in giving the gospel of Christ to people who have not heard it; and,

Whereas, The Missionary Union has sent out and supports several Swedish brethren; therefore,

Resolved, That we recommend this society to the churches, urging them to support it by their prayers and contributions.

REV. C. A. BERG, *Secretary*.

We are glad to welcome these evidences of good will and co-operation on the part of our Baptist brethren of foreign birth. The American Baptist Missionary Union has done much for the Swedes in Sweden, and cordially welcomes the help of Swedes in America.

The Ecumenical Conference on Foreign Missions will meet in the city of New York April 21–May 1, 1900. It will unquestionably be one of the most inspiring occasions which has occurred in this country for many years. For breadth of view, elevation of thought and suggestiveness of material for pastors it probably has never been surpassed by any meeting held in any part of the world. Pastors and others should keep the dates given above in mind and arrange to be present at this great meeting to consider the world-wide interests of the kingdom of Christ.

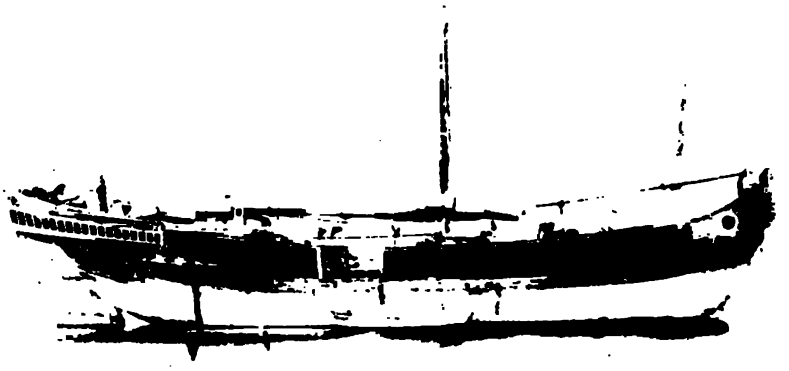
Bible Day the Present Year occurs on the second Sunday of November. The usual exercises for the day, with music and recitations, have been prepared, and will be furnished to Baptist Sunday-schools free of cost, on the condition that a collection shall be taken and sent to the American Baptist Publication Society, for the Bible work of the denomination. The receipts of Bible Day, after expenses are paid, are divided between the Publication Society and the Missionary Union. Observe the day in your church and Sunday-school, and send promptly to Rev. Robert G. Seymour, D.D., 1420 Chestnut St., Philadelphia, Pa., for the necessary materials, giving him the number of scholars in your school.

The Church Missionary Society of England is sending out in its autumnal missionary parties one hundred and ninety-four missionaries, of whom eighty-three go out for the first time. Two of the missionaries returning to their fields are bishops (of Sierra Leone and Mombasa), and one of the new missionaries is a daughter of the honorary clerical secretary, Rev. Henry Elliott Fox, who goes to the Punjab, India, as the wife of Dr. Arthur Lankester, a missionary physician. The list of departing missionaries numbers twenty-eight more than last year's, which was the largest up to that time. The steady and magnificent advance of this society is an inspiration to all engaged in foreign mission work.

The Presbyterian Board of the North reports in its foreign missions: 27 missions, 1,192 stations and outstations, 702 missionaries, 2,030 native workers, 368 churches, with 35,995 members, of whom 4,844 were added last year; 21,516 pupils under instruction, 30,235 Sunday-school scholars, 8 printing establishments, which print 85,546,787 pages during the year; 35 hospitals, 47 dispensaries, and 349,785 patients treated during the year. This is a work for which any denomination should rejoice with thankfulness, and give, pray, and labor with redoubled zeal and enthusiasm.

The Forty-third Annual Conference of the Swedish Baptists in Illinois, held in Austin, Ill., June 22–24, 1899, sent to the American Baptist Missionary Union the following resolution:

Whereas, The work of the kingdom in foreign lands has during the past year, through the agency of the American Baptist Missionary Union, been singularly blessed and favored by the Most High, be it resolved that we as a conference of Swedish Baptists assembled, express our appreciation of said society's method and manner of carrying on this important work, and do we heartily recommend to our churches to continue and increase in interest and means in the extension of the gospel in the far-off lands.



A TYPE OF OLD CHINA

OLD WAR JUNK LAID UP AT SWATOW

MIGHTY MOVEMENTS IN CHINA

REV. A. F. GROESBECK, UNGKUNG, CHINA



IT cannot be said that China does not move, but thus far her movements have not been along predicted or demanded lines. There is a pathetic contradiction in her movements. She raises an army and demands that the soldier shall provide his own weapons and serve without pay. Not long since, several officers in the regular army made a friendly call at the chapel. We spoke of the drilling of troops, asked when they would again be drilling, and whether it would be allowable for me to take a picture of them on the parade grounds. They assured me that it would, and asked what sort of drill I preferred to see — that with guns, spears or bows and arrows, saying that by far the best sight would be that with bows and arrows.

Not long after this we took a trip of thirty miles along the coast. I would not attempt to say how many old forts and signal stations could be counted in that distance. An American would think it incredible if told. The cannon are now dismounted and the forts largely dismantled. At none of them would you find a garrison. The walls, once formidable, have been conquered by time and now lie prone in the dust. What was once the abode of strong men — and we may add, men with brave hearts — is now the home of snakes and bats. Gates that once refused entrance to hostile troops now stand ever ajar, and welcome the buffalo and the goat to pasture on the sward within. Yet at times these ruins are the scenes of greatest activity. Coast defences are to be inspected! Each fort, dilapidated though it be, has its garrison hired for the occasion. The regulation number of banners (about two to every five soldiers) is displayed, and the dragon takes up his position on the flag-pole. The inspector knows his business and does not

near the forts. He passes on, and ıg is hauled down and the banners away to await another occasion. The ɔns are paid off and the farce is over. does not occur in the corner of the :, but in an open part like Swatow the y is well played.

official district in which Ungkung is l and of which it is the military cen- ntains, roughly speaking, about one nd square miles. To protect that and to assist in repelling foreign ɔn, more than six hundred soldiers are ally required, and for this number the military official draws pay from ɔvernment. As a matter of fact, the t contains about one dozen regulars .e required number of "occasionals," ore explained.

army equipped with bows and arrows, locks and spears, fortifications manned ggars, thieves and opium smokers, for the occasion; regulars on paper — this may be movement, but it is movement as a man makes in a :n sleep. The military farce in China :xample of what one may find in every ɔf life. In spite of all that can be o the contrary, the last scene in the s being played, and the drunkard will awake to find himself stripped and .ed. Russia presses on the north, e races up from the south to defeat ɑd's long projected plan of connecting ı with Shanghai and Hongkong. ɑd nominally controls the center, Germany inserts a wedge between ɑd and Russia. Italy and Japan are :ering between Shanghai and Hong-

This state of unrest, of plot and rplot, cannot long continue, and has neither the will nor the power to f the final day. What China, or what the Chinese need, is reality ɔnscience. From what power shall be obtained? Not from Russia, :, Germany nor England, but from the ım of heaven.

Nothing since the war with Japan has led the Chinese to distrust their Government more than has the demand of Italy. I have been asked repeatedly, "What country is Italy? We never heard of it before." And the universal comment is, "Well, if China cannot resist the demands of that country she is of no account, and we need hope nothing further from her." With this loss of faith in the Government there is an evident revival of heathenism. Buddhist societies are active, temples and monasteries are being repaired and new ones built. I recently visited a temple that could not have cost less than $50,000, and I believe $100,000 would be nearer the cost. The gods were life size, covered with gold, and placed in glass cases, and a western clock was provided by which they might mark the rounds of time! How far this revival of heathenism is general I cannot say; I speak for my own district only. Perhaps the renewal of faith in the gods is only natural; but faith in the gods is destined to fail, and this will be the church's great opportunity.

Missionaries to Japan frequently say that Japan is the gateway to China, but I have never heard a missionary to China express that opinion. However, the first Japanese missionaries have arrived in the south of the Fo-kien Province, perhaps elsewhere. But they are the ambassadors of Japanese heathenism, not of Christianity. With what success do they meet? Teaching is apparently only a secondary matter. The people are enrolled, and promised help with their cases before the official. In view of the use that some of the European powers are making of their missionaries to China, it might be well to ask, is this move political or religious? It may be of significance that the seat of operations is in what may reasonably be called Japan's hoped-for "sphere of influence," and in this connection the recent concessions to Japan at Amoy are interesting and suggestive.



REV. C. E. AND MRS. BOUSFIELD AND CHINESE BAPTIST HELPERS AT SHAOHING

ONE DAY'S WORK

BY THE LATE REV. E. N. FLETCHER, NINGPO, CHINA

IT was a very rainy day to begin with, and from an early hour the clank of the heavy hob-nailed boots that all Chinese wear on wet days, had filled the narrow but busy street before the chapel where the missionary was occupying the "prophet's chamber." In these short dark days the Chinese do not rise early unless obliged to. It was well on in the forenoon before they were through with breakfast, but we spent an hour in reading and explaining and applying the scripture, singing and prayer. Then we called first on an old lady who has been an inquirer for some time, but who has not the courage to be baptized and meet the scoffing of her neighbors. Then we pass through the main street of the town — which is slimy and slippery with all the refuse which has accumulated since the last rain, for the street is the sewer, and it only is flushed when the rain pours down — and call on another family where both husband and wife are inquirers. Here we talk with an old neighbor whose son has gone abroad, and promise to make inquiries for him. This woman also seems to have some belief in the truth, but is not decided. Our last call before dinner was the most interesting. It was at the house where the young man was staying who came yesterday fifteen miles to attend service. Let me describe the scene, for it is a typical one. The stage is the central hall which many houses here have, open to the weather in front, a workroom or guest-room belonging to several families in common. The furnishings are two beds with their canopies, a table or two, benches, stools, a loom, a reel, a little baby asleep in a basket. The *dramatis personæ*, two aged women about seventy-five years old, a young man and his wife with one eye, the parents of the baby, two neighbors — women dressed in their best, who stop a little to listen before going to a wedding—our friend the inquirer, the pastor, the missionary, his teacher, and another inquirer who has come along with us. Not a large but a favorably disposed

ace, who listen very attentively. The
rsation opens thus: Our pastor asks
lder woman about eighty: "Though
cellent constitution by the favor of
as enabled you to reach this advanced
vigor, you cannot, of course, expect
very many years longer, and what will
when you are taken out of the world?"
mmediate reply was a sad confession
tire ignorance as to what the future
store, a confession in which all the
en might honestly join. We talked at
lerable length with these people, who
most courteous, offering tea and a dish
eetmeats, both very nice. Before we
he pastor read and explained a tract
sets forth the way of life very plainly,
exhorts to immediate repentance.
seemed to be a real earnestness in
ing, and we hope they will come to
hapel and inquire further. In the
of the two old ladies, no time is to be
they are to prepare for the change
must soon come to those so aged.
er dinner our first call chanced to be
r oldest churchmember. She is eighty
old, and in lowly circumstances. An
y about her health, which is not bad
lering her age, brought out the unex-
l but striking answer: "I cannot
this old body is no use, a worn-out
ment. I am just waiting for my
to call me home." Although con-
l late in life, and surrounded by the
darkness of superstition from infancy,
is one of God's children who has no
of death, who is ready to depart and
th Christ. Her assurance of faith ex-
that of many in more enlightened
. Right next door a woman of sixty-
ears lies upon her death-bed. When
ere here a few weeks ago, she was
o crawl painfully to the door, and to
a few minutes, but since then she has
ened steadily, and now the end is near.
e she was sick, the Christian neighbor
old her of Jesus, and invited her to
apel, but she had no time for religion
then. We go in and read and pray with
her. The selection is in John xiv, about the
mansions Jesus has gone to prepare for
those who believe in him. The pastor
asks her if she believes, and in a voice just
above a whisper, she says, "I believe."
We shall probably not meet her again on
earth; shall we find her in heaven among
the redeemed? We can only hope; she is
too weak to endure a longer examination
and full explanation of the way of salvation.
We have to commit her to the loving care of
him who does not break the bruised reed nor
quench the smoking flax. However feeble
the faith of such an one, the least heartcry
for mercy and salvation willbe heard.

These four old Chinese women, will you
not think about them as representing mil-
lions of aged souls who must soon pass
into eternity? If we could only hope that
one in four of these millions had assured
hope in Christ, or that even one in four had
a glimpse of heavenly hope on the death-
bed, it would be a joy to us, but we know
that not one in ten, no, not one in a hundred,
has any knowledge of the Savior, while
all confess the guilt of sin and the fear of
death.

Oh, to have no Christ, no Savior!
No rock, no refuge nigh!
When the dark days round thee gather,
When the storms sweep o'er the sky.

Oh, to have no Christ, no Savior!
No hand to clasp thine own!
Thro' the dark, dark vale of shadows,
Thou must press thy way alone.

As we think of the aged who will so
soon be beyond the reach of our help, does
it not stir us to make haste, to send to their
help today? And not the aged only are
in this case — "a million a month in China
are dying without God." How is it that we
neglect, that we defer, that we withhold
God's money from God's work in the face of
perishing myriads? Is it not that we love
ourselves and our luxuries too much to set
ourselves at once earnestly to discover our
duty to God and to men?



CHINESE LADIES

MEDICAL MISSIONARY WORK IN CHINA

J. S. GRANT, M.D., NINGPO

IT is with a heart full of praise to God for the wonderful things that he is doing in the land of Sinim that I write. Already one can almost hear the sound of a going in the tops of the mulberry trees. God is answering prayer for this nation, and soon, I believe, we shall see his Spirit moving with power.

I have just returned from a two weeks' trip into the country. I took three native brethren along with me — two preachers and one member. Most of our time was spent among people that I had visited but once before and that three years ago. The difference between that trip and this one was most marked. In one village of three or four thousand people, on our first trip, we were greeted with insulting remarks, and our message listened to in such a self-satisfied and sneering way that one felt at night, on thinking over the day, like saying, with Isaiah of old, "Who hath believed our report." This time, however, we were invited by one of the head men of the village to put up at his house and to use his guest hall for services. The hall was an ideal place in which to deliver the blessed Word, being some eighteen feet wide by thirty odd feet long, with a clear, open space in front, paved with fine stone. We were only able to stay there two days, as I had planned to meet Brother Fletcher at Nying-Kong-Gyiao at a certain date.

The first afternoon we walked up and down the street, speaking here and there and inviting all to come to the hall for the evening services. The crowd began to gather long before we finished our evening meal, and by the time we were ready to speak the hall was not only crowded, but much of the space in front was filled up. A majority of the people stayed till we closed our meeting at 9.30. The attention was all that one could desire. The last speaker



CHINESE CHILDREN WITH AN AMERICAN MISSIONARY'S LITTLE GIRL

was very successful in getting the people not only to answer questions, but to ask them. It was a great help, and I was impressed as never before with the fact of how little the common people could take in at a time and the necessity of iteration and reiteration on our part. The next day we labored on the outskirts of the village, while the evening was a repetition of the first.

At another large village we were given permission to hold our evening meeting in one of the temples, so we hired a table, and bought some candles, and there right in front of several large idols talked until after nine o'clock, when our candles were about used up, and we went to our lodgings tired, but happy. That night I put two tables together and spread my *pu-kae*, or bed, on them, as there was no available bed, and I did not fancy the floor on account of the dirt, bugs, etc. During the day as we worked this place I saw a man come and drag a woman, probably his wife, away. As a rule, however, the common people heard us willingly. In another place we found two old women, with such nice faces, who literally drank in what we told them, and even after we had started on our way followed us to know if they were saying the simple prayers we had taught them, correctly. Some of the people, in responding to our remarks about worshiping idols, etc., would say, we know no better; it was the way their parents and all around them had done. Poor, benighted people! How one's heart goes out to them and rejoices at the privilege of telling them about the blessed Savior. Truly ours is a great privilege and I thank God for it, yet praise his name that those who went out to the battle and those who remained by the stuff shared and shared alike.

I find my knowledge of medicine a great help to me, as it enables me in a truly wonderful way to get into the homes and hearts of the people, and what is more, breaks down the feeling of distrust and hatred of foreigners and things foreign. I reached Nying-Kong-gyiao Saturday noon and found Brother Fletcher on hand. At our com-

munion service in the afternoon fourteen persons asked for baptism. Of these six were accepted and Brother Fletcher baptised them the next forenoon in a stream in front of the chapel in the presence of a large crowd. Just now all missionaries realize the need of being extra careful in receiving candidates, as the church is getting to have some influence, and there is a great danger of persons joining for temporal reasons only. During the communion service I again heard from some of the bystanders the old words about the wine being the foreigner's blood, while others said it was a sort of medicine used to bewitch the people.

Although this is one of our old stations, yet the members are still suffering persecution for Christ's sake. There is no danger to life as a usual thing, yet not long ago I was called by the preacher to see one of our new members, who had been severely beaten by his relatives and left lying on the ground because he would not worship at the graves of his ancestors. It brought the tears to my eyes as I saw the strong man lying there, bruised and suffering, while at the same time I thanked God for the grace that had enabled him to take the beating rather than deny our Master. To some this may not seem very much as it appears on paper, but when one sees a strong young man lying on a bed, with one eye closed, head sore as a boil, with spots from which the hair had been pulled out by the roots as he had been dragged along the ground by his persecutors, with body sore and bruised from the kicks and blows he had received from the feet and from a bamboo stick which they carried, unable to turn in his bed or lift his head from his pillow without crying out with pain, it makes one realize what it means to be born in a Christian land, and how much these dear Chinese converts need continually to be held up before God in prayer. Would that those in the home land who say that the Chinese only become Christians for what rice they can get, could have seen this brother who, like Paul, bears about in his body the marks of our Lord Jesus Christ. Pray for his benighted persecutors, that like Paul they may realize that they are persecuting Christ when they hurt his people. Pray also for us missionaries, that we may know the Father's will in such cases. I asked the dear brother as he lay there suffering, if he felt bitter towards his enemies, and he said no, that he was sorry for them and forgave them. During the week I was near him I never heard a murmur from his swollen lips. May he realize to the full the words of the dear Master that "My grace is sufficient for thee," and like Paul, have had a wonderful glimpse of the heavenlies as he laid there in his bruised condition.

At each of these two covenant meetings with our native brethren in the city church there were from ten to twelve candidates. Such a number coming at two successive meetings was something that God had not permitted me to see during my first term of service here. Six were accepted at both of these meetings. Among the accepted ones at this time was a woman and a boy. The woman, aged about thirty-five, had in her younger days attended one of Mrs. Goddard's day schools. The seed then sown had after the lapse of all these years borne fruit. May the dear friends at home be much in prayer for those Chinese who have heard the word, that God will give the increase on the seed so faithfully sown and watered.

The difference that I mentioned in my former letter, in the attitude of the people now towards the gospel and three years ago, is greater than I at first realized. Lately in my capacity as a physician I have been into the homes of some of the first class *literati*, and the change is most marked. Our new station, Siao Wo Miao, opened in November, gives a good illustration of this change. Siao Wo Miao is an enterprising town of some three thousand houses, situated on the banks of a river, between our stations of Dongao and Kongkeo. For years we have

anxious to locate there, but were
le, as most of the people were bitter
st the gospel, and what was more, the
men of the three classes there had for-
:n anyone, under penalty of being
led from their clan, to rent a house
e foreigners. Now we have a chapel
, and the people are very friendly. At
ıst visit I had the pleasure of present-
ıe gospel in our own chapel to the son
e most powerful head man. On his
ıg, our preacher said, "What a change
:ome over this place, as that man's
r was until within a short time our
est enemy here." The neighbors near
hapel say that they can hear the evil
s crying about the place at night, the
being that now the Jesus gospel is
taught there the evil spirits, of which
hinese stand in great dread, will have
ave, as Jesus is just as powerful as
on earth. God grant that these people
ıoon realize it in many of their hearts.
e night after we had locked the doors and some of us were in bed, people came to hear what we had to say. One man said to me, how was he to know it was wrong to worship idols. It was the way his father had done and he had been brought up that way.

Here is a case that came to my notice a short time ago. A woman came to me for medicine who, as far as I could make out, was slowly dying because her husband had put a curse upon her, as after nine years of married life they had no children. She had gone to different idols, had done penance, had eaten certain food for a certain time, but all to no effect, and now she believed she was slowly dying, and so she was. The look of utter, utter hopelessness and misery in her face as she told me her story brought the tears into my eyes. I had a long talk with her husband, and I praise God for the power that I knew was speaking through me that day. This case is only one of thousands, yea, millions, in heathen China today.

MEDICAL WORK AT KIATING

REV. F. J. BRADSHAW, KIATING, CHINA

IONG our medical cases are some which the natives consider as signal phs:

e sprained arm man, who lost hope in wn physicians, and came to see if the ;ner could relieve the pain, not hoping cure. He went home in eight days, g everywhere what the man who be- l in God had done for him, and how :m was as good as ever.

ere was that rich man who called in ıaid heavily all the leading native phy- ıs of the city. His son was stricken pernicious intermittent fever. Now ıd given him up, when the father in ıration sent for the missionary and gave him back his boy.

Still another was that old silver-haired man of eighty odd summers who had changed his physicians ten times, and been treated for every disease known to Chinese practice, besides being charmed by the spirit-doctors for evil spirits. No wonder he sank lower and lower, and before they called me the coffin had been purchased and the tailors were already in the house hard at on work the grave clothes. They reasoned if the foreigner kills him he will die anyhow now, so they yield to a friend who volunteered to come for us. He was treated for slow fever and later for gastric catarrh, and now they say even the dead is raised from his bed.

Thus God has helped his servants.



VIEW FROM BAPTIST MISSION HOUSE, HANYANG, CHINA

A RETROSPECT

REV. JOSEPH S. ADAMS, HANYANG, CHINA

THE Central China Mission of the American Baptist Missionary Union is now five years old. It was commenced as one of the Centennial extensions, when the Baptist had raised a million for missions. Its location in Central China was a work of extreme difficulty and trial, but God has given us great cause for praise. His wisdom has been our guidance, his power our oft-needed protection, his love our comfort, and thus we raise our Ebenezer, "Hitherto the Lord hath helped us."

We have established ourselves in one of the finest spheres of missionary activity in China, and it is destined to become of yet greater importance in the near future. As this is the center of the vast inland water system, so it will also be the meeting-place of the railways which are even now being surveyed and constructed.

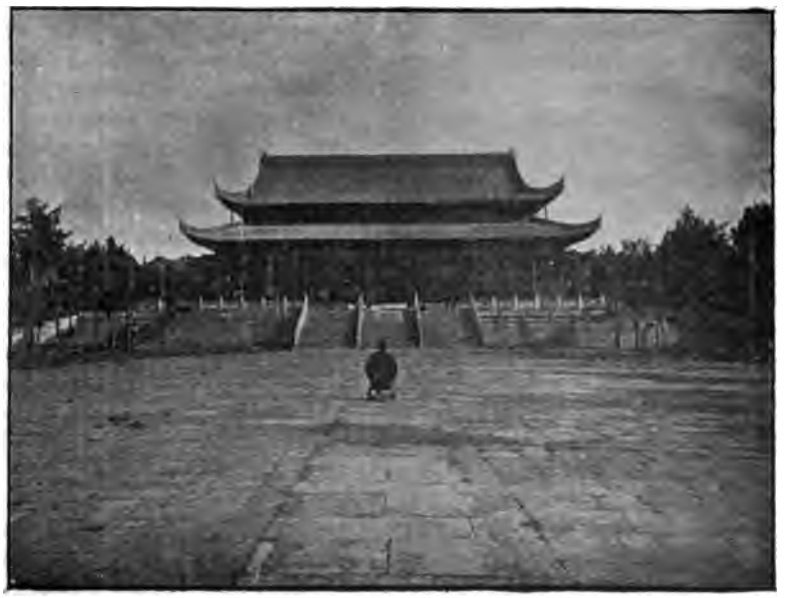
The home of the Central China Mission is on the banks of the Yang-tse Kiang, outside the northeast angle of the city wall. We have a large compound, with one foreign house. The street chapel was originally a medicine shop, and is a useful place, filling easily with an interested audience, day or night, whenever we open our doors. Above the chapel are rooms which, fitted up in foreign style, are occupied by Dr. and Mrs. Huntley. The prayer-meeting room, which is used for Sunday services, is already too small for the numbers attending. It is the only place we have for quiet worship and the instruction of believers. The Dispensary adjoins the chapel. These are all native buildings, some portions very old, and all inconvenient for the purposes to which they are applied. Yet the Lord has often given us a visit, and souls have been born therein,— the gospel has been faithfully preached, and the seeds of truth carried far away.

The Missionary Union also owns a build-

g site on Double street, at the junction of e rivers Han and Yangtse. Here we need mission hall, with rooms for dispensary ıd the helper in charge. There is no her mission nearer than our own, which two miles or more distant. The mighty vers flowing near have thousands of junks ıd river craft, seagoing lorchas, and other ssels, either tied to the banks or anchored the stream, with tens of thousands of ilors, and others connected with the ship- ng. These people wait about for weeks, eking cargoes or passengers. The worker re would be at the keyboard of a system, fluencing the remotest parts of the in- nd waters. The viceroy's iron and steel orks, gun factories and arsenal, employing ousands of foreign trained workmen, are proached by the street on which our land s and are within easy reach. Add to l these, the dense resident population, too ick for the land, who put up their huts as e rivers sink, on the wet banks, and retreat the waters rise. All these souls are in a easure confided to us: we occupy the ound, and we ought to do it effectually. riends in China are already giving for the purpose of building at this point; but we need help from home.

The Hanyang Church has received fifteen members by baptism during the year, making fifty received from the beginning. We have a present membership of thirty-six Chinese and five "foreigners" — i. e., missionaries. There are inquirers at the various stations. With the exception of two, all our native helpers are drawn from the Hanyang Church. We have plans for a class of students, similar to our Bible school in Shaohing, with a view to the native ministry. Six names are on the list as men of whom we have expectations. The training of these preachers is a very important and necessary work. Two colporters, supported by the Central China Religious Tract Society, have sold seven thousand two hundred and eighty-five volumes, worth forty-three dollars. I have also disposed of fifty-five dollars' worth of the books published by the Christian Knowledge Society of Shanghai. It is worth noting here that our local tract society *sold* in 1898 no less than one million four hundred and seventy thousand books, tracts and almanacs.

A CONFUCIAN TEMPLE



SATAN'S ACTIVITY, THE CHRISTIAN'S OPPORTUNITY

MRS. EMMA INVEEN UPCRAFT, YACHAU, CHINA

SATAN is very busy this month in the city of Yachau, perhaps not really more so than at many other times, but there is more display to his business just now.



Mrs W. M Upcraft

All through the year he has been quietly though surely working in the hearts and lives of his poor soul-fettered slaves, appearing now as an angel of light, then as a roaring lion, now playing upon their fear of death, and again upon their desire for wealth and children. His methods are interesting. To a sick man he suggests a vow that if he is healed he will march in the role of a criminal in the great parade given in his honor, or that he will burn incense and candles as a thank-offering in the city temple. To the old woman he says, "I will break off your sins" if you will march in the procession carrying paper cash, incense and candles. To the young wife he promises a son to be her stay in old age. The children he entices with pretty clothes, sweeties, possibly a ride on horseback, in return for which they need only "knock their heads" before his image.

And now he brings his followers from every corner of the country to the city where he apparently reigns supreme. Here he presents himself in various forms to attract his votaries, to entertain and amuse them. He mixes their religion with a large proportion of pleasure. He poses as the city god, arrayed in elegant silk and satin attire, seated under a canopy, borne aloft on the shoulders of men. He is the chief object of admiration, although the train is a long one and includes some of the chief men of the city, finely dressed, riding or walking, and a great many other persons with hideous or grotesque masks, wearing ancient and picturesque attire, and little children, looking so sweet and innocent, thus early become Satan's little slaves.

Then there is always a generous accompaniment in the shape of gongs, trumpets and firecrackers, for he is cute enough to know that the Chinese human nature demands for its highest enjoyment what is popularly known as "lao-ray," a bustling noisy time. And to crown all there is the daily theater free to all, held in the temples where the city gods have come out for a "shwah" (visit). Here two or three times a day, a dense crowd may be seen standing in the open air, held spell-bound by the acting, all in honor of the god of this world who now sways the hearts and minds of this people.

We do well to learn some lessons from the methods of our arch-enemy, such as *seizing* the *opportunity*, *quietly working* and *unwearying patience*.

Perhaps he does not know that in drawing the people into the city he makes it possible for them to come under the sound of the gospel. We too have some attractions to draw the people. In the first place we are "foreigners," strange creatures from over the sea; they have heard marvelous stories about us, and curiosity compels them to come and see if they are true. Then we have a flower garden, always a delight to the Chinese. We also dispense medicines and ask no pay, a charity which appeals to poor diseased creatures who hope for marvelous cures, and, by no means *least*, we "talk book," or "exhort people to be good," phrases which find a responsive chord in the hearts of those who in later life are giving time and strength in preparation for the last great act in the stage of life.

We hope that a great many of those who are led here by whatever motive, find something more than their expectations. They

ally surprised that the foreigner ıow to be agreeable, and can talk rds, and that it is possible to under- m, a bond of good feeling is soon ıed and a way opened for our mes- love and liberty.

come year after year and gradually rer ideas of the Truth, not only so, ıre supplied with the gospel printed simple words, which go into many otherwise beyond our reach. By every such opportunity as these ıs activities create, and by patiently keeping at it, year by year, by the grace of God we hope to weaken Satan's hold and undermine the foundations of his kingdom. The day will surely come when his power shall wane, and when the King of Righteousness shall rule over the hearts and lives of the people, and when, instead of the dark emissaries of Satan leading souls to eternal death, these mountains and valleys shall be overrun with the "beautiful feet" of those "that bring good tidings, that publish peace, that bring tidings of good, and that publish salvation."



RECOGNITION OF MISSIONARIES IN CHINA

Empress Dowager of China has is- ed a decree announcing and fixing cial standing of Roman Catholic aries in China. In commenting on *Daily News* properly says:

course, under the most-favored na- use, this decree applies equally to ınt missionaries, and we hear from erior that communications have ldressed to Protestant missions ac- ıg them with their new privileges. very decided advance to see the ıt Peking recognizing the equality of with viceroys and governors, arch- with provincial treasurers, judges, ıtais, and what one correspondent, an English missionary, calls 'com- garden missionaries' with prefects, ects, and district magistrates; and :ing them to negotiate directly with ficials in cases of trouble. It is, our ondent adds, 'a Roman Catholic :nt, of which we Protestants are y (imperially) permitted to share the On the whole it is a good step with unlimited political dangers. give the Roman Catholic Church greater influence than the Protestant churches, for the former is absolutely unscrupulous where Mother Church is concerned; but *magna est veritas et praevalebit* in the long run, and time will show "what is truth.'"

"China is a land of surprises, and it is a surprise to find the Empress Dowager and her advisers agreeing to the issue of such a decree as this. The object, no doubt, is to relieve Peking from, and throw on the shoulders of the provincial authorities, the settlement of the missionary disputes and troubles which occupy so much and so constantly the Diplomatic Body and the Tsungli Yamen. How far the provincial authorities will approve of the decree in practice remains to be seen. They have often chafed in the past at the claims to official rank and dignity made by the representatives of the Roman Catholic Church; it will be interesting to see how they will tolerate being made to recognize these claims as confirmed by the Throne. That the decree will cause more friction than it will allay, unless it is applied with the greatest suavity and forbearance, seems almost certain.

REV. H. H. RHEES, D.D.

REV. CHARLES L. WHITE, NASHUA, N. H.

EPAPHRAS was Saint Paul's fellow-servant. In his letter to the Colossians the apostle calls him a faithful minister of Christ. No higher praise can be given to any man, and the wreath of tribute we would place today on the distant grave of the man of God, whom having not seen we yet love, would be woven of immortelles and contain the same words. This faithful minister of Christ is the late Rev. Henry H. Rhees, D.D., who died at Kobe, Japan, May 10, 1899.

A BRIEF LIFE-SKETCH

He was born in Camden, New Jersey, Nov. 10, 1828, and was therefore seventy-one years of age when he entered upon another course of service "in that other room in his Father's house." The truth which he has so faithfully preached to others persuaded him of his personal need of the Savior in November, 1841. He was then in his thirteenth year. His conversion led to a clear religious experience. From that hour he longed to obtain an education, and soon after entered the academy at Bradford, Penn. Later he studied law at Mount Holly, N. J., and was subsequently admitted to the bar of the Supreme Court in that state, in November, 1851. As he began the practice of law, he had a certain degree of conviction that the preaching of the gospel should be his life-work. At last this conviction became so strong that he applied for ordination, and was received as a Baptist minister Nov. 18, 1854, by a council convened at Stockton, Cal., and from that hour to the day of his death Dr. Rhees was deeply consecrated to his Master.

Immediately the young minister entered upon pastoral duties at Ione Valley, Cal., where he remained five years. On Jan. 1, 1860, he removed to Marysville, Cal., where he labored till June 30, 1869. His next pastorate was at Salem, N. J., which he left July 1, 1870, to become pastor of The First Church in Nashua, N. H. In December, 1872, he accepted a call to Southbridge, Mass. Again returning to California, Dr. Rhees was in service at Napa for nearly a year. Then when nearly fifty years of age he sailed as a missionary to Japan, and during twenty-one years built his life into the lives of the Japanese, a host of whom he led to Christ and into the churches which he organized.

DR. RHEES AS A MAN

No one can speak of him except as a devoted Christian. Much as nature and education did for him, grace and Christian culture did vastly more. His piety was not introspective and morbid, but radiant and of the princely kind that purified and made fragrant his entire life. He was not perfect, nor had he any suspicion that he possessed any virtue in its perfect fulness. Like all other men, he was liable to mistakes in judgment and often lacked tact. Indeed, he frequently referred to his impulsiveness and no doubt all during his active ministry he prayed daily for forgiveness of sins. He willingly answered to the name of Peter, but those who knew him best saw in his character those traits that reminded them as strongly of Paul and John. No man has ever more quickly or humbly confessed his mistakes.

Dr. Rhees' married life was peculiarly happy, beginning Aug. 17, 1853, about fifteen months before his ordination. She who was destined, as is every true wife, to be the guardian angel of her husband, was Miss Hester Ann Parson, of Mount Holly, N. J. For forty-six years they toiled with one heart and hand, being one in purpose, labor, destiny. Together they climbed the heights of grace, and saw by faith the lands of future conquests. Hand in hand they

ded the mountains of service, fording
ıer the streams of temptation and sor-
with their feet instinctively finding the
of God's promises, which others fail-
› discover are swept downward by the
i.

a man of God, Dr. Rhees preserved
louble contact, without which spiritual
ess is impossible. To advance, the
ic car must be in touch with the wire
: and with the track beneath. Our friend
in touch with both God and man. He
ved God's power by the contact of
and prayer, while he exerted that
· by love and sympathy for men. And
to his heart there came the divine
y, and through his life it passed to
en other souls.

is faithful Christian stands now in the
nce of Him whom he served so well.
as passed beyond our sight, but not
that of angels and of just men made
:t. He walked through two continents
tering sunshine," and planted the good
in many hearts. His influence must
ıse and his works shall follow him.
power of such a life can not be tabu-

The angels alone record it.

AS A MINISTER

was indeed "a faithful minister of
Christ," and this faithfulness exhibited
in his high sense of loyalty. He was
to his conscience, to the Bible, to the
:h and to God. He was without doubt
ıely denominational — but is it not bet-
be thus, than drift about on the seas of
ıaginary Christian unity, without one
thought left of any Christian doctrine?
ad very little patience with an intelli-
person who failed to see that immer-
vas the only form of baptism.

:opy of the New Testament which he
nted to a member of the Nashua
:h reveals the man, for it contained
Bible Union translation, in which the
ı verb "baptize" is everywhere trans-
"immerse."

With the logical methods of the lawyer he presented doctrinal truth with great clearness and force. His method of preaching was very direct, coming by the shortest path to the point and appeal. Sermons which he delivered nearly thirty years ago are still distinctly remembered by many of his parishioners. One especially is mentioned which was only nineteen minutes in length, and from the text "Lead me to the rock, that is higher than I."

This under-shepherd possessed in a remarkable degree the pastoral and evangelistic gifts. During his brief stay with the church which the writer now serves Dr. Rhees welcomed one hundred and twenty-six members, and many of these are pillars in God's house today.

AS A MISSIONARY

Like so many others, who labor in distant lands, he also was of the Pauline type, energetic, courageous, aggressive. For three years after reaching his field of labor in Tokio, he did not go beyond the limits of the city. Later he removed to Kobe, where a large and growing work has been accomplished. Possessed of great physical endurance, Dr. Rhees pushed forward, where other equally zealous missionaries could not endure the necessary privations and exposures. Often he slept without a bed and ate the coarsest native food. As a missionary he was active to the last few weeks of life, and always largely defrayed the cost of his evangelistic journeys.

Dr. and Mrs. Rhees have deeply loved the Japanese people, and have taken into their home and carefully educated two native children. One of these, a boy, has been legally adopted and is living in this country making good progress in the school for missionary children on the Pacific coast. The other, Miss Dora Rhees, now twenty-one years of age, is spoken of as a model Christian, ever industrious and devoted to those whom she has loved as her own parents.

A TRIUMPHANT LIFE

REV. WILLIAM M. UPCRAFT, YACHAU, CHINA

"TEACHER, teacher, Yang kway woo has passed over," the boy shouted, bursting into my room.

"What? Who?"

"Yang kway woo passed over at daylight on New Year's morning."

As the full import of the hasty message broke in upon me, I knew the little church at Yachau had lost one of its pillars.

Yang kway woo was born fifty-five years ago in the large market village of Tsaoba, ten miles from Yachau, where for the last thirty years he has had a position of influence as public vaccinator, Yachau being in this respect ahead of many other towns. When the mission was begun he was among the first visitors, coming for medical help in an eye trouble, but he made no impression on us then.

Two years passed, and a Chinese brother went to Tsaoba to work in the gospel. Yang kway woo met him and took him home to lodge. In due course Yang came to Yachau and was introduced to the missionary. From this time his visits were frequent, and his zeal in learning and witnessing quite remarkable. Being fairly well off, thus having a good deal of leisure time, he made great progress and soon we began to hear from one and another of the new doctrine that Yang was preaching. In his family too, there was a great change. Christian tracts were posted up about the house, the boys and girls were taught Christian truths, and family worship was made the rule. One morning when there were visitors in the house, and all much interested in talking of the gospel, his little son came and pulled his father's sleeve, saying, "Daddie, don't you know what time it is? We haven't had worship yet."

Many a time when he has been in the city on business, he would take opportunity to speak in the evening meetings, and it was a joy to hear the clear ring of his testimony though it might become necessary to put an arm about him in order to help him to stop.

His oft-repeated note of praise would be couched in something like the following terms: "To think of God's great grace in sending the teachers all the way from America to tell us this good news! Oh, but it is wonderful! wonderful! My poor countrymen, they don't know! they don't know! If they knew they would never persecute this great Savior's disciples,"— the utterance of a great longing for other souls.

His one standing regret was: "Ah me! Ah me! to think that I never heard this before! It has come so late, my strength is gone and my eyes are weak; I can't see and I can't walk to do the work of witnessing such as I want to do. It has come so late, so late!" And truly it was our regret as well as his.

About a week before he died he was summoned to the city to see the prefect with respect to an application made by some outsiders for his post as vaccinator, but the application failed, and the Christians were rejoicing in God's hand in the matter.

It was a cold, raw morning when Yang left the city for his home, and a chronic bronchial affection was active, but not worse than we had often seen before, so there was no apprehension for him. He took both my hands in his at parting, little thinking I should see his face no more, and assured me of his daily prayers for me and the work, adding, "At Tsaoba there are more than ten men who are interested in the Truth who will come with me after the new year to study the Truth — never fear, God is with us." And so he went, his last word to me one of cheer. The sedan broke down on the way and gave him a shock; he was chilled through and fever ensued, so he set himself to die.

Calmly and with rejoicing he made his

last dispositions. Calling his wife and children about him, sending for those who were not living at home, he gathered them around his bed, and said, "I am going over, my children, but don't be afraid, don't worry. When I am gone send for the teacher and he will tell you what to do. Don't have any kind of heathen ceremony about me, but do exactly as the teacher tells you. Promise me." And they did so.

This was our first funeral and they didn't understand how a Christian should be laid away, hence these instructions.

Continuing his dying requests to them, as one easily imagines old Jacob did to his boys in Egypt, Yang said: "I am happy in the Savior, but before I pass over I want you to promise me that through *all your life* you will cleave to and never desert this great Savior." So beginning with his wife he passed around one by one, they, little and big, answering that truly for life they would follow and never turn back on this Savior Jesus. Hearing this the dying saint clapped his hands in an ecstacy of joy, crying, "I am *so* happy, so happy," and so passed on to be with Jesus.

Zealous in life, strong in death, Yang kway woo has bequeathed to this little church a memory embalmed in good deeds and fragrant with increasing love.

By their own request the Yachau circle of believers made the journey of ten miles, so that escorting the departed Christian to his narrow house they might honor his memory and witness to the gospel of Christ. Upon the hillside overlooking the valley where his life was spent, and just as the spring leaves were opening to the growing sun, we "laid the pilgrim in a chamber whose window opens towards the sunrising; the name of the chamber was Peace," and there he sleeps.

As thou readest this, O Friend, fail not to give thanks to Almighty God for the sweet solace given to our brother in the shadow of death, and for the hope now springing in his family; pray also that his life may be as a seed cast into the ground, bringing much fruit in the region round about Yachau.

A MISSION CHAPEL IN THE COUNTRY, CHINA



LETTERS TO A YOUNG MISSIONARY. IV

MY DEAR BROTHER: In this letter I shall make some suggestions regarding your relations to government officials. In this, as in all I write, I do not pretend to lay down any complete rule of conduct, but only to make a few suggestions. Your own experience will soon supplement what I may write and perhaps modify much.

This subject deserves careful consideration. In small stations those connected with the various departments of the government are the only Europeans you may meet for months at a time. It is important that you live on terms of friendship with them and that any business relations may be characterized by courtesy and fairness. I may mention some circumstances in which those administering the government may be brought to your notice.

As soon as you are able to communicate with the natives you will hear complaints or fears respecting the government or some government official. At home you heard little of any personal annoyance by the governing class; in India this is a constant subject of conversation, and often of criticism. Much of this is entirely unnecessary and unjust. The government is the best form possible for the people, and, as a rule, the law is well administered.

With the exception of high taxes — high compared with the resources of the people — there is little occasion for fault finding. It will be your duty on all proper occasions to explain to any complaining natives you may meet the necessity of raising a revenue for the various expenses of the government and the benefits they receive in return. You can show them the advantages of a stable government in the security of person and property they enjoy, together with the many improvements made in facilities for communication and trade, the maintenance of schools, hospitals and much else that has come with British rule. In this way you can assist the natives by leading them to appreciate their advantages, and help the government by teaching the people to be contented under its rule. Missionaries have borne no inconsiderable part in the government of India as well as other countries to which they have gone. They have encouraged loyalty, have raised up many from ignorance to intelligence, have in their schools prepared many for subordinate positions in government service, and the gospel they have carried has elevated and purified the lives of those who have come under its influence. This English officials in the highest positions have often acknowledged.

You will probably be appealed to by natives for assistance in cases of litigation, cases which are far too common. Being of the same race as their rulers they suppose you have some influence and may be induced to use it in their behalf. They will tell you of some great injustice they are made to suffer or of some conspiracy of which they have been made victims. Their request will be that you see the official having the matter in charge and tell him their version of the case, or at least write him and say something in their favor. In such cases my advice would be, "Don't." And I would say this notwithstanding the parties may be such as you consider reliable and in danger of suffering injustice. In the first place the official, particularly if he is a European, is giving the case his best attention and looks at it from all sides. The native is unduly alarmed. Their chronic distrust of each other leads them to doubt all classes. Again, such action as you may be asked to take would be entirely irregular. All necessary evidence can be presented and will be duly considered. In case of a miscarriage of justice an appeal can be had to a higher court. But so far as injustice is concerned there would be far more probability of it occurring if the representations made to you were heard and acted upon than if the case were left to the proper person to determine.

All such reports are one-sided, exaggerated, confused, and are unworthy of credence. The case would not be different if it were brought to you by Christians or even pastors of churches. They are liable to be deceived or biased. I would say the same in regard to the appointment of natives to any position. You are at liberty to give a recommendation to anyone you deem worthy, but you are not to advise his appointment either orally or by letter. I ask your particular attention to these matters, as you will be liable to hear such representations as may make you suppose a Dreyfus case on a small scale is being enacted, and your love of justice and sympathy with the seemingly oppressed may induce you to do something that may cause you disappointment and humiliation.

But difficulties may arise on account of the conduct of officials. It is not very uncommon for a native in some official position to be false, overbearing or unjust, and it is not always easy to obtain impartial investigation. His European superior will be inclined to overlook great irregularity if not crime. In such cases appeal to higher authority is in order and is apt to be effectual. In case a European should transgress, the same course can be pursued. Make a full report, but in doing so be sure of the evidence you adduce. Investigate thoroughly at the beginning. At every step see that you tread on no uncertain ground.

Missionaries have little time for social intercourse. Their duties leave very little time unoccupied. But on proper occasions association with officials or other European residents is in order and is usually helpful. It is not best to be shut up to work and the company of natives only. Again, a wise missionary can exert a helpful influence on all classes, and an opportunity to do so should not be lost. OLD MISSIONARY.

BRIDGE AT KONGKEO, CHINA



TABLE OF PROTESTANT MISSIONS IN CHINA

PREPARED BY REV. HARLAN P. BEACH

NAME OF SOCIETY.	Year of Entrance.	Ordained Missionaries.	Lay Missionaries.	Missionaries' Wives.	Unmarried Women.	Number of these who are Male Physicians.	Number of these who are Female Physicians.	Total Foreign Workers.	Native Laborers of Both Sexes.	Number of Stations.	Outstations.	Communicants.	Number of Day Schools.	Number of Pupils.	Higher Educational Institutions.	Number of Students.
1 American Board	1830	36	11	42	23	12	4	112	329	15	116	3740	122	2276	19	686
2 American Baptist Missionary Union	1834	24	7	32	15	5	1	78	135	14	77	2238	34	573	1	8
3 Protestant Episcopal Board	1835	14	3	10	4	3		31	97	5	45	1134	54	1239	1	337
4 Presbyterian Board (North)	1838	58	18	68	40	16	9	184	527	19	304	8317	201	2490	11	685
5 Reformed Church in America	1842	5		4	8	1		17	45	3	38	1304	15	264	1	295
6 Methodist Episcopal Church (North)	1847	41	9	48	54	12	12	152	695	15	180	20326	474	6623	22	1206
7 Seventh-Day Baptist	1847	1		1	2		1	4	5	1	1	55	2	58	2	32
8 Southern Baptist Convention	1847	15		15	10	2		40	43	10	50	1499	31	816		
9 Methodist Episcopal Church (South)	1848	13	1	12	18	2	2	44	62	6	18	751	58	1310	6	552
10 Presbyterian Church (South)	1867	21	8	23	14	6	2	66	53	11	6	370	18	300	1	
11 Woman's Union Missionary Society	1869				18		5	18		1			6		1	
12 Presbyterian Church, Canada	1871	9	2	5	2	2	1	18	13	2	4	9				
13 American Bible Society	1876	1	5					6	87	4						
14 Foreign Christian Missionary Society	1886	9	2	10	3	1	2	24	8	5	6	204	7	113	2	48
15 Christian and Missionary Alliance	1888	5	53	28	35	1		121		34	1					
16 United Brethren in Christ	1889	3	3	1	3	1	2	10	18	1	1	19	4	148		
17 Swedish-American Mission	1890	3		2				5		1		1				
18 American Friends' Board	1891	1			6		2	6	7	1	2	50	6	100		
19 Methodist Episcopal Church, Canada	1891	6				3		6		2		10				
20 Gospel Baptist Mission	1892	8		3	1			12								
21 Y. M. C. A. in Foreign Lands	1895		3	3				6		3						
22 Reformed Presbyterians	1896	2		2				4		1						
23 Cumberland Presbyterians	1897	1	1	1		1		3		1						
Totals of American Societies		276	126	310	256	68	43	967	2124	155	849	40027	1032	16310	74	3819
24 London Missionary Society	1807	45	3	36	24	12	3	108	291	16	140	7097	117	2530		
25 British Bible Society	1836	4	11	12				27	270	10						
26 Female Education Society	1837				6			6	16	2	8		17	400		
27 Church Missionary Society	1845	40	23	43	60	12		166	510	26	8	4911	250	3823	6	62
28 English Presbyterians	1847	12	6	12	18	7	1	48	112	7	122	3790	1	174	5	44
29 Wesleyan Missionary Society	1852		13			3	1	30	129	18	37		31	896	4	
30 Baptist Missionary Society	1859	26		18	7	1		51	188	6	287	4088		1128		
31 Methodist New Connection	1860	7		7		2		14	92	6	94	2125	37	489	2	41
32 Scotch United Presbyterian	1862	10	4	12	10	5	4	36	158	4	63	5183	55	652		
33 Scotch Bible Society	1863	1	8	7				16	170	6						
34 Society for Propagation of the Gospel	1863	8	4		5		1	17	7	6		400	14			
35 Methodist Free Church	1864	4	2		3	2		9	63	2	49	996	5	77	1	18
36 Irish Presbyterians	1867	8	4	7	4	4	1	23	105	7	49	911	11	127		
37 Church of Scotland	1878	2	1	3	3	1		9	12	1	3	110	3	150		
38 Zenana Missionary Society	1884				37		1	37	25	11			2			
39 Bible Christians	1885	7		4	3	1		14	4	3	3	28	2	70		
40 Friends' F. M. Association	1886		6	5	3			14	7	2	3	5	2	162		
Totals of British Societies		174	85	166	183	50	12	625	2159	133	866	29644	547	10678	18	165
41 Basel Missionary Society	1847	21	2	13		1		36	127	13	49	3000	47	1121	2	55
42 Rhenish Missionary Society	1847	9	2	6	2	2		19	10	5	8	375	4	66	2	8
43 Berlin Woman's China Society	1856		1	1	4			6		1						
44 Berlin Missionary Society	1882	4	2					6	50	5	29	479	18	270	5	81
45 Gen. Evangelical Prot. Miss. Assoc.	1885	3						3		1						
46 Swedish Mission	1887	1	8	6	14	2		29	14	4		60	4			
47 Congregational Church of Sweden	1890	8		1	4			13		2		9	3	82		
48 German China Alliance	1891		9	2	5			16	4	6	3	45				
49 Norwegian Lutheran	1891	1	4	1	2			8		3	2	25	3			
50 Danish Missionary Society	1892	5		2	2			9		3		4				
Totals of Continental Societies		52	28	32	33	5		145	205	43	91	3997	79	1538	9	144
51 China Inland Mission	1865	30	296	176	274	16	1	776	605	149	169	7147	114	1589	3	137
52 Chinese Blind Mission	1887	1		1				2		1					1	20
53 Diffusion of Christian Knowledge	1887	1		1				2		1						
54 International Institute	1897	1	1	1				3		1						
Totals of International Societies		33	297	179	274	16	1	783	605	152	169	7147	114	1589	4	157
Net Totals of all Societies		527	519	675	724	136	56	2461	5071	470	1969	80682	1766	30046	105	4285



A CHINESE MISSIONARY'S TRAVELING BOAT

CHINA LETTERS

FROM WESTERN CHINA

DR. CORLIES and myself reached here about three weeks ago safely and well. Found Mr. and Mrs. Salquist as well as might be expected after a long time of anxiety and unrest.

The surrounding country is now settling down to its normal condition, though it will not be wise to travel extensively itinerating for a few months yet. We find a strong antipathy against us still rankling in the minds of the people. The devil sowed his seed broadcast, and it has found congenial soil in which to germinate and fructify. It will in all probability take years to recover the lost ground through the disturbances of last year. Still our hope is in Him whose this great work is and who has called us to labor together with Him. We live in hope and we shall yet see much fruit in this great harvest field.

In a few days I hope to visit two of our outstations and see how the inquirers fare. Many have left us, but we hope the few whose hearts have been in a measure touched will still continue to inquire until they find God in Christ. Our desire is to see Christ glorified in the salvation of many souls, and to see these Chinese happy in the forgiveness of sin and rejoicing in reconciliation to God the Father.

Remember us in prayer. Never did we need prayer more. Missions in China are passing through a critical time just now. May the issue be for the furtherance of the gospel and the greater enlightenment of this great people.

SUICHAUFU. R. WELLWOOD.

A TERRIBLE STORM

THIS region has been visited by one of the worst storms known in many years, causing no little damage to both houses and crops. Every one of our mission houses has suffered more or less. The ladies' house, which is undergoing repairs, had two chimneys blown down, crushing in the roof which had just been relaid, and ruining the ceilings, which had been finished only a day or two before. I hear that the chapel at Nying-Kong-gyiao is so damaged that it will have to be rebuilt or abandoned, and the preacher's house adjoining was swept away bodily, the preacher and his family barely escaping with their lives, and losing everything except a few articles which were picked up lower down the stream. The Presbyterian mission, on the opposite side of the river from us, had a new house almost finished, which was leveled to the ground. The crops, which promised an unusually good harvest, and would have been gathered in about two weeks, are very seriously damaged, and in many places a total loss. REV. J. R. GODDARD, D.D.

NINGPO.

A NEW CHAPEL

AT quarterly communion time twenty persons were baptized, of whom eight were from the new outstation of which I have written in my report. Our January meeting is usually, I think, the smallest of the year, but even so, there were more people than could crowd into the building. It was the last time we used the old building, which has served us so long and so well. The

foundations of the new chapel had already before communion week been pounded all round and completely enclosing the old building, and on Monday the work of taking down the old began. The contractor promises to have the new chapel completed in time for our next quarterly meeting, at the end of March. Meanwhile the agents of the China Sugar Refining Company have generously placed at our service, free of rent, a large room in one of their go-downs, premises just adjoining our compound. This will answer admirably for our Sunday services.

SWATOW. WILLIAM ASHMORE, JR.

PERSONAL NOTICES

MRS. L. E. Hicks and daughter of Rangoon, Burma, reached Boston Sept. 9.

REV. C. H. FINCH, M.D., and wife, sailed from New York Sept. 27 for Suichaufu, China.

MRS. H. H. RHEES has returned to America from Kobe, Japan. Her address is 111 Garden street, Mt. Holly, N. J.

REV. JOHN MCLAURIN, D.D., and wife of Ootacamund, India, have returned to America for rest and are at Woodstock, Ontario.

MRS. ANNA K. SCOTT, M.D., and her daughter, Miss Mary K. Scott, sailed from San Francisco Sept. 29, for Swatow, China; Miss Lavinia Mead and Miss Gerda C. Paulson for Sendai, Japan.

REV. ROBERT MILNE and wife have reached the Congo from Scotland. They will join Mr. and Mrs. Clark at Ikoko Station, on Lake Mantumba.

REV. GEORGE N. THOMSSEN, formerly of the Telugu mission at Kurnool, having been reappointed a missionary of the American Baptist Missionary Union, has returned to India and will have the care of the mission at Bapatla.

MRS. EMILY C. VAN HUSAN of Detroit, Mich., a member of the Board of Managers of the American Baptist Missionary Union, and a vice-president of the Woman's Baptist Foreign Missionary Society of the West, died in July.

REV. and MRS. W. S. SWEET return to their mission work in Hangchau, China, sailing from San Francisco Sept. 29. Mr. Sweet has supposedly been at home on a vacation, but during his sojourn in this country he has made three hundred and seventy-five addresses, and raised $3,000 for foreign missions. Besides this, he has learned the art of making half-tone engravings, so that he can brighten up the publications of our mission press. He takes back with him among other materials with which to make his work more effective, a printing outfit, a half-tone engraving outfit, a stereopticon, and a phonograph. When the Chinese see, hear and read all that he has to show them, they will find his chapel about the most interesting place in eastern China.— *The Standard.*

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF SEPT. 11, 1899. ELEVEN MEMBERS PRESENT

REV. E. Y. MULLINS, D.D., presented his resignation as a member of the committee, on account of his removal to Louisville, Kentucky, to enter upon the presidency of the Southern Baptist Theological Seminary, and it was accepted with regret.

Mr. William E. Boggs of Sattanapalli, India, and Mrs. Boggs were introduced to the committee, and Mr. Boggs made a statement in regard to his plans and desires in returning to his field. The return of Mr. and Mrs. Boggs was authorized.

Also the return of Rev. J. Heinrichs and wife, to Ramapatam, India, and of Rev. H. Morrow and wife to their field at Tavoy, Burma. Rev. G. N. Thomssen was also designated to Bapatla, India, and Miss Ella C. Bond was reappointed a missionary of the Union and designated to Tura, Assam, and Mrs. T. S. Burhoe was also reappointed a missionary of the Union.

The Foreign Secretary stated that the Moulmein Baptist Church, Burma, has recalled Rev. F. D. Crawley to the pastorate.

Rev. H. P. Cochrane was designated to the Burman work at Toungoo, and the designation of Rev. G. H. Waters was changed from Sendai, Japan, to Swatow, China. Miss H. E. St. John was

transferred from Swatow, China, to Kit Yang, and Miss Edith Wilkinson was designated to Swatow. The return of Mrs. A. K. Scott, M.D., and Miss M. K. Scott to Swatow was authorized.

The return of Miss L. B. Kuhlen from India to America was provided for, and the passage of Mrs. William Powell from Wales to India was authorized.

THE MEETING OF SEPT. 18, 1899. EIGHT MEMBERS PRESENT

Medical outfits were appropriated for G. C. Crozier, M.D., and Rev. M. D. Eubank, M.D.

Rev. J. E. Clough, D.D., of Ongole, India, was invited to be present at the Ecumenical Missionary Council in the city of New York next April, as a representative of the American Baptist Missionary Union.

A letter was received from Rev. Charles S. Morris, from Cape Town, South Africa, giving information regarding his investigations for the opening of industrial mission work in Africa.

Mrs. L. E. Hicks, of the Rangoon Baptist College, was introduced to the committee and gave a very interesting account of her work in the college, in teaching, drawing and history, and also of the influence of the college in bringing the students into Christianity. All the students above the sixth standard are Christians and church members, and all the teachers in the institution are Christians and preachers.

The committee learned with great regret of the death of Rev. Washington I. Price of Henzada, Burma, on Sept. 14, from accidental poisoning, and it was voted that Rev. D. C. Gilmore be transferred from Tavoy to Henzada, to take charge of the Karen work.

The return of Mrs. David Downie and daughter from Nellore, India, to America next year was authorized, and also that of Rev. W. A. Sharp and wife of Rangoon, Burma.

THE MEETING OF SEPT. 25. EIGHT MEMBERS PRESENT

The return passage of Rev. L. H. Mosier and wife to Prome, Burma, was authorized, and Miss Caroline W. Coats, M.D., was designated to the care of the Baptist mission hospital for women and children, at Nellore, India. Also the passage of Mrs. L. E. Martin from Nellore, India, to America was authorized for next year, and the same action was taken in regard to Rev. W. A. Stanton and wife of Kurnool, India.

An appropriation of $500 was made at the request of Rev. Henry Richards, for printing in the Congo dialect "The Peep of Day," and also the gospels of Luke and John, and steps were taken to promote the printing of the whole Bible in the Assamese language, as translated and revised by Rev. A. K. Gurney.

THE MEETING OF OCT. 9, 1899. TEN MEMBERS PRESENT

Various letters and statements regarding Rev. Henry Huizinga, of the Arcot Mission in India, were laid before the committee, with an application from Mr. Huizinga for appointment as a missionary of the American Baptist Missionary Union. He has fully adopted Baptist views, and he has recently been baptized and united with the Baptist Church in Nellore, India. It was voted that Mr. Huizinga be appointed a missionary of the Union.

Resignations were presented to the committee from Mr. George Warner, formerly treasurer of the Eastern China Mission, at Ningo, and Rev. P. B. Guernsey, formerly of Madras, both of whom are unable to reënter missionary work in Asia on account of the health of their wives. The resignations were accepted with regret. Mr. Warner reënters commercial life in St. Paul, and Mr. Guernsey has accepted the presidency of the Roger Williams University in Nashville, Tennessee.

At the request of the Woman's Society, Miss Linker was transferred from Vinukonda to Madras to be associated with Miss M. M. Day.

In response to a request from the committee of the Ecumenical Conference, Mr. Frank D. Phinney, Rev. D. A. W. Smith, D.D., and Rev. J. N. Cushing, D.D., were appointed a committee to select literature published by the Rangoon Baptist Press, to be donated to the permanent exhibition of the Conference.

Authority was given to Rev. William Dring of Tura, Assam, to return to America if he finds it to be necessary.

PROGRAMME FOR MONTHLY MISSIONARY MEETING

[The references are to this number of the MAGAZINE.]

1. Praise Service.
2. Scripture (Isa. xlix. 5–13) and Prayer.
3. Singing, "The Whole Wide World for Jesus."
4. Departure of Missionaries, p. 543.
5. Let several pray for all missionaries journeying to or from the mission fields.
6. Singing, "Jesus with me all the time."
7. Now for our New Possessions, p. 549.
8. Education in Japan to be Secular, p. 550.
9. The Doshisha, p. 550.
10. Prayer for Japan and the Philippines.
11. Singing.
12. Account of Persecution of Chinese Convert, p. 558.
13. A Triumphant Life, p. 566.
14. Singing, "I'll Live for Him."
15. The Best and Most Systematic Givers, p. 549.
16. A Charming Illustration, p. 548.
17. Glimpses of Heaven, p. 547.
18. Offering for the Work of the American Baptist Missionary Union.
19. Doxology and Benediction.

IF you want your money to earn

AN ASSURED INCOME FOR LIFE

and would like to have your money help the missionary cause at the same time, write (stating your age) for the particulars of the Annuity Bonds of the American Baptist Missionary Union. Address,

E. F. MERRIAM, Editorial Secretary,
Tremont Temple, Boston, Mass.

DONATIONS

RECEIVED IN SEPTEMBER, 1899

MAINE, $428.96.

West Sumner ch.	$3 50
Piscataquis Ass'n, per John Pullen, treas.: Milo ch., 35c.; Dexter ch., $7.20; Hartland ch., $1.75	9 30
Presque Isle S. S.	1 00
Bath ch.	6 05
Bangor, 2d ch., Geo. W. E. Barrows, for the Loi Kaw mission	5 00
Bangor, 2d ch., Rev. Geo. B. Illsley for do	$5 00
Bangor, 2d ch., two friends, for do	6 00
Bangor, 1st ch., Moses Giddings, for do	10 00
Bethel ch.	4 00
North Paris ch., add'l	25
East Winhrop ch. (of wh. $5.00 is from Mission Band),	11 00
West Ellsworth, Mrs. Jennie S. Avery	1 00
Belfast Y. P. S. C. E.	$8 75
Damariscotta Mills ch.	1 35
Oakland ch.	2 96
West Gardiner ch.	4 68
Wayne ch.	6 30
Fayette ch.	1 95
Hallowell, 1st ch.	9 50
Limerick ch.	4 00
St. George, 1st ch.	4 42
Rumford Falls, 1st ch.	3 00
Smithfield ch.	1 00
Saco, Main-st. ch.	10 04

ıt Ass'n, per A. G.	
eas.: Lincoln Centre	
.00; Great Works ch.,	
Bradley ch., 78c.;	
, 1st ch., $8.50; do.,	
S., $4.23; Montague	
:.; Howland ch., 95c.;	
ch., $1.20; Bangor,	
, $12.06; do., S. S.	
Old Town ch., $12.44;	
umkeag ch., 60c.	$53 57
hard, E. A. Bowen,	
wh. is for two prs. to	
1900, care Rev. J. W.	
Ungkung, China,	
5 ($22.50 for each) to	
. E. Clough, D.D.,	
, India, and Rev.	
Antisdel, Mukimwika,	
to July 1, 1900)	60 00
e Falls ch.	13 25
h, 1st ch.	2 00
ch.	7 80
ıner ch.	10 25
aterboro ch.	3 00
ddick Y. P. S. C. E.	3 20
	2 00
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t ch.	7 60
ld ch.	3 00
, 1st ch., $10; Y. P.	
E., $110, for sup. of	
iss'y not yet desig-	
	120 00
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ckport ch.	2 33
nk Village ch.	5 84

HAMPSHIRE, $219.10.

ch.	3 90
, 1st ch., Ephraim	
ael Fletcher Miss'y	
for Burma mission .	61 00
, 1st ch., Dea. Timo-	
Lois Fletcher, miss'n	
for Bible-woman's	
care Mrs. A. H.	
e	61 00
e ch.	4 88
ondonderry ch.	5 00
ch.	6 00
h.	17 00
ton ch.	9 32
Hills, a friend.	2 50
rry ch.	43 00
spot S. S.	5 50

ERMONT, $344.95.

ry Ass'n chs. to apply	
ry of Miss C. A. Con-	
or 1899	254 76
ttleboro ch.	9 21
t ch.	7 00
g ch.	8 00
h.	8 73
ndonderry ch.	19 29
sbury ch	7 96
n, 1st S. S. class,	
to complete payment	
for a bed in the hos-	
are Rev. G. A. Hunt-	
ina, ($13 having been	
rect)	12 00
. P. S. C. E.	5 00
ringfield ch.	8 00
Mr. Riggs	5 00

ACHUSETTS, $967.20.

th S. S.	3 76
rd Central ch., Wom.	
Society	9 00
ch.	7 75
m, 1st ch.	15 63
report, Broadway ch.	65 00
West Acton ch.	$22 74
Westwood ch., tow. the debt of last year	4 91
Worcester, Dewey-st. Y. P. S. C. E., tow. the sup. of Rev. John Firth, Assam.	6 00
Fall River, Brownell-st. ch., The Lizzie Griffin Miss'y Soc., for work at Huchau, care Rev. J. F. Proctor	25 00
Fall River, 2d ch.	250 00
Colerain, 1st ch.	6 00
Woburn Y. P. S. C. E.	2 50
Petersham ch.	8 50
Methuen, 1st ch.	13 82
" B. Y. P. U.	1 77
Chelsea, 1st B. Y. P. U. (of wh. $42.50 is tow. sup. of Rev. J. M. Carvell, and $42.50 tow. sup. of Rev. Ernest Grigg)	85 00
Winchendon ch.	15 00
Wakefield ch	62 47
Holliston ch.	9 00
Brookline, 1st ch.	43 31
North Attleboro ch	1 00
" Y. P. S. C. E	10 34
Woodville ch.	5 00
Boston, Clarendon-st. ch	236 72
North Scituate ch.	14 77
Springfield, Highland ch.	31 78
Cheshire ch.	5 00
Boston, Miss E. R. Edwards, tow. sup. Rev. A. J. Parker, Nowgong, Assam	2 00
Plymouth, 1st ch.	3 43

RHODE ISLAND, $297.98.

Pawtucket, Woodlawn B. Y. P. U. for Shaohing Mission Station, China	7 00
Pawtucket, Woodlawn ch.	32 11
" 1st ch.	70 00
Providence Union ch.	107 12
" Cranston-st. ch., "In His Name," tow. sup. student in Theo. Sem., Insein, Burma	2 10
Providence, 1st ch.	20 37
East Providence, 2d ch.	6 62
Newport, 1st S. S.	4 74
" Central ch.	47 92

CONNECTICUT, $315.95.

North Lyme ch.	6 55
Bridgeport, East Washington-ave. ch.	8 75
Norwich, 3d ch.	1 85
Lyme, Old Lyme ch.	5 00
New London, Huntington-st. Y. P. S. C. E., for medical work, care Rev. C. H. Finch	5 00
Montville ch.	9 82
Meriden, E. B. Hart, for sup. of nat. pr. in China	100 00
Meriden, Ellen D. Hart, for sup. of nat. pr. in India	50 00
Meriden, 1st ch.	5 00
South Colebrook ch.	1 00
North Colebrook ch.	1 00
Shelton, 1st ch.	10 00
Chester ch.	10 22
Saybrook, 1st ch.	3 42
Cheshire ch.	2 00
Second Waterford ch.	9 89
Haddam ch.	3 35
Clinton ch.	9 50
Scott Hill ch.	1 00
Hartford, South ch., Lulu M. Squires, for Moung Lay, care Dr. Bunker	66 60
Northford, Jas. H. Linsley	6 00

CORRECTION.—The amount published in the June receipts as coming from Miss L. Davis should read Miss L. Squires of South Baptist Church, Hartford, for the Loi Kaw mission.

NEW YORK, $1,018.67.

Westerlo ch.	$11 90
Rochester, Park-ave. ch., for the new mission press building at Rangoon	10 00
Rochester, Park-ave. ch.	37 04
Millport ch.	2 15
Benton Centre ch.	5 00
Wellsburg ch., Rev. W. W. Youell	10 00
Schenectady, Villa Roads ch.	2 55
Marion, 1st Y. P. S. C. E., for sup. of Co Co, nat. pr., care Rev. A. V. B. Crumb	15 00
Troy, 2d ch.	40 00
Clifton Y. P. S. C. E., tow. sal. of Rev. Thos. Moody	5 00
Granville, Ann Alila Carr	3 00
Amsterdam, 1st S. S., tow. salaries of nat. prs., care Rev. A. V. B. Crumb	25 00
Churchville S. S. for work of Rev. J. M. Baker, Ongole College	2 50
Lima Y. P. S. C. E.	6 00
Palmyra Y. P. S. C. E., tow. sup. of a nat. pr., care Rev. A. V. B. Crumb	5 00
Hancock ch.	5 00
Syracuse, Mrs. F. L. Barney.	10 00
Woodhull ch.	10 50
Benton ch.	36 40
Elmira, South Side ch.	10 00
Yonkers, Warburton-ave. S.S.	18 20
Walton, M. Laura Thomson, for mission work, care Mrs. J. H. Vinton	20 00
Brooklyn, John Nicolas	10 00
Alpine ch.	1 00
Buffalo, Delaware-ave. ch.	48 60
Wayne Ass'n, per H. S. Potter, treas.	36 92
Binghamton, Calvary Y. P.	4 00
Buffalo, Dearborn-st. ch.	10 00
" Filmore-ave. ch.	8 10
Franklinville S. S.	4 87
" a friend	1 00
Sandusky ch.	3 54
Five Mile ch.	10 00
Humphrey ch.	2 00
Haskell ch.	3 00
Leon ch.	5 00
Cherry Creek ch.	18 00
Llymer ch.	3 10
Findlay Lake ch.	2 00
Randolph, a friend	1 00
Portland ch.	3 38
Cassadaga ch.	75
Kennedy ch.	3 00
Busti ch.	9 50
Campbell and Erwin ch.	5 63
Big Fats Y. P.	4 54
Addison ch.	6 75
Virgil ch	3 33
West Colesville ch.	1 00
Pawling, 1st ch.	2 75
Perry Y. P., for nat. pr., care Rev. E. T. Welles	20 00
Nanuet ch.	10 00
Beulah Vale ch.	30 00
Sing Sing, Centennial Star ch.	50
Kingston Y. P. S. C. E. Local Union	8 27
Schenectady, Villa Roads ch.	2 56
North River ch.	1 00
Adirondack ch.	1 55
Brooklyn, a friend	22 50
" Central Y. P., for a needy field in India	25 00
Marcellus ch.	10 57
Trumansburg Y. P., for nat. pr. "Sooher," care Dr. Bunker	15 00

Mechanicsburg, a friend	$ 00
Waterloo ch.	00
Martinsburg ch.	4 00
Brookton ch.	00
Clover ch.	5 00
Enfield ch.	00
Trumansburg ch.	00
Newfield ch.	84
Stephentown ch.	00
" Y. P.	1 75
" Ass'n.	4 00
Petersburg ch.	14 00
New Rochelle, Salem ch.	22 55
Avoca, A. M. Shaon, for nat. pr. on Congo, care Rev. C. B. Antisdel	17 50
South Bradford ch.	6 00
Savona ch.	5 00
Wayne ch.	1 60
Brewster ch.	8 27
Mahopac Falls ch.	50 00
Croton Falls ch.	51 00
Cross River ch.	5 00
Yorktown ch.	5 00
Bedford Station, "Antioch,"	50
Lakeville ch.	14 60

NEW JERSEY, $184.46.

South River, Tabernacle ch.	9 00
Montclair, Mrs. F. L. Dyer	15 00
New Market ch., N. Y.	5 00
Rahway Y. P.	6 00
Red Bank ch.	5 13
Cramer Hill, 1st ch., half year	25 27
Berlin ch.	6 24
Burlington, 1st ch., add'l	12 67
Moorestown ch.	36 50
Camden, Bethlehem ch.	1 00
Hightstown ch., bal.	7 43
Jacobstown ch.	15 23
Keyport S. S.	10 00
Pedricktown ch.	15 00
Cape May City ch.	10 50
" B. Y. P. U., for Cah Min, care Rev. L. W. Cronkhite	6 09

PENNSYLVANIA, $1,615.16.

Pittsburg, Fourth-ave. Bible school	23 14
Pittsburg Fourth-ave. ch. (special)	1,000 00
Montrose S. S.	15 00
Harrisburg, Miss Carrie Gebhardt	4 55
Tarentum, Jr. B. Y. P. U., tow. sup. Moung Lay, care of Dr. Bunker	5 00
New Tabernacle ch., add'l	26 27
Bethlehem ch., special for native helpers, to Rev. M. B. Kirkpatrick, M.D.	120 00
Bethlehem ch. members, for nat. pr., care of Rev. Geo. Warner	15 00
Lehigh-ave ch., add'l	1 00
Blockley Y. P. S. C. E., for Saw She, care Rev. D. A. W. Smith	36 00
Williamstown ch.	10 40
Wayne, Central ch.	15 72
Elkdale ch.	1 26
Greenfield ch.	1 00
Scranton, Dudley st. ch.	1 50
Turtle Point ch.	2 65
Austin Creek ch.	1 00
Zoar ch.	30 30
Sharpsville ch.	4 00
" B. Y. P. U.	50
Zion ch.	22 35
Cannelton ch.	3 50
Mt. Zion ch.	12 00
Achor ch.	2 45
Hollidaysburg Y. P. S. C. E., for nat. pr., care Rev. L. W. Cronkhite	25 00
Transfer ch.	$ 00
Mt. Pleasant ch.	10 00
Philipsburg ch., add'l	54
Indiana ch.	2 58
Port Matilda ch.	00
Franklin Union ch.	5 00
Pine Creek ch.	5 00
East Brady B. Y. P. U.	1 00
Cambridge ch.	21 35
Scottdale ch.	12 67
Oak Hill ch.	8 45
New Geneva ch.	1 50
Dawson ch.	2 30
Greensboro ch.	3 00
Monongahela, Union ch.	7 00
Redstone ch.	2 30
Sunbury, 1st ch.	11 45
Fork Ridge ch.	2 00
Wolf Run ch.	1 00
Peter's Creek ch., interest on Benson legacy	44 50
Wylie-ave. Bible school	1 32
West Newton ch.	22 25
Jefferson ch.	10 65
North Ten Mile ch.	12 00
Blossburg S. S.	1 30
Sheppen ch.	50
Antrim ch.	1 25
Westfield ch.	2 50
Damascus ch.	2 75
Honesdale ch.	5 00
Freeland ch.	3 78
Pittston, Welch ch.	19 00

VIRGINIA, $8.50.

Oilville, Rev. E. H. Hurlbutt and wife	5 00
Christiansburg, Memorial ch.	2 50
Elliston, Big Springs ch.	1 00

WEST VIRGINIA, $736.13.

Freeman's Creek ch.	1 25
Broad Run Ass'n chs.	61 40
Hinton, 1st ch.	17 11
Chs. Greenbrier Ass'n.	78 75
Kenova Mission ch.	3 00
Leatherwood ch.	1 60
Two Runs, B. M. League	2 55
Chs. in Harmony Ass'n	100 10
" " Harrisville Ass'n	43 85
Amwell B. Y. P. U.	50
Chs. in Hopewell Ass'n	108 67
" " Judson Ass'n	46 88
Sutton ch.	13 35
Chs. in Mt. Pisgah Ass'n	70 13
Bethel ch.	4 66
St. Mary's ch.	5 55
Chs. in Raleigh Ass'n	29 25
Harmony ch.	5 88
Ripley, Mrs. Jane E. Jeffers.	1 00
Zion ch.	60
Twelve Pole Ass'n chs.	13 00
Union Ass'n chs.	39 76
Kanawha Valley Ass'n chs.	87 04
Charleston, Virginia-ave B. Y. P. U.	25

OHIO, $621.93.

Dayton, Linden-ave. Wom. Miss'y Soc. (of wh. $8.90 is for Bible-woman, care Miss Scott, and $4.00 for work on the Congo)	23 56
Rossmoyne, Mt. Carmel ch.	9 50
Toledo, S. Munro Rhoades, special for B. Vereniah, care Rev. J. Baker	15 00
Lick Fork ch.	1 00
Perry S. S.	4 00
" Y. P. S. C. E.	3 35
Conneaut ch.	9 88
Cambridge ch.	8 00
Otsego ch.	7 35
Pleasant View ch.	2 20
Salt Fork ch.	4 65
White Eyes Plains ch.	$12 30
Wills Creek ch.	9 71
Charlton, R. A. Sage	5 00
Cleveland, Euclid-ave ch.	121 00
" 1st ch. B. Y. P. U.	100 00
" bal col.	39 65
" Superior-st. ch., to complete $10 tow sup. nat. pr.	11 14
Columbia ch.	2 20
New Vienna ch.	2 00
Roxabelle ch.	2 50
Sugar Creek	2 75
Dayton, Memorial ch.	10 30
Springfield, Blessed Hope ch.	45 51
Norwalk B. Y. P. U.	5 43
Evergreen ch.	1 00
Coll. Jackson Ass'n	1 66
Coll. Marietta Ass'n	3 77
Beulah ch.	65
Bryn Zion ch.	2 00
Franklin ch.	75
Owl Creek B. Y. P. U.	65
Toledo, Ashland-ave. ch.	50 57
Canton, 1st ch., tow. sup. Rev. Jno. Firth, Assam	53 75
Moscow ch.	1 00
Blue Rock ch.	3 00
Duncan's Falls S. S.	1 04
Martin's Ferry ch.	5 00

INDIANA, $505.54.

Alfordsville ch.	1 00
Orestes ch.	5 25
Aurora, 1st ch.	22 07
Judson Ass'l B. Y. P. U. for the Sau Lee Fund	5 00
Bedford, P. F. Malicoat	1 00
Bloomfield ch.	5 00
Mill Creek ch.	50
Salem ch.	7 25
Ebenezer, Geo. Shank	1 00
Franklin, 1st ch.	35 04
" North ch.	5 00
Indianapolis, 1st ch., Miss J. Webb	25
Indianapolis, 1st ch. Mrs. S. C. Hanna	1 00
Indianapolis, River-ave. ch.	3 30
" South ch.	25 50
" " S. S.	2 50
" University Pl. ch.	6 30
" Woodruff Pl. ch.	10 94
Lancaster ch.	1 00
Good Hope, Miss G. W. Buckley	25
Good Hope, Edw. Beasley	50
New Hope ch.	2 30
Shelburn ch.	2 15
Terre Haute, Tabernacle ch.	3 40
Flat Rock ch.	1 00
Mt. Pisgah ch.	4 10
Etna ch.	1 40
Warsaw ch.	3 90
Freedom ch.	2 40
Mt. Pisgah ch.	9 61
Union ch.	2 00
Circleville ch.	2 50
Elizaville ch., for sup. Sau Lee S. S. " " "	5 05 3 00
Frankfort ch.	14 33
Judson ch.	1 00
M. F. of Sugar Creek ch., for sup. Sau Lee	7 60
Russiaville ch., for do.	1 00
Rising Sun, Rev. C. F. Dame and wife	5 00
Washington ch.	1 03
Fulton ch.	1 00
Brushy Fork ch.	3 70
Center Square ch.	4 25
Grants Creek ch.	1 50
Markland ch.	1 40
Mt. Pleasant ch.	25
Mt. Sterling ch.	1 00
Olive Branch ch.	7 55
Union ch.	2 00

. $1 75
h.. 2 25
Creek ch..... 4 25
h..... 11 00
y. ch. 6 30
rion ch. 1 00
l ch.... 1 30
ıant ch..... 9 75
o Y. P. 1 50
ch. 13 67
ısburg ch..... 1 75
ch..... 14 30
Mrs. Nancy Sanders 1 00
:h. 6 00
er, Mrs. Thos. Shull 1 00
h..... 133 61
ek ch. 1 88
l ch..... 3 00
ıant ch..... 2 40
ek ch. 4 15
:ek ch. 1 50
. 5 00
ıut S. S. 50
:h..... 1 05
d ch. 25 00

LLINOIS, $784.75.

gn S. S. 3 87
Cherry-st. Morning
... 4 44
lunterstown Mission
..... 5 85
t ch..... 60 65
ng ch..... 2 65
l ch..... 1 40
ch..... 6 67
ch. 5 75
Ridge Primary Class, 2 35
lton ch..... 2 75
st Y. P..... 10 00
:h..... 7 28
h. 3 00
h. 2 00
:h..... 10 00
S. S., for boy, care
eo. Campbell, China. 4 00
h..... 4 35
ch..... 8 20
:h..... 5 00
h..... 5 00
le S. S. 5 50
orcas Society..... 2 50
Centennial S. S..... 25 00
Pilgrim Temple ch.. 32 36
South Park Y. P., for
, care Miss G. Welles
..... 7 50
od Y. P., for nat.
re Rev. J. S. Adams,
..... 12 50
Mrs. S. Daniels,
or Rev. W. S. Sweet,
a, China..... 10 00
l Park S. S., for sup.
ri Y. Munda, care
ough..... 6 84
l Park, Y. P., for do., 12 80
ırk S. S., for Rev. W.
et, China, for print-
..... 5 00
:h..... 2 35
ch. 8 00
s ch. 1 88
..... 3 50
ount ch. 2 30
' Jas. Biggs..... 5 00
h..... 1 12
rairie ch..... 1 33
:h. 1 00
Associational col.... 12 90
..... 1 00
I"p ch. 1 45
Hill cl.. 1 00
h..... 75
'rairie, Eld. W. P.
sup. Machavanapu
h, care Dr. Clough... 25 00

Shiloh ch..... $2 20
Arthur ch 6 00
New Liberty ch. 1 00
West Prairie ch.. 1 00
Bloom ch..... 4 65
Carbondale, E. Patten, tow.
sup. Telugu student..... 12 50
Pujol ch. 55
Ottawa ch..... 3 00
" S. S. 30 00
Princeton, Mrs. J. C. Shade . 1 00
Quincy, Vermont-st. ch. and
mission 72 30
Alpha ch..... 10 40
Moline ch. 2 00
" H. E. Matteson 1 00
Orion ch. 18 85
Basco ch..... 1 00
Carthage ch. 14 56
Elvaston ch. 3 00
Raritan ch..... 6 25
Roseville S. S. tow. sup. Ut-
loori Ramiah, Ongole 12 50
Roseville Y. P..... 5 00
" Juniors 2 50
" Eliphalet Mitchell.. 25 00
Rozetta ch..... 40 00
Mt. Zion ch. 2 35
Pleasant-pt. ch... 1 00
Chatham ch. 2 00
Decatur, Rev. J. T. Finley... 50
Clark's Chapel ch. 3 25
Morrisonville ch..... 8 00
Bethel ch..... 2 05
Clarksville ch..... 7 05
Enon ch..... 2 00
Little Rock ch..... 1 00
Chicago, 1st Sw., Mrs. Jno.
Berg, tow. sup. Philip, care
Rev. O. L. Swanson, Assam, 9 00
Chicago, Tabernacle Sw. Y.P., 23 50
Englewood, Sw. Mission Cir-
cle, sup. Royala Sashi, care
Dr. Clough.. 50 00
Humboldt Park, Sw. Y. L.
Soc. 5 00
Oak Park Ger. ch..... 38 00
Chicago, 1st Bohemian ch.... 10 00

IOWA, $412.57.

Sioux Rapids, 1st ch. 3 90
East Branch ch. 1 65
East Des Moines ch. 40 21
Sioux City, E. E. Lewis 100 00
Forest City, Sw. ch. for "An-
tonia," care Rev. E. Lund,
Spain 25 00
Clinton, Sw. S. S. 1 00
Kiron, Mrs. Mickelson 1 05
Des Moines, Sw. ch. 11 00
Rockwell City ch..... 12 58
Riceville ch. 15 00
Osage ch. 10 00
New Hampton ch..... 27 85
Keokuk, Rev. S. Heath..... 1 00
" Young man 1 00
" Mrs. Baker 10 00
Vincennes ch. 1 50
Humboldt ch. 6 75
Yarmouth, J. S. Conkling... 1 00
Sheldon ch..... 36 10
Cherokee ch..... 12 00
" Y. P. S. 2 00
Linn Grove ch..... 10 78
Spencer ch. 5 00
Camp Creek ch. 5 00
Milford ch. 1 00
Lake City ch..... 5 50
Winterset ch..... 50 70
Foster S. S..... 2 00
Centerville Asso'n for Ahbo-
dah, care Dr. Bunker, Burma 12 00

MICHIGAN, $196.99.

Muskegon, Mrs. Dr. Hughes, 5 00
Oakland ch..... 7 00

Detroit, Grand River-ave. ch. $28 00
" 1st ch. 18 93
Pontiac ch..... 17 50
Royal Oak ch..... 75
Rankin B. Y. P. U. 4 00
Grand Rapids, Fountain-st ch. 68 00
" " Wealthy-ave.
Y. P. S., tow. sup. Bible-
woman in India 6 70
Belding ch..... 7 61
Brown City ch. 1 00
Cass City ch. 1 25
Dowagiac ch..... 6 00
Iron Mountain ch., tow. sup.
of Wang Dao Dse, care Rev.
W. M. Upcraft, China..... 20 00
Grand Rapids, Sw. 1st ch..... 5 25

MINNESOTA, $432.00.

Mountain Iron, Union Y. P.
S. C. E..... 11 00
St. Paul, 1st Sw. for "V. Paul"
care Dr. Bunker, Burma... 20 00
Cheney ch., Mrs. J. G. Briggs 200 00
Central Ass'n 200 00
Cheney ch..... 1 00

WISCONSIN, $148.74.

New Lisbon ch. 4 30
Portage ch..... 5 20
Fox Lake ch..... 33 90
Maiden Rock ch., W. G..... 1 04
Sparta ch..... ... 30 50
Fairfield ch. 5 00
Lodi ch..... 32 80
New Cassel, Irwin Miller.... 5 00
Elkhorn ch..... 25 00
Gravesville, Mrs. C. J. Man-
ning 5 00
Oshkosh, L. Reeves..... 1 00

MISSOURI, $108.34.

Board of Home and Foreign
Missions 108 34

KANSAS, $304.31.

Topeka, 1st Y. P. S. C. E.,
tow. sup. Dzing Is San, care
Rev. J. T. Proctor, Huchau 7 55
Emporia, Mrs. N. R. Hall... 4 00
Abbyville ch..... 8 00
Onaga, G. W. Taylor..... 1 00
Wellington ch. 7 21
Harmony ch..... 12 08
South Haven ch. 9 53
Mayfield ch..... 38
Argonia ch. 2 36
Chicaskia ch..... ... 1 40
Harper ch..... 12 00
Anthony ch..... 2 34
Attica ch. 1 24
Conway Springs ch..... 1 05
Howard ch. 5 65
Climax ch. 1 73
Moline ch. 1 65
" Miss Scott 1 25
Grenola ch.... 5 50
Elk City ch..... 1 50
New Albany Y. P. S..... 70
New Hope ch. 2 12
Appanoose, C. Tefft and wife 20 00
Ruhamah ch.... 5 75
Greenwood ch. 2 64
Aubry ch..... 4 30
Homewood, H. C. Benedict.. 1 00
Kansas City, Edgerton Place
Y. P. S..... 5 60
Kansas City, 3d Y. P. S..... 3 70
Armourdale Y. P. S..... 3 15
Argentine Y. P. S..... 6 00
Iola, Caleb Blood 1 40
Osage Valley ch..... 13 27
" " S. S..... 2 87
Kincaid ch..... 1 69

Whiting Y. P. S.	$1 50
Riverdale S. S.	2 15
Cedarvale ch.	3 50
Coffeyville ch.	12 00
Cherryvale ch.	2 70
Garden City ch.	5 00
Horace Y. P. S.	1 00
Turkville ch.	1 00
" Y. P. S.	1 45
" Rev. A. L. King	1 00
Round Mound ch.	4 61
Lucas ch.	1 00
" Lloyd Torrence	25
" Ethel and Bertha Milstead	70
Codell ch.	90
West Union ch.	1 00
Stockton, J. P. Shirley	25
Downs S. S.	1 84
" Y. P. S.	3 00
Luray, Rev. Jesse Hyde	1 00
Bristow ch.	1 00
Fairview ch.	3 03
Derby ch.	4 35
" S. S.	1 65
Oxford ch.	6 38
" Mr. Wilcox	5 00
Lorena ch.	3 05
El Dorado ch.	33 88
Wichita, West Side ch.	10 13
Little Walnut ch.	3 20
Burden ch.	4 00
Indianola ch.	3 13
Pleasant View ch.	5 00
Pleasant Vale ch.	1 60
Augusta ch.	4 50
" Rev. J. E. Williams.	5 00
Floral ch.	1 95

NEBRASKA, $145.22.

Mt. Carmel ch.	2 25
Hebron ch.	6 52
" S. S.	2 27
Tobias ch.	2 46
Western ch.	3 06
" Y. P. S.	1 00
Diller ch.	2 00
Filley ch.	2 00
Palmyra ch.	10 30
South Russell ch.	3 16
Wabash ch.	6 00
Valparaiso S. S.	1 26
Lincoln, East ch.	1 50
" " S. S.	2 00
" " Y. P. S.	4 00
Cedar Rapids ch.	1 30
Columbus ch.	50
Humboldt W. C.	2 70
Tate ch.	6 30
Lewiston ch.	4 00
Blair ch.	22 62
Guide Rock ch.	3 75
Juniata ch.	8 00
Hastings ch.	14 37
Estina, Sw. W. C.	5 00
Stromsburg Sw. ch.	16 90
Gothenburg, Sw. W. C.	10 00

COLORADO, $12.40.

Leadville S. S.	1 30
La Junta ch. (of which $1.00 is des. to India)	4 00
Le Veta ch.	7 10

CALIFORNIA, $96.06.

Penryn Y. P. S. C. E.	3 35
" " Juniors	1 50
Towles ch.	8 00
Alameda ch.	10 00
Berkley ch.	20 00
Oakland, 1st Y. P. S.	12 50
Los Angeles, Central ch., tow. sup. Bible-woman, Francis, care Dr. Clough, Ongole	5 00
Los Angeles, Memorial ch., Miss Anna Heritage	5 00
Los Angeles, Memorial ch., Miss Josephine Litzow, for support of Bible-woman in China	$13 00
Los Angeles, Sw. ch., Vineyard Laborers	5 00
Santa Ana, 1st ch., Mrs. J. F. Merriam in memory of her husband	10 00
Mountain View ch.	2 71

OREGON, $33.09.

Central Point ch.	40
Grant's Pass ch.	11 09
Medford ch.	5 70
Portland, 1st ch., Mrs. Millspaugh	5 00
Portland, Sw. Y. P. S., tow. sup. Sau Kau Kee, care Dr. Bunker	10 00

NORTH DAKOTA, $3.08.

Crystal ch.	3 08

SOUTH DAKOTA, $1.00.

Bloomingdale ch.	1 00

WASHINGTON, $30.00.

Spokane, Alvin Zuelsdorf	10 00
Seattle, Sw. ch. for Assam	10 00
" " Y. P. S. for work of Rev. O. L. Swanson, Assam	10 00

IDAHO, $23.05.

Lost River S. S.	3 50
Soldier, 1st ch.	2 55
Leduc, Berean ch.	4 00
Bellevue, 1st ch.	2 00
East Idaho Ass'n	11 00

WYOMING, $2.37.

Cheyenne S. S.	2 37

LOUISIANA, $1.00.

Lake Arthur ch.	1 00

INDIAN TERRITORY, $9.61.

Claremore ch.	25
Bartlesville, Mrs. F. M. Overlus	2 00
Caney Valley ch.	3 85
Delaware Ass coll.	1 90
Choctaw and Chickasaw Ass'n coll.	1 61

OKLAHOMA, $43.36.

Hennessey S. S.	1 99
Blackwell S. S.	1 62
Freedom ch.	10 25
Perry Ass'n coll.	29 50

NEW MEXICO, $2.90.

Lincoln Ass'n	2 90

NOVA SCOTIA, $80.00.

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		6,680 74
		$17,211 91
Donations and Legacies from April 1, 1899, to Sept. 1, 1899		17,211 91
Donations and Legacies from April 1, 1899, to Oct. 1, 1899		66,388 57
Total		$83,600 48

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Ohio	4,201 68
Indiana	1,995 84
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Iowa	1,682 42
Michigan	1,288 33
Minnesota	1,505 22
Wisconsin	611 92
Missouri	282 63
Kansas	931 36
Nebraska	874 31
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BAPTIST MISSIONARY MAGAZINE

Tremont Temple, Boston, Mass.

December 1899

The Baptist Missionary Magazine

Volume LXXIX Number 12

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The Baptist Missionary Magazine

Vol. LXXIX DECEMBER, 1899 No. 12

GEORGE W. CHIPMAN

THE news of the sudden death of Deacon Chipman on the morning of Tuesday, Oct. 24., came with a shock of surprise and sorrow to a very large and extended circle of friends. For several years he has not been in robust health, but with few exceptions was found daily at his office in Tremont Temple, attending to his business with his customary exactness, keenness, care and geniality. Probably few men who have not occupied conspicuous public positions were more widely known or had exercised a greater personal influence, especially in religious affairs, than "Deacon" Chipman, as he was universally and familiarly known. He has been the leading figure in the progress of the Tremont Temple church from the date of its formation to the present time. Since 1864 he has been a member of the Executive Committee of the American Baptist Missionary Union. For the last forty years no important Baptist enterprise has been started and carried on in the city of Boston without his advice and coöperation. His gift of his home in the city of Cambridge as a home for aged and destitute members of Baptist churches, was but another indication of his wide interest in the affairs of the denomination and his sympathy for those exposed to misfortune and trouble. His death creates a large vacancy in the Baptist ranks of the city of Boston, and leaves gaps in many denominational enterprises.

George W. Chipman was born in Marlboro, Mass., Jan. 20, 1820. At the age of seventeen he removed to the city of Boston, and began business as clerk in a dry goods store on Hanover street. Four years later he laid the foundations of his fortune by establishing himself in a dry goods store on the same street, on his own account; but a little later he established the carpet store at the corner of Hanover and Court streets, which made his name so well known in the city. Here he conducted business for twenty-five years. Since retiring from the carpet business Mr. Chipman has by no means been idle, but has devoted himself to the care of his investments, to the affairs of the Blackstone National Bank, of which he was for

many years a director, and a large portion of his time and energy has been given with unremitting devotion to the interests of Tremont Temple church and building, to the American Baptist Missionary Union, and to other denominational and religious interests. Probably few active business men have ever devoted so large a portion of their time definitely to the business interests of the kingdom of God. For many years he has been chairman of the Board of Trustees and of the Executive Committee of the Evangelical Baptist Benevolent and Missionary Society, which is the name of the corporation in which the title of the Tremont Theater was vested by Deacon Timothy Gilbert, when he bought the building and transformed it from a theater into a church. He was also chairman of the Finance and Executive Committee of the Tremont Temple church, and chairman of the Finance Committee of the American Baptist Missionary Union. He usually had his office in the Tremont Temple, and as the chief of the business committees of the owners of the building, of the church, and of the Missionary Union, which has for many years had its rooms in the building, he found himself in the center of the religious interests in which he was most deeply interested, and kept his hand in an intimate way upon the business of these three Baptist enterprises which were nearest to his heart. For the last few years this inner circle in his affections has been enlarged to include the Chipman Home for aged Baptists. He was also deacon of the Tremont Temple church for more than fifty years, and superintendent of the Sunday-school for more than forty years; was one of the founders and early presidents of the Boston Baptist Social Union, and through his aid and energy Baptist churches were established in Rockland, Marlboro, and Hudson, Mass., and other places.

Deacon Chipman would have been a marked character in any circle. Of large frame, frank and genial manners and great earnestness, he was naturally and easily prominent in every enterprise and in every company in which he found himself, and presented a remarkable combination of keen and shrewd business capacity, great sympathy, tender affection and devout spirituality. With all the complicated affairs in which he was engaged he was never too busy to give attention and advice and sympathy to everyone who came to him for counsel. As superintendent of the Sunday-school his fondness for children made him eminently successful, and to this, as to every enterprise in which he was interested, he gave his best. Of him it can be truly said that his large natural endowments were always ready to be used in the interests of the kingdom of God; and the American Baptist Missionary Union, the Tremont Temple church, and many other Baptist interests in which he has for so many years been the most prominent business figure, will miss his constant attention and unremitting care. The death of Deacon Chipman has made vacant a large number of positions, which in all ordinary forecast it will be exceedingly difficult to fill for many years. There is need of prayer that others may be raised up to take the many places so ably filled by this large-hearted and devoted servant of God.

The Missionary Conference in Japan, referred to in the November number, is to be held Oct. 24-30 next year, 1900.

PRESIDENT S. J. P. KRUGER'S ADDRESS

THE South African Baptist Union reports 34 or 35 churches, 34 pastors, 11 missionaries, 44 church buildings and 3,430 members. One of the churches is located in Pretoria, the capital of the South African Republic, and others are located in Johannesburg, Kimberley, Pietermaritzburg, and other places brought into prominence in the present war in South Africa. As we read the reports of the war in the daily papers, perhaps we have not before thought sufficiently of our Baptist brethren, whose homes and lives are imperiled in the present contest. The last annual meeting of the Union was held in Pretoria, and an address of welcome was delivered by President Kruger, Staats President of the South African Republic. Our readers will be interested to read his address.

BROTHERS, SISTERS, AND REVEREND GENTLEMEN: — I call you brothers and sisters because you believe with me in Christ. When I see how the gospel is being spread, I think of the words, "How beautiful are the feet of those who bring messages of peace." Those words are dear to me, and I rejoice to see the fulfilment of the Word. This is the peace which our Lord Jesus Christ brought to us. Who can describe the inward feeling of the disciples when the angels brought the tidings, "Christ has risen from the dead"? for it meant the salvation of the sinner from the bonds of sin. After that first Easter, the apostles spoke to every one in his own tongue. Churches were founded, and the gospel began to be preached among all the nations of the earth. And if we look at the events which have taken place, under the guidance of the Almighty, since that period, then we see that it was the dawn of a new era in the history of the world. Notwithstanding that the unbelievers persecuted the Christians, the course of the gospel could not be impeded, and although subordinate differences arose between the churches — the one understanding the Word in a different sense from the other — the Christians became more and more united by the one great subject; and, as long as the churches adhere to the Word of God and Jesus Christ, they will continually grow in unanimity as regards the way in which the gospel must be understood; and I believe that the day will come to pass when all will understand it in the same light; then all will unite to work together for the suppression of sin, and the churches will be one and indivisible. Then the four angels, spoken of in the Apocalypse, as standing at the four corners of the world, will prevent the winds from damaging a single tree — the trees representing the Churches on the earth, which will not be destroyed. John said: "And there was war in heaven," but Satan will be bound and cast into the pit that the churches may be sealed, and then comes the glorious state of the Church, the return of the Jews, the ingathering of the heathen, and all who shall be saved will then be in — and this will be the whole Israel who have struggled against sin. For this reason I am glad that I have been able to come here — to see and to feel that peace is preached also in this church in the name of Christ. I am glad to think of the day when all Christians will understand the Word of God in the same light, and the gospel of our Lord will be proclaimed all over the world. In the meantime we can always coöperate in love and peace, and where we differ we can always argue with each other in all brotherly love. As far as I know, the Baptist churches preach the peace of Jesus Christ, and therefore they teach the true salvation. My desire is that every one in this Republic should preach the gospel so that the name of my Savior and the everlasting gospel may be uplifted and made known to all who walk in the darkness and the shadow of death — to every nation and kindred, tongue and people — until the time shall come when every one will understand the Word of God. This is what I wish also for the Baptist church. Amen.

AN EXTRAORDINARY MOVEMENT IN SOUTH AFRICA

REV. JONAS GODUKA was formerly a minister of the Wesleyan Conference in Durban, Natal, but in 1892 he began to preach independently at Blikana, Herschel, and traveled through Fingoland, the Bashee river district, and Queenstown, preaching the gospel. The religious societies which he organized were known as The African Native Church. A number of societies or churches were formed under his preaching; and Mr. Goduka still continues to travel through the districts of Cape Colony, as well as in Basutoland, having been appointed as superintendent or presiding pastor, by the elders or leaders of these churches.

It appears that Mr. Goduka's views had become similar to those held by Baptist churches, which led to his separation from the Wesleyan connection. He was, however, ignorant at that time that there were other churches holding substantially the same views in the world, but he arrived at his conclusions from the independent study of the Scriptures. Later, learning in regard to the Baptist churches in South Africa, he addressed the following circular to The African Native Church:

FRIENDS: When I learned from a letter of one of the Baptist missionaries in Cape Town that they, the Baptist missionaries, are prepared to baptize all persons who were baptized by being sprinkled instead of immersion, I was at once led to study anew the New Testament writings, that I might be able to defend our own practice of sprinkling. I sought arduously to find authority in Scriptures for sprinkling as baptism.

While I was studying in this manner it finally appeared to me that the Baptist position is right and impressive, and that baptism by immersion is clearly taught in the inspired writings; *vide* Matthew iii, 6; Mark i, 9; John iii, 23; Acts ii, 38, 39; Romans vi, 4; Col. ii, 12.

Moreover, I find that all men the most profoundly skilled in the original language of Scripture and in the history of the Christian church, agree in stating that the term "baptizo" means to dip or to immerse, and that the primitive baptism was by immersion. (Riddle, "Christian Antiquities," etc.)

Also I perceive that the Rev. John Wesley refused at Savannah in America to baptize other than [by] immersion.

By greeting I close here. I am, dear friends,

JONAS GODUKA.

NEW LOCATION, QUEENSTOWN, Aug. 26, 1899.

This circular was printed both in English and Kaffir.

On a recent visit of the Rev. Chas. S. Morris to South Africa, in pursuance of his purpose to investigate the conditions of industrial mission work in various parts of that continent, he met with Rev. Jonas Goduka and various pastors of the Native African Church. They were much interested in their conversation with him, and in learning that in America there are large numbers of churches composed of the descendants of African ancestors, who hold the same views as themselves. A conference was arranged, which was held at New Location, Queenstown, on Sept. 6, 1899, at which, by invitation, Mr. Morris addressed the conference in regard to the views of Baptist churches in America, and answered many questions, and all apparently in the most satisfactory manner, since the following address was presented to him:

To the Rev. C. S. Morris, Queenstown.

DEAR BROTHER: *Whereas*, By God's grace, we the undersigned officers of the sect known as The African Native Church, have comprehended by persistent studying that baptism by immersion is clearly taught in the Word of God;

And, *Whereas*, It has appeared to us that persons the most profoundly skilled in the original language of Scripture and history of the Christian Church agree in their rendering of the term "baptizo," that it means *to dip* or *to immerse;* and moreover, as we observe that in the primitive times baptism was performed by immersion;

And, *Whereas*, We are strongly persuaded that the New Testament churches were independent of each other in their internal affairs and management, in which persuasion we are emphatically sustained by our brother missionaries, as well as by our leading deacons and other office-bearers of our churches;

Therefore, Loyalty to the Scriptures compels us to adopt the Baptist views on the subject of baptism, as well as on that of independency of churches as to internal affairs.

It is our fervent wish to promote the Christian religion in these parts, working together with you, and we pray that we may be accepted into the fellowship of your church on the abovesaid conditions.

Our denomination is composed as follows: We have 13 ordained ministers and 5 on trial. We have 17 churches attended by 817 communicants, and 444 members on trial, there being a good number of adherents in each case. There are 10 day-schools, some of which enjoy the Government Grant. Sunday-schools are observed in some of our churches.

In doctrine we agree with the Evangelical Christians.

In conclusion we cordially request you to accept this humble address of ours as a small token of the high regard and esteem we have for you, and our heartfelt appreciation of the just cause you are bent on diffusing in our midst. May the one in whose vineyard you are called to work bless you.

We are, Reverend Sir, your dutiful servants in the Lord,

JONAS GODUKA, *Presiding Pastor.*
HERMANUS VANGA, *Pastor.*
ANDREW NTLAHLA, *Pastor.*

NEW LOCATION, QUEENSTOWN,
Sept. 6, 1899.

In pursuance of this address twenty-eight pastors and representatives of these seventeen churches were baptized by Mr. Morris, and we are pleased to present a view of some of this extraordinarily interesting group. Subsequently the pastors and others dispersed to their various churches filled with enthusiasm, and with the intention of spreading the news, which had so providentially come to them, among their members; and there is little question but what all the churches will follow their leaders in adopting the distinctively Baptist position with which their views are already in substantial accord. It is proposed to change the name of this group of churches from "The African Native Church" to "The African Baptist Church."

To those who have followed the course of the history of Baptist missions and the extension of Baptist principles throughout the various countries of the world, this will recall the conversion of Judson and his wife, and their baptism in the Lal Bazar chapel at Calcutta, the baptism of Johann G. Oncken and his associates at midnight, in the river Elbe, near Hamburg, and other epochal events of the same character in our Baptist history.

THE BRITISH GOVERNMENT AND PEOPLE

ONE of the curiosities of history is the divergence between the moral standards in the conduct of the British Government and the British people toward other peoples. The conduct of the Government of Great Britain in its foreign relations has almost uniformly been arbitrary, unjust and unworthy of the ruling power of a Christian nation; and the only thing which has reconciled right-minded people to its course, has been the equally uniform manner in which the British people have followed up the conquests of their government, and made them tell for righteousness, liberty and Christianity. From the time the East India Company attempted to banish Adoniram Judson from India, to the recent refusal of Lord Kitchener to allow Christian missionaries in the Egyptian Sudan, the course of the British Government has been one of hostility to Christian missions, until compelled to modify it by the demands of public opinion. The Government of India gave its official sanction to the corrupt and debasing public ceremonials of India, until forced to withdraw by the pressure of public indignation. The present governor of Sierra Leone has bestowed his official sanction and encouragement on a Moslem college just established and expressed himself as desiring the spread of Mohammedanism throughout all western Africa, and the plans of the Church Missionary Society for sending missionaries to Khartum and opening a line of mission stations from Egypt to Uganda have been frustrated by the action of the Sirdar, Lord Kitchener. But we know from the history of the past that these are only temporary reverses. The great free Christian spirit of the British people will override the arbitrary narrowness of their officials, and, as in the past, the British flag will mean liberty and Christianity wherever it flies.

The Current of Religious Thought in Japan is indicated by the comments on the appearance of a new religious magazine called the *Saugan* (Three Eyes), designed to uphold Shintoism, Buddhism and Confucianism, and to oppose Christianity. The new periodical is treated with almost universal contempt by the leading periodicals, both literary and religious. It is called "out of date," "opposed to progress," and inconsistent, because the three creeds which it advocates have no affinity, and their opposition to Christianity is the only thing they have in common. Apparently the new venture only serves to emphasize the obsolete condition of the class of thought it aims to represent.

The Death of Rev. W. I. Price, we learn from letters from Henzada, Burma, occurred through a sad mistake in taking medicine. His strength was much diminished by application to his work, and rising early one morning in a feverish condition, he took a pill, of quinine as he supposed, but really one from a box of strychnine pills which he had procured for use among the hordes of dogs which infest the towns of Burma. He at once discovered his mistake, and hastening to a physician was relieved of the poison, but in his weakened condition, his system was unable to endure the nervous shock and drain on his vitality. So passed away one of God's most faithful missionaries.

The Late Cornelius Vanderbilt was a member of the Board of Managers of the Missionary Society of the Protestant Episcopal Church. For twenty years previous to his decease he held the position of secretary of the Standing Committee on Trust Funds, being the principal executive officer of that important committee. We are glad to present the following extract from the minute adopted by the Board of Managers, as a memorial of Mr. Vanderbilt:

During that time the invested funds of the society were increased tenfold, and to all the details of the business Mr. Vanderbilt gave as much and as careful attention as to his own private affairs, and the great number of details in connection with the bookkeeping of the many separate accounts, have at all times received his personal supervision.

All these duties were performed by him most faithfully and conscientiously, not only without any expense to the society, but without the loss of a dollar in principal or interest. His membership in the Board was not a nominal membership, and there is probably no other member who can show a better record of faithful and prompt attendance at its regular monthly meetings. He was one of the largest contributors to the building of the Church Missions House and to the funds of the society. In all of its proceedings he took the deepest interest, and every responsibility which was placed upon him he cheerfully accepted and diligently discharged; and it is not too much to say that the loss of no one else connected with the Board would be more keenly felt or more sincerely regretted.

Many men would be glad to be as wealthy as Mr. Vanderbilt was. Have they considered whether they are making as good use as he did of their time and funds?

The Duty of Stewardship needs larger explication and enforcement. There is too wide a divergence between the ideas and emotions with which Christians contribute money to benevolent objects and those held regarding other expenditures. They are placed on different planes. One is called giving, the other payments; showing the universality of the idea that all the money belongs to the Christian, to be disposed of as he pleases. If not, how can he "give" it? In other words, the ideas and language current in Christian circles deny the reality of stewardship. The steward cannot give, he can only pay. He is simply the agent for the management of affairs and the disbursement of funds. The Christian steward, wise, honest and careful, simply pays out his Lord's money in ways which he thinks will be most pleasing to him. A payment for foreign missions or home missions, for the support of his pastor, for a barrel of flour for his family, or for a suit of clothes for himself, are all acts of the same character, on the same plane, all equally deserving of careful consideration as to their propriety, and all in the same manner to be accounted for to his Lord.

Accusations of Desecration against the United States Government for using churches in the Philippines for military purposes are based upon an utter misunderstanding of the situation. In the Philippines all the churches are public property, and were built with public funds raised by taxation. When public property in the Philippines was transferred from Spain to the United States, these churches became the property of the United States Government. It can do with them as it thinks right. Moreover, by the departure of the Spanish priests about two-thirds of these churches are left vacant and unoccupied. No services are maintained.

Rev. Walter N. Wyeth, D.D., died on Friday, Oct. 20, 1899, at his residence in the city of Philadelphia, Pa. Dr. Wyeth was a native of Massachusetts, having been born in the town of Wendell May 17, 1833, but early removed to the state of Ohio. He was graduated from Colgate University and Hamilton Theological Seminary, and ordained in 1857, serving as pastor of churches in Montrose, Pa., Portsmouth, Sunbury, and McConnellsville, O., and Wabash, Ind. Then for fifteen years he was a member of the editorial staff of the *Journal and Messenger*, our excellent Baptist paper in Cincinnati, but during the last ten years Dr. Wyeth has devoted himself especially to preparing a series of missionary memorials, for the purpose of popularizing missionary biography. These included biographies of Ann Hasseltine Judson and others who had been engaged in foreign mission service, and also of several missionaries who had labored especially and prominently in missionary work in this country. As a devoted friend of missions and a faithful promoter of their interests, Dr. Wyeth was conspicuous. May the Lord raise up others of the same devotion and earnestness in the interests of His work in all the world.

The American Board of Commissioners for Foreign Missions (Congregational) reports 20 missions, 98 stations, 1,319 outstations, 1,705 places for stated preaching, 170 ordained missionaries, of whom 17 are physicians, 12 other unordained men and 10 women physicians, 4 other laymen missionaries, 168 unmarried women missionaries, and 169 wives of missionaries, making 529 missionaries from America; 234 native pastors, 525 other native preachers, 1,826 schoolteachers, and 218 Bible-women, making 3,155 native laborers; 492 churches, with 49,782 members, of whom 5,047 were added during the year; 65,903 Sunday-schools, 58,699 pupils in school, and $136,171 native contributions. Receipts, $644,200.89; debt, $80,537.25. We congratulate our Congregationalist friends on the splendid showing of their missions and regret that their board in common with other missionary societies is compelled to report a debt. Why should such a great and prosperous and holy work be hindered for lack of money?

A Change of Base. We have been impressed with the increasing frequency with which periodicals, hitherto known as undenominational and independent, are transforming themselves into agents or organs of special features of religious or philanthropic work. On the one hand this is a vindication of the position and necessity of the denominational missionary periodical, because it is a confession o the weakness of the position of a periodical which has no particular aim nor any except the most general reason for being. On the other hand, these periodicals should cease to appeal for support from the general public on the old ground that they are equally favorable to all benevolent enterprises. They have become advocates of special interests and have entered the class of special periodicals, and should not seek nor expect to be regarded as before. Strict candor will hardly permit them to present their appeals for special objects from the broader basis which they formerly occupied.



MA CHAW-A CHIN GIRL.

Opening A Frontier Station

MRS. A. E. CARSON

Haka, Chin Hills
Burma

ON Feb. 3 we left Thayetmyo, the scene of nine years of our missionary effort, with all our earthly possessions, en route for the Chin Hills, there to open work among a large tribe of Chins for whom, as yet, no mission work had ever been done.

In order to save to the Union the expensive trip by regular passenger steamer, we embarked on a cargo boat, the "Karanee." This steamer towed two flats, one on either side, each of which was loaded with *nagpi*, or rotten fish, which is largely used as food by the people of this country. The night was hot and the fumes from the fish made me very sick all night so that I could not sleep.

Our cabin was so crowded that we had to slide one of the cot beds out of the door, in the morning, in order to have standing room for dressing. Even then we had to dress one at a time. We were glad to get on the upper deck in the morning, where we found things clean and comfortable and a little removed from the stifling, sickening, indescribable smell of the *nagpi*.

The scenery along the Irrawaddy is beautiful. We glided slowly along, passing many large Burman rowboats; also raft after raft of fine teak logs or bamboos lashed together, upon which were tiny grass huts in which live women and children for weeks together, as the rafts are being floated down the river in order to find a market for the logs and bamboos.

On account of innumerable shallows and sandbanks it is impossible to run at night, and our steamer dropped anchor the first night, in midstream opposite Fort Minhla, where the British met the strongest resistance during the last Burmese war. In an idol house near the fort, more than twelve years ago, Mr. Thomas, my husband and I, held some rousing gospel meetings with

the British soldiers then stationed in that place.

Our first stop the following day was at Minbu, where our mission has an outstation established by Mr. Tilbe years ago, where there are some Burman Christians greatly in need of a shepherd.

The steamer company's agent came on board, and I found him to be a young Eurasian man who had been in my Sunday-school class in Bassein, fifteen years ago. Sunday was a hot, quiet day. We anchored for the night at Yeanangyoung, where there are extensive oil wells, owned by an English company, but run entirely by Americans. These are, with two exceptions I think, the only Americans in Burma, aside from the Baptist and Methodist missionaries.

Monday morning not a little excitement was created by a Burman canoe trying to cross our bows and very nearly being run over by the steamer. Fortunately the canoe caught on one of the flats, and by the steamer backing off, the man was saved. Nothing else of special note occurred during the long, hot day.

In the evening we stopped at Salè Myo and went on shore for a walk in this strange old place. The whole country round about looked bare and desolate, and one could but wonder where the people got the means of existence. The people seemed "thrifty" and well-to-do, however, and we learned that most of them are engaged in weaving by hand, cotton blankets which they sell to passengers on the steamers. Women came aboard our boat with great bundles of them on their heads and many good bargains were made.

On the 7th we passed the old capital, Pagan. Formerly, it was a large and influential city; but now it looks comparatively deserted and in ruins. It is built on bare, rugged hills overlooking the river, and pagodas are everywhere — thick almost as shocks of grain in an oat field after a bountiful harvest! As we stood on an eminence overlooking a broad stretch of country, we could have counted hundreds of them. Indeed, the people say that they have nine thousand nine hundred and ninety-nine, but they cannot have ten thousand because every time they build a new one, before it is completed an old one tumbles down! After leaving Pagan our next stop was at Pakokku — the end of our journey by the Irrawaddy river. We found we must wait three days before we could get a steamer up the Chindwin river.

We were not far from Myingyan, the home of our faithful missionaries, the Cases, so we took passage on the daily ferry and went to spend our waiting time with them. We arrived at the landing-place at 4 o'clock P.M. The heat was intense. We climbed up a very high, almost perpendicular bank of pure sand, after which, with the perspiration making roads through the dust and sand on my face, I was helped into the back of a two-wheeled ox-cart, where I was protected somewhat from the fierce rays of the sun by a bamboo mat fastened over the cart in the shape of a woman's old-fashioned shaker bonnet — my umbrella doing service as the crown. For over two miles, sitting flat on the bottom of the cart, I rode through dust, without any exaggeration, a foot deep. Sometimes the wind would swirl it inside our "shaker" until it would almost suffocate us. My husband and Mr. Case walked, or rather waded, through the dust, except where we had to cross some large mud-holes, when they too clambered into the cart. Very dusty and warm, and very much cramped from sitting so long, flat on the bottom of the cart, we finally reached the house, where we were cordially welcomed by Mrs. Case and the boys, and where we had a delightful visit. The following morning, taking the little organ and our hymnbooks and Bibles, we all went under some fine old trees near the bazar and commenced singing. It was "big bazar day," and soon we were surrounded by a large crowd of people to whom my husband and Mr. Case very earnestly proclaimed the words of life. Very atten-

tively and respectfully the people listened — to what purpose God knows.

On the morning of the 11th we started back to Pakokku, leaving the house just at dawn. In the freshness of the morning, with the "shaker" top removed from the cart, the ride, notwithstanding ruts and bumps and dust, was almost enjoyable. We took passage on a tiny launch, and arrived in P. about noon. Next morning, aboard a small stern-wheel steamer, we started up the Chindwin river. In the afternoon we met with a terrible wind and sand storm. In vain the captain tried to make way against it. We made no progress, and finally we had to drop anchor, both at the prow and astern, to keep from being driven upon the sands. The captain told me afterwards that he greatly feared the steamer would be blown over on her side, as the water was shallow and the steamer not drawing many inches of water. At ten o'clock the next day we arrived at Monywa where I saw the last white woman I have seen for more than four months. The following day we passed some very beautiful scenery, and the captain very kindly asked us on the bridge that we might the better enjoy it. The great cliffs were most picturesque, and the trees were alive with monkeys — some little gray fellows and some large and black with white throats. We anchored in the evening at Okma, and went up the steep sandbanks into a large village, but we were so beset by hundreds of howling pariah dogs, and surrounded by vicious-looking buffalo, that I was glad to return to the safety of the steamer, where I amused myself by watching scantily clad Burman women carrying great loads of cord wood on their heads, down the steep bank, for the fueling of our steamer.

The next day we stopped at two places to allow the people to come on board to barter with the Burman traders, who had rented portions of the deck for their goods, and had come all the way from Pakokku for the purpose. For the half-hour the steamer stopped it was a veritable Bedlam. Crowds of people jammed and pushed and jostled each other in their mad haste to make their purchases before the steamer should start. There was a large trade in tobacco, betel, onions, garlic, parched beans, dried fish and *nagpi*.

On the 16th we arrived in Kalewa, and took our things to an empty bamboo bungalow, where we remained until the 21st, working hard repacking and weighing our goods, and sewing them up in bagging, into sixty pound loads, so that they could be carried by coolies up the mountains. On Sunday we had a prayer-meeting with our native helpers. Four prayers were offered, each in a different language. On our last day at this place, an English officer came in from the district and came to have dinner with us. A clean but much worn sheet was improvised for a tablecloth, and with three-tined forks and iron plates we dined our English guest in fine style!

On the morning of the 21st we packed our things, with infinite difficulty, into four Burman rowboats, and with three men to each boat, we finally got started up the narrow tortuous stream, to be taken each day farther and farther from civilization. Going upstream our boats were propelled by means of bamboo poles. One man on either side, standing at the prow, would place one end of the bamboo firmly in the bottom of the stream, and the other against his bare shoulder; then bending his body almost double with the effort, he would run the whole length of the boat, pushing with all his might, thus slowly driving the boat forward against the swiftly flowing current. This poling is so hard that great callous lumps, as large as one's double fist, form on the shoulders of regular boatmen. Packed into as small space as we could possibly occupy, with a bamboo mat, bent like the cover of an emigrant wagon, to protect us from the sun, we proceeded on our way until late in the afternoon. As our boatmen got hot and tired some of them discarded



BURMAN RIVER BOATS AND CAMP ON RIVER BANK

stige of clothing,— which seemed ager enough to begin with! Finally hed rapids in the stream where ıg had to be unloaded from the d carried for half a mile upstream, men finding it all they could do to : empty boats, one at a time through ds. It was night by the time we ur things beyond the rapids, so we our dinners over little camp fires, l there on the sand, and ate them in ht moonlight with our plates in our We spread some quilts on the oy" floor of a little grass hut and best we could until about five o'clock orning, when we were up and again ı our way. During the day we times encountered shallows where tmen, stripped of clothing, jumped stream and by desperate pulling ıing worked the boats into deeper Once a boatman, when poling where er was quite deep, slipped and tumbled headlong into the stream. He smiled grimly when asked if that was the way he always took a bath. Long after dark we reached Kalèmyo, and after great difficulty found the landing opposite a bungalow built by the English Government for the accommodation of officers on tour.

We took possession for the night, for it contained bedstead, chairs and table, and we were able to make ourselves quite comfortable. Next morning we received a message from the superintendent of the Chin Hills, telling us to discontinue our journey by boat, as the water had fallen above and we would not be able to proceed with boats more than a short distance above where we were. He said he was sending ten pack mules to help with our goods, and would send as many coolies as we wanted. We found an English officer in the town who was looking after the rationing of the Sepoys stationed in the Chin Hills. He also advised us to dismiss our boats, telling

us he could furnish us with pack cattle, so that we need not wait for coolies to come down from Falam.

As nothing can be taken into the Hills during the six months of rain, and as little necessary to the existence and comfort of an European can be had there, we had not only the furniture for our own house, but provisions of all kinds for six months, for ourselves and for the five native helpers who accompanied us. So, as one bullock or mule is supposed to carry only one hundred and twenty pounds,and a coolie sixty pounds, the question of transportation was rather a momentous one. We sent word to the superintendent that we were coming with pack cattle and to send only a few coolies to carry dishes, lamps and such things as we dare not trust to pack cattle. The owner of the pack cattle came around to load up our goods; but after looking at them he decided that there were only a few of the smallest and most unimportant of the loads that he could take on his cattle; besides, his charges were so exorbitant that employing him was quite out of the question. With very heavy hearts we sent him away, not knowing what to do. The rationing officer had, to his great delight, obtained the use of an elephant and gone off on a tiger hunt, so we were unable to get any assistance from him. We found it impossible to get food for love or money; we also found it impossible to procure transport of any kind to go into the Hills. We succeeded in buying a few potatoes about the size and shape of marbles, from some Chins who had brought them down from the Hills to trade for tobacco. We dined that night and breakfasted next morning on potato curry. In the evening, while going through the bazar in the vain search for something to eat, we noticed an old man sitting in front of his shop reading a book which looked like a Bible. We approached and asked what book he was reading. Sure enough, it was a Bible, and he was a Christian! We were mutually surprised and delighted — for he had no more expected to see missionaries there than we had hoped to find a Christian. We soon enlisted his services in trying to obtain food for us. He promised to bring rice, eggs and chickens the next day.

The superintendent at Falam was out of the station and we could not reach him with a message. At least message after message was sent to him for transport coolies, but brought us no response. Finally we heliographed the subhadar major of the Sepoys there, and after long waiting received a reply that the coolies would be sent in due time. They must first be collected from the different villages, which would require some time, and it would take at least three days for them to reach us after they were collected. We tried to "possess our souls in patience." The next day, according to promise, the old Christian came bringing what *had been* a dozen eggs. These he had tied up in his handkerchief and had had the misfortune to let them fall, breaking all but three or four. With a most woebegone look he approached us, with the chicken under one arm and in his hand carrying the eggs dripping through the dirty handkerchief. Nevertheless, he was a most welcome sight to our hungry eyes. He persistently refused to receive any compensation for these things, though we learned he had walked two miles through the blistering sun to another village to procure them for us. One, two more days passed and still no news of coolies. Sunday came and with it the old Christian and quite a number of heathen, to whom my husband preached and explained the way of salvation. In the evening two English government officers came in from a long trip on tour. We were obliged to share the house with them; they were tired and hungry; I knew I ought to ask them to dinner; but what was I to give them? Half of the chicken, which we had kept for Sunday, still remained, but "what was that among so many?" That very morning I had read, during our Bible study, "given to hospitality" — and so I decided to ask them, and do

the best I could. The Lord provided that dinner! After we had asked them, and they had eagerly accepted, and I was cudgeling my brain to know how to make the best of the little I had, the servants of the officers came in bringing a fine large deer, a generous piece of which was immediately sent to us. This made a delicious soup and a fine roast, and I am sure to those tired, hungry men that dinner was a success! They left early next morning. All that night and the next day my husband had fever. I shall never forget the anxiety of that day. In a place where no food except rice was to be had at any price, my husband ill and no help accessible from any civilized human being, and so far as I could see, no hope of ever getting away, the outlook indeed seemed dark, but toward evening my husband's fever passed off, the rationing officer returned, and things began to brighten. We decided to start next morning in government boats, which were placed at our disposal, two days journey farther up the stream, to a village where we would be able to get food and there await our coolies. After coming to this decision we went to bed with lighter hearts; but when morning came we found it impossible to get boatmen in time to get our goods off that day, so there was another day of weary waiting.

Next morning at half past ten, after endless vexations, we got the boats started. We, ourselves, had been invited by the officer to have breakfast with him, and in the afternoon, on a pony which he would provide, and a mule which had been sent down for me, we were to ride up and overtake our boats where they would anchor for the night. At four o'clock, I on a gay and festive government mule and my husband on a sleek little pony, we started on our nine mile ride. We found that we must cross the river on a raft. This raft was made by placing a platform with a railing around it across two long, narrow boats. With a deal of trouble we succeeded in getting our animals and ourselves on board, and crossing the deepest of the water; but long before we neared the farther bank we found the water so shallow that we could proceed no further with our raft. The mule did not enjoy the idea of getting out into the water and we had a terrible time with her. When finally we did succeed in getting her off, I feared we should never get her to stand close enough to the raft for me to mount. After vainly persuading her for a long time and being nearly jerked off into the water several times, I made a desperate leap and fortunately landed across the saddle — the mule starting on through the water without waiting for me to adjust myself. I barely had time to put myself to rights before we came to a very high bank almost perpendicular, up which we had to climb. After gaining the top of the bank we rode for miles through dense elephant, or *kine*, grass fifteen or twenty feet high, which towered high above our heads. We knew that this grass made an excellent place for tigers to hide, and that there were many in the vicinity. I, at least, kept a keen lookout, but was not rewarded by the sight of a tiger. After a time our path broadened and we came out into a beautiful bamboo jungle; the graceful, willowy trees met in arches over our heads; now and again we startled jungle fowl which seemed but little frightened at our approach. We saw squirrels leaping about in the trees, heard a "barking" deer in the distance, and pheasants drumming in the forest. Once a huge wildcat scurried across the road in front of us. On we rode through two small clearings where there were rice fields and villages, and finally, just at dark, we rode up to the *zayat* near which our boats were anchored.

The *zayat* consisted of a very rough floor, high off the ground, with a roof over it. The wind was sweeping a perfect gale through it. To get up on to the floor we had to climb a notched pole, in lieu of a ladder, which proved for the stout member of our party rather a difficult feat! However, it was accomplished, and there with our plates

in our laps, and the wind fairly tearing the hair from our heads, we ate our dinner, after which we spread some quilts on the floor and tried to sleep — but with indifferent success. Next morning we were up and off in our boats before daylight. We anchored about 10.30 by a broad sandbank, where our breakfasts were cooked and eaten. Each set of boatmen and our own people were squatted here and there around separate fires, and soon ricepots were steaming in every direction.

After a hearty breakfast and a good rest for the boatmen, we proceeded very comfortably, for the day was cloudy and cool. We reached Indin, the end of our journey by boat, about 4.30, and here also we occupied a government bungalow. We settled down to wait as patiently as possible the coming of our coolies. Here at least we could get food. Fortunately we stored all of our goods under the house, for in the night there came up a terrible storm. Furies were in the wind, and the rain came down in torrents. We feared all of our goods would be ruined, but nothing was seriously injured. Here we again unpacked and repacked, throwing out all broken dishes, etc., which were not a few, and putting everything in the smallest possible compass. On the eve of March 6th our coolies arrived. My heart almost quailed when I thought of trusting ourselves and all that we had to the hands of such fierce, savage-looking creatures. They were almost naked and their bodies were encrusted with filth which had been accumulating for years. We could not speak one word that they could understand; nevertheless, we got off next morning with less trouble than we had anticipated. We were indeed a motley crew as we wended our way up the mountains, but oh, how glad we were to get started! First came the coolies with their promiscuous loads of boxes, barrels, beds, chairs, etc. Next came the only white male member of our party, on foot, with a gun on his shoulder and carrying a canteen of water. Next came a stout white woman mounted on a yellow mule, followed by two mounted Sepoy guards sent for our protection by the superintendent of the Hills. Next came a Karen preacher, an Indian cook with his Burmese wife, and two Christian Chin girls. Bringing up the rear were ten tiny sore-backed pack mules driven by two Chinamen.

We marched up the narrow mountain path, a gradual ascent for eight miles, when we stopped at a rest-house by a beautiful mountain stream. We had started before breakfast thinking to get to this place in time to have breakfast about half past ten or eleven o'clock, but our coolies were in no hurry and did not arrive with the things until two o'clock. We breakfasted at two-forty-five! After an eight mile ride, all the way up hill, we were quite ready for our breakfast by the time we got it. We were up next morning at four o'clock and this time had breakfast before we started. We got off just at day-break and traveled thirteen miles, up one mountain side and down another, sometimes on steep mountain sides by narrow foot-paths, with clear mountain streams dashing in rapids and cascades hundreds of feet below. This march though very wearying was most interesting.

We passed through pine forests — the first pines I had seen in the country. Sparkling springs leaped from shady hillsides where the banks were covered with loveliest ferns. Blue and yellow convolvulus smiled at us from every turn in the road, and stately rhododendrons bowed their flaming flower-crowned heads at us as we passed. Monkeys screamed and chattered in the trees. We camped in a little pine bungalow beside a dashing mountain stream. In the evening our Chin coolies favored us with a concert, and I found they were using my bandbox, which contained all the millinery I possessed in the world, for *a drum!* They had carried the box during the day, and seemed delighted that they had discovered its use.

We were up in the morning and off again



A COUNTRY VILLAGE IN BURMA

at daybreak. Up, up, up! The road was so steep that I sat doubled up in my saddle and was so cramped that I could hardly endure it.

We encountered a fierce mountain storm. The wind lashed the trees, which swayed and creaked until I was in an agony of fear lest they should break and crash down upon us. Presently a cold rain came on and pelted us in our faces until we could hardly see the road. We were drenched to the skin. Twice we met trains of pack cattle on the narrow shelf of a mountain side. The path was so narrow that we had to hug the side of the mountain, standing perfectly still until the cattle got by, rubbing against us as they passed. I hardly know which I feared the more, being crowded over the precipice or being crushed by the passing animals.

When we reached camp we were wet and cold and had to wait for hours for our coolies to come with dry clothing and food. At this camp we met an English lieutenant on his way to England on sick leave. He had been affected by exposure to the sun, and was partially paralyzed. He was the first white man we had seen since leaving Indin. The following day our journey was a gradual descent. I walked five miles in the morning and enjoyed it; but when towards the end of our march my mule's back got sore so I had to get down and walk another mile and a half, I found myself so stiff and lame that dragging myself into camp was anything but pleasure. On this march we passed many wild peach-trees loaded with blossoms. We camped near a suspension bridge, built by the English Government across a great mountain gulch.

After the coolies came up with our goods we showed them the sewing machine, concerning the use of which they had speculated a good deal. They had never seen a piece

of machinery before and were greatly interested and delighted. Some of them were women, their only dress being skirts not more than eighteen inches long, and huge brass hairpins, thrust through knots of thick black hair at the nape of the neck. Some of these hairpins actually weigh as much as five pounds each! I gave each of the women a needle and a safety-pin, after explaining their use. They were perfectly delighted. They patted my cheek and stroked my shoulder (a Chin method of showing gratitude and affection) and some of them even came up and put their arms around me.

The following day we had an abrupt ascent, steeper than anything preceding. We got so high, the side of the mountain was so steep and the path so narrow, that I grew dizzy and dared not for a moment look down. "Underneath are the everlasting arms" was my constant comfort. After a long and weary march we reached Falam, a military post, and the home of the superintendent of the Hills, in whose house we put up over Sunday, and who showed us many kindnesses.

After a good rest and good food we were greatly refreshed and made the three days journey from Falam to Haka with comparative comfort.

We arrived in Haka March 15, six weeks after setting out from Thayetmyo. We rented a little two-roomed house of government and soon had our things in it and were settled down for work.

Haka is situated on the side of a great mountain. It is a military post where are stationed sixty Sepoys with three English officers. Chin villages abound on the neighboring hillsides. One hundred and fifty thousand people are accessible from this place, not one of whom is a Christian and not one who can read and write in any language. Their only religion is the sacrificing of animals to evil spirits; it is also their only system of medicine. To these poor people we hope to introduce the elevating, uplifting influence of the gospel of Christ and teach them the Way of Salvation.

A TEMPORARY REACTION IN JAPAN

THE new regulations governing private schools in Japan were intended by the promoters to hamper if not to drive out Christian schools. Their publication by the government after the unwisdom of such restriction in education had been fully discussed by the press, was a surprise. The constitution seems to guarantee freedom; the press favored freedom; the Cabinet had moved to strike out these antichristian parts of the proposed regulations; the Diet would not be in favor of them; therefore the Higher Educational Council appealed to the Privy Council of which an ex-Buddhist priest is a member. It was so managed that an organized Buddhist demand that Buddhism be recognized as the national religion, be pressed upon the government at the same time. To conciliate the Buddhists, and as a compromise, the Privy Council approved the proposed regulations.

It is not believed that the majority of those who are leaders in the new Japan favor the policy of restricting Christianity. Educational institutions have been especially blessed in the work of the Christian missionaries, and this direct attack of the government upon them, in spite of the constitution and of the new treaties, as well as of the former favorable attitude, was a great shock and caused many to doubt the advisability of Japan's admission into the sisterhood of civilized states.

But such conclusions are not yet justifiable. A reaction has already appeared. It appears that the new regulations are to be applied with moderation and a liberal construction is to be allowed. We learn that, one by one, many schools are informed they may continue as formerly at least for a time. We believe that means "indefinitely."

SHEN UPAGÔK

REV. EDWARD O. STEVENS, D.D., WATERVILLE, MAINE

IN Burma, *Tansaungmôn* is the name of the month in which Buddhism makes its grandest displays. Vast throngs of the heathen go on long pilgrimages, carrying costly gifts for the priests and the images of Gaudama. This year the lunar month of *Tansaungmôn* corresponded almost exactly to the calendar month of November. According to the Burmese method of reckoning, the full moon came on Thursday, the 16th, which with them was the 15th of *Tansaungmôn*. On the evening of that day, throughout the length and breadth of the land, the festival closed with an illumination. The streets and principal pagodas doubtless presented a brilliant appearance by means of rows upon rows of innumerable lamps and candles.

But besides the worship rendered to the great pagodas and the colossal images of Gaudama, is the homage paid to a river-god named Upagôk. In his honor all the rivers of Burma are illuminated. These annual illuminations are effected in this way. Many short pieces of the trunks of plantain trees are collected and prepared; and each is provided with a number of small unglazed saucers containing wicks laid in cocoanut oil. An hour or two after the rising of the full moon, a canoe laden with these floats puts out from the bank to the sound of music. After coming to anchor in midstream, the men in the canoe light the tiny lamps, and dextrously send them adrift. As the lights are borne along upon the bosom of the rivers in long processions towards the sea, the effect is very beautiful.

Shen Upagôk is said to reside in a copper palace under the water. His images, made of wood and gilded over, are from six to eight inches in height. They represent him as a monk with shaven head looking up to the light,— his right hand taking a mouthful of rice out of his begging-bowl. They can therefore be readily distinguished from the images of Gaudamas.

Of course it would never do to inquire as to how the worship of Shen Upagôk can be reconciled with Buddhism, or how it is possible for him to exist under the water, or how long-lived he is, or what is the exact location of his palace; for such inquisitiveness would spoil the whole story. Five or six years ago, an image of Shen Upagôk, which had lost one arm, was brought to Moulmein. It was said to have been picked up as it was floating down the Irrawaddy river. Of a sudden it was noised abroad that this image had wrought miracles since its arrival, such as the production of watermelons upon mango trees; but the excitement died away as soon as the temporary shrine was taken down, which had been erected in one of the back streets in the *Daing-wûn-quîn* quarter of the city. Evidently the owners of the castaway river-god, after they had filled their coffers with the offerings of the pious, took the precaution to withdraw and quietly move on, before there should be time to expose the frauds, which they had been practising upon the gullible populace.

The divine honors paid to Shen Upagôk illustrate to a remarkable degree the yearnings of the human soul after a supreme being who is possessed of life and the power to help the needy. It is an instance of the revolt of the inner consciousness against the idea that Gaudama, having passed entirely out of existence, his followers should have been left to blank atheism. A cursory glance may lead some to bestow high praise upon Buddhism; but to a thoughtful mind the contemplation of whole nations sitting in darkness, literally without any hope in a living God, is sad beyond the power of expression.

A CHATTY LETTER FROM ONGOLE

Mr. E. P. Coleman, Treasurer, American Baptist Missionary Union.

MY DEAR MR. COLEMAN: In your last letter you kindly asked me to write to you occasionally. I am the more glad to do this because I am now somewhat of a mission worker myself. Father calls me a "volunteer missionary." As such I try to help him in many ways: talk to women who come to the mission house, write many letters on the typewriting machine, and superintend five hamlet schools, which are taught by nine teachers and attended by about three hundred boys and girls — children of Christians.

All this work told on my health so that in April father insisted that I must go to the Nilgiri Hills with my sister, Mrs. Curtis, and her family. We there met many missionaries of various denominations. One day Mr. Thomas Staines, a large tea planter in Coonoor, invited all the missionaries to his plantation, and more than a hundred and fifty responded. Another time Dr. and Mrs. Downie and the others at "Woodhouselee" had a picnic for all the American missionaries, and about sixty were present. Thus you see that Coonoor must be a popular resort for missionaries.

The Nilgiri Hills were beautiful with their luxuriant foliage and rippling mountain streams. Roses grow profusely almost everywhere; lantanas are so abundant that they are considered as troublesome weeds, and the passion flower grows wild in the shady ravines. In our garden, within ten feet of space, one day Mr. Curtis counted twenty-one callas in full bloom, growing with scarcely any cultivation. Indeed, Coonoor is a very Eden for flowers of all kinds. What I enjoyed perhaps more than any other one thing was to listen to the songs of the birds at eventide, for you know on the plains we have to be content with the caw-caw of the crow.

Though a sojourn on the hills is delightful, yet I was glad to get home again, for all play and no work after a time becomes monotonous. Soon after my return to Ongole the regular quarterly meetings began, and although it was seeding time for farmers and the weather was exceedingly warm, many Christians attended. At our Sunday-school on Sunday morning nine hundred and thirty-five were present and recited more than fourteen hundred verses of Scripture. Following the Sunday-school came the regular Sunday morning service, at which father preached from 2 Cor. v, 17 ("Therefore if any man be in Christ, he is a new creature," etc.) for about fifty-five minutes before a great audience of over one thousand men, women and children, most of whom sat crosslegged on the floor. Besides these about fifty connected with our college and the various schools occupied as many chairs. Throughout the audience I saw many gray-haired men and women, but the majority of the people were those in the prime of life, and then there were college students, members of Miss Dessa's Boys' School and Miss Kelly's Girls' School. It seemed wonderful to me that so many people in such extremely hot weather (for the thermometer stood at over 100° Fahr., and the hot west wind was blowing almost a gale) could keep so quiet for so long a time, especially as many mothers brought their little babies with them to church. Ten of the older native preachers from different parts of the Ongole field sat on the platform with father. Several of them helped in conducting the service. Later, towards the last of the service, it was a touching sight to see the people giving their thank-offerings to the Lord. One woman had walked twelve miles in the burning heat in order to give a thank-offering of one rupee for the recovery of her son from a serious illness. Another, a man, gave one rupee because the Lord had kept the cholera away from his village. One woman's son

had fallen from a tree and injured himself so severely that his friends thought that he would die. His mother made his fall the subject of prayer and, as her prayer was answered, gave a rupee for a thank-offering. So one after another deposited his or her mite into the Lord's treasury until the amount collected was about twenty rupees. In proportion to their incomes few of the Christians in the home churches in America give as liberally as do these poor, ignorant Telugu Christians.

Without help or guidance from the missionaries present three native preachers presided over the communion service which followed immediately after the collection. The people received the bread and the wine quietly and in order, and I was impressed by the deep reverence shown by these Christians while partaking of the Lord's Supper. In the afternoon a meeting was held to examine candidates for baptism. These candidates were questioned and cross-questioned by three different committees of preachers and elders in various parts of the large audience-room. I was surprised and delighted to find that of the ninety-three to be baptized (making seven hundred since the 1st of January) eighty were from the village of Ongole, and about thirty of these were boys and girls in my hamlet schools. There were, also, several college students and a young man, a house servant, who for two or three years has been kept by his parents from being baptized. The science and mathematics professor in our college and father's stenographer and typewriter, who was trained at the Nazareth Industrial School, near Colombo, both Church of England men, came forward for baptism, and this without any urging on our part. The joy on the faces of some of these candidates as they were "buried with Him in baptism" was marked and interesting.

In the evening Rev. N. Kanakiah of Nellore, who, with his wife, Julia, is well known in many Baptist homes in America, preached in the chapel from the text "Come unto me all ye that labor and are heavy laden, and I will give you rest." You know he is a large man, fully six feet tall, weighing probably not less than two hundred and thirty pounds. As he is a good thinker and an eloquent talker he held his audience of five or six hundred for an hour and a half without seeming to weary them. His sermon was good and intensified by numerous gestures, a la Telugu.

Monday morning after the prayer-meeting, which was held for an hour, the usual committees of elders were appointed, when Mr. Ferguson, who had come on the train from Ramapatam to represent the seminary, was announced. All the ordinary business of the quarterly meetings was suspended to give place to him. At three o'clock in the afternoon Mr. Ferguson left for his home, and the committees before mentioned resumed their work of hearing the petitions, requests and complaints of the people from a hundred different villages. At five o'clock nine couples were married by the missionary in charge. Four of the brides were from Miss Kelly's boarding-school and another one from one of my hamlet schools. One of the bridegrooms is a preacher in the Canadian Baptist Mission at Tekkali, fully five hundred miles from here. So the work goes on increasing, multiplying opportunities and responsibilities on every side. The leading of the Holy Spirit in all this great work is most marked.

Monday evening a young man of the Canadian mission, a lay preacher, but now a member of the First Arts class in our college, delivered an address to the mission workers. As it has been so far, so the meetings will continue for two days more. Then, after a day of rest, father will have to go on to Podili to hold the quarterly meetings which begin there next Sunday morning. On the following Friday he expects to go to Kanigiri to attend the associational meetings, which will probably last two or perhaps three days.

Before going to the hills some of us thought that we would start a Christian Endeavor Society whose members should mainly be Bible-women and boarding-school girls. Upon my return from the hills I was greatly pleased to see how enthusiastically the work was being carried on. One hundred and eighteen women and girls above twelve years of age, already belong to our society, and we hope soon to start a junior branch for the younger children. They have taken nicely to the work of the society, but Telugu Christian Endeavor literature is very limited in range. We hope that thus the hearts of the girls will be greatly quickened in love and fidelity to Christ and the Church.

Miss Kuhlen has also come back from Kodaikanal, Pulney Hills, but not as strong as we hoped she would be by the change. She feels that she must return to America as soon as she can get leave and make the necessary arrangements. She looks much better than when she left us in the last of March, but she has only a little vitality, and what she gained on the Pulney Hills is fast going in the intense heat and the hot west winds. I shall be sorry on many accounts to have her go home, for I will lose a true friend and companion. For her sake I am glad that she will soon be in America, where I hope she will ere long regain her strength. The Telugu people love her much. She has obtained a good hold upon them, and has been the means of bringing many to the Savior. Eleven of those baptized on Sunday were led to Jesus by her Bible-women. She is an efficient teacher of the Bible-women, so that under her they have gained considerably in Bible knowledge and in spiritual growth.

What more can I tell you in which you will be interested? Upon my return from Coonoor I found that father had been making considerable improvements in the compound, removing old native houses and building new ones for the preachers near the compound, but not in it. This he did in order to give us who live here more open space for air. With three bungalows, two hundred and fifty girls and fifty Bible-women, the compound is pretty well crowded. In the hamlet, close by the compound, he is building two *chutrums* (Telugu inns) for the native Christians who come into or pass through Ongole from the surrounding villages. Up to now they have been sleeping on the chapel verandas, and have thus been a constant source of contagious diseases, besides adding to the number of people who must breathe the air in the compound. The chapel is badly out of repair. As it is used every day for the Girls' Boarding-school and Sundays for church services, the wear and tear is great. If we had the money to erect a building for the Girls' Boarding-school, the chapel would not so quickly get out of repair.

In order to carry on the enormous amount of work here in and about Ongole there is need for several more missionaries and a good deal more money. A field, seventy-five miles square, containing eighteen hundred villages, with their eight hundred thousand inhabitants, demands an immense amount of work. The four hundred mission workers, teachers, preachers, Bible-women, etc., though nobly aided by the Christians among whom they labor, require a good deal of money from America. I wish that you might come out to visit us, for though I was born in India and was somewhat familiar as a missionary's daughter with the joys and trials of mission work, yet, until I came to India again and saw for myself, I knew but little of the great work and of the possibilities for good.

Hoping that these jottings about the work as I see it here may interest you, and perhaps some other friends of our mission, I am, as in Vassar days,

Yours sincerely,

GRATIA CLOUGH.

ONGOLE, INDIA.

EFFECTS OF RETRENCHMENT

REV. W. A. STANTON, KURNOOL, INDIA

1895, the first year we were in Kur-ool, the board gave us 3,800 rupees; 896, 3,550 rupees; in 1897, 2,600 s; in 1898, 3,000 rupees. It seems to ıese figures are most pathetic. They ıe story of a steady decrease, with the ıtion of last year, and then only a very : change for the better from the very of our being here. The amount re-d four years ago when we began the here in Kurnool, is the largest we have been privileged to receive, and has been ved by an almost uninterrupted decline. this yearly decrease in appropriations een in the face of a constantly expand-ınd enlarging work. When we came :here were only twenty workers all told, we have thirty-seven—nearly double ıumber. Last year alone we added n to the force of our workers. But ıps you say we should not do that in ıce of scarcity of funds. Well, I sup-that would be the "business-like" way. vhen you go out on tour and hear the le in village after village clamoring for :acher or teacher, you forget whether ıave the money or not, and if you have n you send him. Not only this — ever we came to Kurnool we have been ş to raise up workers for this needy Kurnool is a hot and sickly place, ve cannot get men to come here from other fields. We have thus been thrown upon ourselves. The result has been this: For these four years we have been training up boys and girls in our boarding-school to go out into the work. Last year, thank God, six boys were ready to go out. Could we hold them back for lack of funds? It could not be thought of for a moment. Others will be ready next year and we must send them out also.

The people on the Kurnool field are starving for lack of men to break them the bread of life. Our cry for four long years has been for workers, and now that God is beginning to give them to us we *must* send them out. In like manner, the village schools, which are centers of gospel light, have increased from six to nineteen — more than threefold. Church members have increased from about five hundred and fifty to more than seven hundred. Schoolhouses and chapels need to be built, where the Christians may come for stated worship and where the schools may be regularly conducted. There is a vast field of four taluks that needs to be toured over again and again, for it is ripe to the harvest.

In the face of all these needs and with the ever-growing work on our hands, we have been struggling along from year to year with an ever-diminishing appropriation.

LETTERS TO A YOUNG MISSIONARY. V.

y DEAR BROTHER: My fifth and last letter will call your attention to your ons to the executive committee and the rs at the rooms. It may be unneces-to say that a most kindly fraternal should characterize all your intercourse these brethren. Such has been the ıtful experience of the writer. For more than a score of years not one unpleasant word or thought has interrupted a constant reign of harmony. Those at the home end of our work, both men and women, are the choice spirits in our denomination. Their ruling desire is our happiness and the best interests of our work.

Your appointment as a missionary is an

expression of confidence in you as a man and a Christian. To you has been committed a great trust. May you have strength to fulfil it with honor and the approval of God and your brethren. To your care will be entrusted the using of the benevolence of the churches. This is indeed a sacred trust. Much of the means placed at our disposal represents self-denial and effort on the part of our brethren in the churches. It is not too much for them to expect us to use it with the greatest caution. You will, for instance, be called upon to erect buildings for your own use or for school purposes, and perhaps you have had little or no experience in such work. May I ask you to make haste slowly in such an undertaking? Inquire, study, find out the best methods to be used. And be satisfied with such houses as are suitable for your health, and convenience in your work. Make as small demands for appropriations as you possibly can.

I may call your attention to another matter regarding requests for funds. You may not be long on your field before you will see the great poverty of your people, much of which may be the result of ignorance or the lack of means to start in some industrial enterprise. It may appear exceedingly plain to you that even a small expenditure of funds might bring in large returns and indirectly assist your evangelistic work. I would say, however, that seldom have hopes in that direction been realized. But even if they were, such work is outside the province of our society, and for our executive committee to use the contributions of the churches for such a purpose would be to betray the trust reposed in them. Our work is evangelistic and that alone. It is quite desirable to assist the disciples by advice and instruction or even by financial help, if such can be had by legitimate means, but not from the contributions of the churches. If, therefore, you may at any time be impelled to make such requests you must not think you are hardly dealt with if your demand is not complied with. I could mention many other ways in which it may seem wise to you to use mission funds but for which those at home cannot make appropriations, the undertaking of new work, the purchase of valuable property at a low rate and others of that nature.

Another matter of no small importance is the keeping and presenting of accounts in a business-like manner. The same laws which govern any other business transactions apply to our missionary affairs. A missionary should no more overdraw his account with the mission treasurer than with any bank with which he has dealings. Do not expect pecuniary favors because you are held in high esteem. On your return on furlough see that your accounts are properly adjusted and do not make requests for money before it is due you.

There are a few minor matters to which I would like to call your attention. Our brethren at our rooms are very busy people and have no time to decipher hieroglyphics. Be sure your writing is legible. If you cannot write plainly yourself employ someone to copy your letters. Do not ask your brethren to do for you what you can do yourself. In ordering a paper write directly to the publisher, requesting him to send his bill to the treasurer, but do not expect that overworked brother to order for you. The same in regard to books. Do your own ordering. In writing for various kinds of goods write each class of articles on a separate leaf of paper, and not all in one continuous letter. Do not order goods that cannot be sent to you. Within a few days an order has come for ammunition. For several years no such thing has been allowed to be shipped from America. Make a note of that and do not waste time in ordering. Again, do not order goods that can be had cheaper in India. Recently the writer saw an order from Burma for goods sold in Rangoon at a lower rate — the same American manufacturer.

Fraternally yours,

OLD MISSIONARY.



LETTERS

BURMA

RANGOON BAPTIST COLLEGE

WE have done excellently in the University examinations. Seven went up for the Calcutta University first arts examination and five passed. All these are young men who are members of our churches. Three of them were Burmans and two of them were Karens. One of these has gone to the seminary at Insein to take the new English course. All the others are teaching in mission-schools, except one, who has won a senior University scholarship and will study for the B.A. Degree at Government College, after which he will teach in some mission-school. Meanwhile he will board here at the college and help in the Sunday-school.

Seventeen went up for the University entrance and fourteen passed. Of these two were Eurasians, three were Burmans and nine were Karens. All these were members of our churches.

J. N. CUSHING.

SOWING IN TEARS

FOUR from the ranks of Buddhism joined us a few weeks ago. Soon after that, two others came, and last Saturday two women were baptized, and a railway man married. We have had two years of heavy blows upon us, our cause, and I pray that I may have the needful faith to claim the promises, and work on with courage so long as God allows me a place among the pilgrim band. We reap the seed of others, and others may reap what we now sow in tears.

Will all of my special friends accept my kind regards, and thanks for letters, book and papers? I am grateful for the letters sent in answer to postals.

We are well. Satan is very busy here now, but our God has still power. A few were baptized last month and two a few days before and will have applicants for this month. We have jeers and vexations, but our God sees it all, and he bears our burdens and strength will be given for our day.

THONGZE. M. B. INGALLS.

FAITH REWARDED

LAST Sunday at Lanmadaw, a man named Ko Kya U was baptized. He is about sixty years of age. His wife, Ma Ni, was baptized years ago by Dr. Kincaid. She is a woman of strong faith and of a meek and quiet spirit. She has suffered much from her husband's unbelief and opposition to the truth, but now her faith has won the victory. Her husband is an earnest believer, and is boldly preaching the truth. Since February we have had thirty-three baptisms on this field. The schools are large, enrolling more than five hundred pupils in the two, and the school fees collected amount to about 600 rupees per month. J. MCGUIRE.

RANGOON.

ASSAM

HEATHEN TURNING TO GOD

We are not having so many baptisms this year, but those who have been baptized are converted from heathenism, and this is a great satisfaction. Fifty have been baptized the first half of this year. This past quarter has been a very busy one with us on account of so much sickness and so many cases in court.

There never has been a time on this field when so many heathen were turning to God. Even though there were so many baptisms the past two years, it is a fact that one-half of them, each year, were Christians before coming to Assam. And it takes just about as much of the time and labor of the missionary and the native preachers

One new outstation has been opened at Song Liu. Our time has of course been spent in the study of the language. We enjoy it immensely, and are only tempted to continue at it exclusively too long.

We are rejoicing now in being able to preach a little nearly every afternoon in the street chapel.

J. T. PROCTOR.

JAPAN

HINOMOTO JOGAKKO, HIMEJI

IN the industrial department there is quite an industry established in *saiku*, the silk and crape mosaic work of Japan, knitting, embroidery and drawn work. This department of our school promises to soon become entirely self-supporting, and to offer an honest means of employment to needy young women. In each department of our school there is from one to two hours of Bible study and Bible instruction daily.

ELLA K. CHURCH.

AFRICA

GROWTH AT KIFWA

THE work is growing fast and there are signs that it will not only continue to do so, but that it will grow yet more rapidly. We have up to the present time baptized this year 189, and I believe we shall still have a large number to baptize before the end of the year. I am sending you a small sketch of our main outposts, that will show you how our work lies. These places are visited at least three times a year, and it takes a lot of time and strength to do it. If we can get men and money we expect to plant two more posts this year. We have between our two farthest outposts from north to south, about thirty-five miles, if not more, and the same from east to west. We have Christians in thirty villages, representing about ten thousand. I consider that we influence, directly or indirectly, about twenty thousand people.

P. FREDERICKSON.

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF OCT. 23, 1899. NINE MEMBERS PRESENT

PROVISION was made for enlarging the dormitory facilities at the Rangoon Baptist College, as the present houses are much overcrowded.

A letter was received from Rev. Charles S. Morris regarding his experience in connection with a group of independent churches in Cape Colony, known as the African Native Church, which hold views similar to Baptists. Twenty-eight of the leaders were baptized by Mr. Morris, and they propose to adopt the name of "African Baptist Church." He also spoke of openings for missionary work in Basutoland.

Mr. Jesse Fowler Smith of Silver Lane, Hartford Co., Conn., was introduced to the committee and gave an account of his Christian experience, call to the ministry and missionary work. He was appointed a missionary of the Union.

THE MEETING OF NOV. 6, 1899. TEN MEMBERS PRESENT

The chairman called attention to the sudden death of Deacon George W. Chipman, for thirty-five years a member of the Executive Committee, and a subcommittee was appointed to prepare a minute regarding the services of Deacon Chipman for entry on the records of the Executive Committee.

Upon the recommendation of the Committee on Nominations, Rev. A. G. Upham, D.D., pastor of the Stoughton-street Church, Boston, was chosen as a member to fill the vacancy caused by the resignation of Rev. T. S. Barbour, D.D., and Rev. F. P. Farnham, pastor of the First Baptist Church in Salem, Mass., was chosen a member of the Executive Committee to fill the vacancy caused by the resignation of Rev. Edgar Y. Mullins, D.D., of Newton Centre.

It was announced that the Woman's Baptist Missionary Society of Oregon, having received a considerable legacy, had voted $500.00 to the Missionary Union to apply on the deficit of last year, and the secretary was instructed to extend the grateful acknowledgments of the committee.

The following report of the Committee on Rules was adopted: "The Committee on Rules would recommend that the Executive Committee approve in general the policy recommended by the brethren of the Japan mission and the brethren of the Telugu mission with reference to an advisory participation on their part in the administration of our missionary work in their respective fields."



DONATIONS

RECEIVED IN OCTOBER, 1899

MAINE, $297.43.

South Paris ch., (of wh. $13.83 is for Loi Kaw mission, care Dr. Bunker)	$21 85
Skowhegan, Bethany ch.	13 23
Charleston, Free Temple ch.	1 35
Jay ch.	75
Jefferson, 1st ch.	20 00
" 3d ch.	2 00
Auburn, 2d ch.	9 60
" Immanuel ch.	13 15
Genoa ch.	2 00
Moravia ch.	21 50
Venice ch.	2 60
Victory ch.	5 00
Immanuel S. S.	1 76
Moravia S. S.	2 50
Throopsville S. S.	4 18
Newcastle and Alna ch.	20 00
Skowhegan, Bethany Y. P. S. C. E. "to be applied to the work of the Bapt. mission ship in the Inland Sea of Japan."	5 00
No. Berwick ch.	3 00
No. East Harbor ch.	3 20
So. Levant ch.	2 31
Ea. Corinth ch. (of wh. $6.00 is for Dr. Bunker's mission field)	7 65
Hancock Ass'n, per Clarence Emery, treas.: Ellsworth ch., $4.40; No. Sedgwick ch., $2.00; Franklin ch., $3.20; Eden ch., $1.60; Manset ch., $2.40; Surry ch. $1.60; Sedgwick ch., $6.40; East Lamoine ch., 40c.; W. Harbor ch., $2.40; West Ellsworth ch., 80c.; Brooklin ch., $2.40; Bluehill ch., $13.20.	40 80
Bangor, 1st ch.	75 00
Kennebunk ch.	4 00
Lee ch.	1 00
Owl's Head and Ash Point chs. (of wh. $4.00 is from an individual, $12 of amt. for Dr. Bunker's work at Loi Kaw)	14 00

NEW HAMPSHIRE, $63.23.

Concord, Pleasant-st. ch.	10 50
Stratham ch., Emma A. Veasey	1 00
North Londonderry, Rev. Arthur Locke.	1 10
Newport ch.	11 93
Nashua, Crown Hill ch.	12 00
Keene, 1st ch.	12 70
East Weare ch.	4 00
New Boston S. S.	10 00

VERMONT, $2.50.

Pittsford ch.	$2 50

MASSACHUSETTS, $1,507.74.

Danvers, 1st ch.	45 50
Cambridge, 1st ch.	50 00
Brockton, 1st Sw. ch. tow. sup. Ma Lay, care Rev. C. L. Davenport	12 50
Brockton, North ch.	14 86
Lowell, Immanuel ch., Le Baron W. Kinney, for sup. work, care Rev. C. B. Antisdel.	11 00
Leominster, 1st ch.	15 00
Hancock ch.	2 50
Wakefield ch., Miss L. A. Mansfield	10 00
A friend	12 00
A friend	20 00
Dorchester, a friend.	5 00
Dorchester, a friend, for sup. Sungiah, care Dr. Downie	25 00
Grafton, 1st ch.	11 00
Haverhill, 1st ch.	24 67
Gloucester, Chapel-st. ch.	10 95
Swansea ch.	8 25
Salem North End Chapel	3 51
" 1st Y. P. S. C. E.	4 00
Springfield, State-st. B. Y. P. U. 1-3 payment tow. sup. Indla Kotiah for the year 1899	15 00
Westfield, Central B. Y. P. U.	5 00
No. Abington ch.	7 35
Boston, coll. at miss'y meeting Tremont Temple, Oct. 3, 1899	108 00
Boston, Clarendon-st. Y. P. S. C. E. (of wh. $75 is tow. sup. Rev. Thos. Hill)	80 00
Boston, 1st ch.	154 65
" " Sam. N. Brown,	250 00
Worcester, Dewey-st. Y. P. S. C. E., for sup. Rev. J. Firth	14 24
Worcester, Dewey-st. ch.	12 14
Bellingham ch.	75
Malden, 1st ch.	14 85
A friend	2 00
West Boylston, 1st ch.	11 54
Rockport ch.	10 96
Charlestown, 1st ch.	15 06
Beverly Farms ch.	25 20
Palmer, Nelson E. Barrett	120 00
Amesbury, Peoples ch.	5 00
" ch.	37 25
Chelmsford, Central Y. P. S. C. E.	13 00
Chelmsford, 1st ch.	16 00
Winchester, 1st ch.	9 83
So. Hanson ch.	5 91
" S. S.	2 50
Lawrence 1st Bible School for sup. Moung Kyaw, care Rev. C. L. Davenport	$25 00
Lawrence, 1st ch.	20 00
Chelsea, 1st ch.	71 18
Fall River, Temple Y. P. S. C. E., for sup. Gosa, care Rev. W. F. Thomas.	10 00
Granville ch.	12 55
" Bible School	2 00
Shutesbury ch.	10 00
No. Billerica ch.	10 00
Framingham, 1st ch.	47 30
Needham, 1st Y. P. S. C. E., for sup. Moung Oung Min, care Rev. C. L. Davenport,	15 00
Dedham, 2d Y. P. S. C. E.	9 17
Fitchburg, Highland S. S.	6 50
West Somerville ch.	33 39
Amherst, 1st ch.	8 68
Ipswich ch.	5 00

RHODE ISLAND, $371.78.

Providence, Rev. W. H. Palmer, for a native worker,	25 00
Providence, 1st ch.	64 43
" Broadway S. S. Class No. 13, for the Congo Mission	3 60
Jamestown, "R. C."	25 00
A Friend	10 00
New Shoreham, 1st ch.	6 80
Providence, Cranston-st. Y. P. S. C. E., tow. salary Sau Koo Keh, care C. H. Heptonstall	10 00
Providence, Cranston-st. S. S. tow. sup. Moung See Dee	18 75
Providence, Central ch.	29 00
" Stewart-st. Y. P. S. C. E., tow. sup. Moung Lay, care Dr. Bunker	25 00
East Providence, Second Y. P. S. C. E.	5 00
Providence, Calvary ch.	26 78
" Cranston-st. ch., "In His Name," tow. sup. student in Theo. Sem., Insein, Burma	2 10
Exeter, 1st ch.	5 00
Central Falls, Broad st. ch.	10 40
Newport, Central Y. P. S. C. E., for Yias Y-me for three mos.	12 50
Newport, 1st ch.	75 50
Wickford, 1st ch.	16 92

CONNECTICUT, $549.03.

Bridgeport, Farther Lights Soc., for sup. nat. pr. in Loi Kaw Mission, care Dr. Bunker	30 00
Mansfield ch.	6 00

Wallingford, 1st ch., tow. sup. J. S. Grant, M.D., China...$172 00
Hartford, 1st ch., tow. sup. Dr. Bunker..... 250 00
Deep River ch..... 76 28
Brooklyn ch..... 4 75
New Haven, Dryden W. Phelps..... 10 00

NEW YORK, $2,013.13.

Sodus Centre S. S..... 4 00
North Hector, Y. P. S. C. E., tow. sup. A. Koe, a nat. pr. in China..... 12 00
Buffalo, Immanuel ch., tow. sup. Rev. E. T. Welles.... 125 00
Buffalo, Lafayette-ave. ch.... 22 81
" " Prospect-ave., B. Y. P. U., for sup. Rev. A. E. Carson, Burma..... 60 08
Canastota, Y. P. S. C. E..... 1 60
Huntington, S. S. and B. Y. P. U..... 10 00
Fultonville, Calvary ch..... 4 50
Saratoga Springs, E. R. Waterbury..... 40 00
Port Jefferson ch..... 7 19
New York, Ralph L. Cutter, for sup. Rev. Geo. A. Huntley and wife to Oct. 12 200 00
New York, Judson Memorial, Y. P. S. C. E., tow. sup. of Rev. E. Grigg and wife.... 25 00
New York, Alexander-ave. S. S., for sup. Ko Shway Min, care Rev. C. L. Davonport, 50 00
Rushford, 1st B. Y. P. U.... 5 25
Hancock ch..... 53 46
Middlesex ch..... 7 50
Naples ch..... 1 79
Onieda Asso., per Ira D. Hopkins..... 114 01
Sandy Hill S. S. and C. E., a special offering for work, care Rev. L. W. Cronkhite. 25 00
Cortland, 1st ch. Y. P. S. C. E., for the sup. of Saya Timothy to Oct. 1, 1899..... 6 25
Amherst ch..... 6 25
Java ch..... 8 38
Strykersville ch..... 8 58
Yorkshire ch..... 20 00
Reeds Corners ch..... 7 46
Hoosick Falls, 1st ch..... 13 41
Corning Y. P. S. C. E..... 8 74
Newark Valley, a friend of missions (of wh. $50 is for Mrs. E. W. Clark, Impur, Assam, to be used at her discretion)..... 94 68
Buffalo, a friend..... 3 00
Greene ch..... 19 62
Groton Y. P..... 5 28
Newburgh, Peoples ch. Chinese Class, for sup. nat. pr. in China..... 25 00
Lansing and Groton Y. P.... 2 50
Lansing ch..... 10 00
McLean ch..... 1 20
Deposit ch..... 11 11
Hudson River Y. P. Soc's, for sup. Rev. A. F. Groesbeck, 179 20
Brooklyn, Hanson-pl. ch..... 63 50
" " " a friend 18 00
Ilion Y. P..... 15 00
Perinton Y. P..... 40 00
Syracuse, Olivet ch..... 18 00
Seneca Falls ch..... 21 00
" " S. S..... 3 00
Flat Creek ch..... 5 00
N. Y. Mt. Morris ch., for Dr. Clough's mission work..... 35 00
New York, Mrs. R. Ealden.. 60 00
Less amt. received in Sept. from Baptist Church, Woodhull, N. Y., returned to Woman's Society by request... 10 50

Monroe Asso., per A. H. Cole, treas.: Rochester 1st ch., B. Y. P. U., for sup. of Rev. Thos. Moody in Africa, $72.85; do. Second Y. P. S. C. E., for do., $41.00; do. Lake-ave. Y. P. S. C. E., for do., $63.60; do. University-ave. S. S., for do., $5.00; do. Parsell's-ave. Y. P. S. C. E., for do., $2.97; do. Genesee-st. Y. P. S. C. E., for do., $5.00; do. 1st German ch. for do. $1.00; Ogden Y. P. S. C. E., for do., $5.30; Greece B. Y. P. U., for do., $10.00; Clifton Y. P. S. C. E., for do., $2.00; Brockport Y. P. S. C. E., for do., $13.40; West Henrietta Y. P. S. C. E., for do., $15; Pittsford Y. P. S. C. E., for do., $10.00; 1st Parma Y. P. S. C. E., for do., $11.50; Henrietta Y. P. S. C. E., for do., $7.00.....$265 62
Monroe Asso., per A. H. Cole, treas.: Rochester, Alexander-st. Y. P. S. C. E., for sup. Thos. Moody, $7.25; Mumford Y. P. S. C. E., for Loi Kaw Mission, Toungoo, $12.50; Rochester, 1st ch., $65.00; do. Bronson-ave. ch., $8.59; do. Parsells-ave. ch., $6.90; do. Park-ave. ch., $4.64; do. University-ave. ch., $2.55; Mendon ch., $1.00; Churchville ch., $3.59; Clifton ch., $23.00; do. S. S., $5.00; Beleoda ch., $1.00; West Henrietta ch, $10.25; Pittsford ch., $46.15; Parma, 2d ch., $6.50; Henrietta ch., $3.00; Mumford ch., $31.40; Hamlin ch., $10; Ogden ch., $6.25; do. S. S., $7.38; do. Wom. Soc., $7.71; Penfield ch., $10..... 279 66

NEW JERSEY, $385.07.

New Brunswick, Livingston-ave. ch. (of wh. $25 is for Lah Thorn, care Miss S. E. Haswell)..... 38 24
Plainfield, 1st Temple Builders, for sup. of work in Chapel at Tetter, India, care Rev. W. L. Ferguson..... 50 00
Tabernacle S. S..... 4 04
Third ch..... 5 00
Central ch. Junction..... 5 25
New Brunswick 1st ch., in pt. 66 59
Marlboro ch..... 5 00
Allentown ch..... 7 75
Orient ch..... 1 00
Upper Freehold ch..... 11 05
Pittsgrove ch..... 5 00
So. Vineland ch..... 10 00
Bayonne, 1st ch..... 10 40
Bloomfield ch., for sup. Rev. J. M. Carvell..... 160 75
Mrs. Abbie Jones..... 5 00

PENNSYLVANIA, $754.83.

Buckingham ch..... 10 61
Starlight, Buckingham ch. add'l..... 1 12
Home Dept. of S. S., 2d Germantown ch., special for nat. pr. care Rev. L. W. Cronkhite..... 15 00
New Britain ch..... 22 97
Manatawna ch..... 5 00
Falls of Schuylkill S. S..... 10 00
First Sw. Y. P. S..... 10 00

Wissahickon B. Y. P. U. and S. S., for nat. worker, care Dr. Leslie, Congo..... $12 50
Bethlehem ch., Penrhyn..... 50
"A steward," to apply to Dr. Leslie's salary..... 200 00
Memorial ch., add'l..... 24 89
Montgomery ch..... 38 75
Cold Point ch..... 15 00
Wayne, Central ch., add'l.... 5 00
North Wales ch..... 10 00
Lansdale B. Y. P. U., acct. special nat. pr., care Rev. L. W. Cronkhite..... 10 00
Third Germantown B. Y. P. U., for nat. helper, care Rev. P. Frederickson, Congo..... 20 03
New Castle ch..... 24 60
Wyalusing ch..... 2 00
Terrytown ch..... 1 50
Maple Grove S. S..... 4 00
Phoenixville ch. and S. S..... 28 98
Parker Ford ch..... 5 70
Townvile ch..... 3 80
Carmel ch..... 16 65
Georgetown ch..... 3 65
Indiana ch..... 1 56
Mahoning ch..... 5 00
East Mahoning ch..... 10 00
Homer City ch..... 1 37
Brush Valley ch..... 1 40
Dilltown ch..... 1 60
Montgomery ch..... 5 00
Jersey Shore ch..... 9 00
Bradford ch..... 21 58
Washington ch..... 64 08
Alleghany, Sandusky-st. ch.... 28 42
McKeesport, 1st ch., in pt.... 18 64
Connellsville ch..... 14 25
Clinton Centre ch..... 9 55
Braintrim ch..... 1 00
Irwin ch..... 3 00
Marcus Hook ch..... 35 13
W. A. Nicholson and wife, for nat. pr., care Rev. L. W. Cronkhite..... 30 00

DISTRICT COLUMBIA, $37.25.

Brookland, Lucy G. Lynch's S.S. class for Po-bu, a Karen in the Bapt. Theo. Seminary, Insein, Burma..... 6 25
Washington, Calvary Senior Soc. of C. E., in pt. tow. expenses Dr. G. T. Leeds.... 26 00
Anacostia S. S..... 5 00

VIRGINIA, $13.00.

Petersburg, Guilfield Foreign Miss'y Society..... 13 00

WEST VIRGINIA, $120.27.

Center Branch ch..... 4 05
Morgantown, J. N. B. Woodson..... 1 00
Zoar ch..... 5 50
Bethel ch..... 4 40
Beulah Ann ch..... 2 03
Bloomingdale ch..... 2 35
Central City ch..... 1 56
Culloden ch..... 50
Elmwood ch..... 1 00
Elizabeth ch..... 2 50
Enon ch..... 6 67
Good Hope ch..... 5 25
Milton ch..... 10 50
New Bethel ch..... 75
Pleasant Hill ch..... 1 25
Portersville ch..... 3 00
Susannah ch..... 1 00
Union ch..... 4 00
Zoar ch..... 1 00
Spencer ch..... 1 00
Triplett ch..... 30

Two Runs, B. M. League.... $1 90
Wheeling, 1st ch.... 21 11
" Jr. B. Y. P. U., tow. sup. Moung Sau Bau, care Miss Sarah J. Higby.. 12 50
Bridgeport ch.... 20 15
Elkins ch.... 5 00

INDIANA, $131.21

Seymour, Mrs. M. C. Carpenter.... 25 00
Hayden ch.... 7 62
Bethany ch.... 50
Coffee Creek ch.... 65
Hopewell ch.... 4 23
Lick Branch ch.... 1 85
Scaffold Lick ch.... 1 00
Vienna ch.... 2 00
Freedom ch.... 25
Rockport ch.... 1 00
Troy ch.... 45
Haw Creek ch.... 2 66
Hope ch.... 2 50
Mt. Gilead ch.... 7 00
Salem ch.... 4 50
Lebanon ch.... 2 20
Pleasant View ch.... 4 00
Moore's Hill ch.... 4 55
Sparta ch.... 4 05
Tanglewood ch.... 1 50
Mentone ch.... 2 00
Metea ch.... 2 50
Peru ch.... 5 00
Weasaw ch.... 1 20
Yellow Creek ch.... 2 00
Vevay ch.... 25 00
Lima ch.... 11 00
Big Cedar ch.... 2 00
Concord ch.... 1 00
Connersville Y. P.... 2 00

OHIO, $516.26.

Superior, Isaac Morford.... 2 00
" Mrs. Morford.... 1 00
" P. I. Morford.... 1 00
Cleveland 1st Sw. King's Army, for a nat. teacher, care Rev. O. Hanson.... 24 00
Cherry Valley ch.... 10 00
Cleveland, Dr. A. F. Greene, tow. medical outfit of Dr. G. G. Crozier.... 5 00
Cleveland, Immanuel, Y. P. S. C. E., tow. sup. of nat. pr.... 10 00
Thomaston B. Y. P. U.... 3 00
Jamestown ch.... 2 55
Wilmington ch.... 14 50
Tiverton ch.... 1 55
Dayton, 1st ch.... 322 29
" Riverside Mem'l ch... 20 94
Gordon ch.... 2 94
Springfield, Dr. Isaac Kay, tow. medical outfit of Dr. G. G. Crozier.... 1 00
Lima, Berean ch.... 1 75
Mercer ch.... 1 00
Mt. Zion ch.... 3 13
Providence ch.... 1 35
Elyria, Rev. T. G. Field, tow. medical outfit of Dr. G. G. Crozier.... 1 00
Hamilton ch.... 15 00
Madisonville ch.... 7 75
Norwood ch.... 22 00
Londonville ch.... 10 00
Perrysville ch.... 14 50
Pleasant Valley ch.... 12 50
Vermillion ch.... 4 27
Owl Creek B. Y. P. U.... 24

ILLINOIS, $279.29.

Tiskilwa ch.... 22 00
Lexington S. S.... 4 00
" Y. P.... 5 00
Alton S. S.... $11 80
Minonk ch.... 13 41
" S. S., Birthday fund.. 8 20
" Y. P.... 3 09
Gifford ch.... 2 00
Urbana ch.... 33 50
" E. S. Winkley, for work in Japan.... 2 00
Bethel ch.... 1 35
Keysport ch.... 1 50
Ashland ch.... 14 50
New Lebanon ch.... 1 50
Chicago, Clybourn and Ideal Missions, for sup. boy, care Rev. G. Campbell, China, 6 00
Chicago, La Salle-ave. ch.... 3 40
Wheaton Jun. Union 6 50
Woodstock, S. S., for sup. Baliah, care Rev. J. E. Clough, Ongole.... 15 30
Woodstock, Miss J. E. Sondericker.... 50
Lanark ch.... 3 50
Ellis Mound ch.... 50
Middle Creek ch.... 1 00
Ewing, Dr. John Washburn.. 1 00
Gilman ch.... 1 00
Rankin, Mrs. Howe Davis... 1 00
Sims ch.... 2 51
Blair ch.... 62
Ellis Grove ch.... 2 00
Grand Cote ch.... 1 00
Holt's Prairie ch.... 6 00
Red Bud ch.... 3 10
Steelville ch.... 50
Buda Junior Soc.... 1 00
Ottawa Y. P.... 21 31
Hidalgo ch.... 2 00
Island Grove ch.... 2 00
Mt. Zion ch.... 1 45
Prairie Grove ch.... 1 00
Saxon ch.... 3 50
Mt. Zion ch.... 1 00
Payson ch.... 9 00
Big Ridge ch.... 1 50
Harrisburg ch.... 10 00
Rileyville ch.... 25
Union Grove ch.... 2 00
Chicago, 1st Sw. Wom's Soc., for sup. Levi, care Rev. O. L. Swanson, Assam.... 36 00
Chicago, 1st Sw., Mrs. Jno. Berg, sup. Philip, care Rev. O. L. Swanson, Assam.... 3 00
Chicago, Bohemian Immanuel ch.... 5 00

IOWA, $744.53.

Riceville, A. K. Davis, for the schooling of Mitamura Sam, care Rev. J. L. Deering.... 30 00
Mapleton, Harriet J. Perrin.. 5 00
Sioux City, E. E. Lewis, tow. salary of Rev. J. E. Clough, D.D.... 500 00
Renwick ch.... 40 00
Luni ch.... 10 35
Rolfe ch.... 5 40
Webster City ch.... 7 86
Sioux City, Immanuel ch.... 30 00
West Union ch.... 20 36
Osage S. S.... 13 86
Arthur Sw. ch., for Rev. O. L. Swanson.... 25 00
Arthur Birthday Society.... 7 54
Swea City ch.... 8 26
Des Moines, 1st ch.... 40 90

MICHIGAN, $162.24.

Jackson, 1st ch.... 9 62
Detroit 1st ch.... 61 45
Redford ch.... 3 25
Berlin B. Y. P. U.... 71
Ensley Centre ch.... 2 00
Middleville ch.... 7 80
Rockford ch.... 3 50
Ionia.... $5 65
Sebena ch.... 3 05
Mason ch.... 44 66
" Y. P. S. C. E., tow. sup. of student at Ramapatam, Kalapally Rohan, care Rev. W. L. Ferguson.... 12 55
Lawton ch.... 2 50
Fowlersville ch.... 5 50

MINNESOTA, $195.78.

Cambridge, Sw. ch.... 4 00
Minneapolis, Bethel ch.... 60
Isanti, Sw., J. Dohlstrom.... 5 00
Duluth, Bethel ch.... 5 45
Alexandria, C. J. Carlquist... 6 00
Ashland, Sw. ch.... 5 00
Trade Lake, M. A. Fridlund.. 5 00
Worthington, Sw. ch.... 57 43
Lake City, Sw. ch.... 3 05
White Rock ch.... 15 00
Willmar, Sw. ch., for J. Nazzagga, Bapatla, India, care Rev. W. C. Owen.... 5 00
Lincoln, P. M. Peterson, special, for Saga Moung Swe Nyeine, care Rev. J. E. Cummings, Henzada, Burma.... 50 00
Brooklyn Centre, A. D. Williams.... 1 00
Leroy ch.... 12 25
St. Paul, 1st ch., Rev. H. F. Stillwell.... 10 00
Brown's Valley ch.... 7 00
Fairfax ch.... 4 00

WISCONSIN, $66 64.

River Falls ch.... 15 00
Rio, Mrs. Mary Buchanan.... 2 00
Wanbeek ch.... 4 50
Rio ch.... 6 05
Maiden Rock ch.... 75
Kendall ch.... 15 00
Green Bay.... 11 75
Union Grove Dan. ch., for Rev. C. Nelson, Africa.... 9 45
Saxville, Mr. Christiasen.... 2 14

MISSOURI, $34.80.

Excelsior Springs, friends, for work among the Garos.... 6 50
Kansas City, Miss Margaret Jones, for sup. Rev. Jno. Firth, North Lakhimpur, Assam.... 5 00
Board of Home and Foreign Missions.... 22 05
Kansas City, O. T. Harrington.... 1 25

KANSAS, $315.65.

Ottawa, from a missionary, tow. sup. of Garo evangelist Thangkan, Tura, Assam, 25 00
Topeka, 1st Y. P. S. C. E., to apply tow. sup. Dzing Is San, care Rev. J. T. Proctor, China.... 21 00
Fostoria ch.... 1 00
Strong City, Bro. and Sister Koss.... 5 00
Newton ch.... 1 00
Caldwell ch.... 4 61
Medicine Lodge ch., to complete L. M. of Rev. W. A. Cain.... 53 64
Attica ch.... 2 51
Anthony ch.... 3 00
Mayfield ch.... 28
Clearmater ch.... 4 25
South Haven ch.... 5 50
Chicaskia ch.... 3 00
Pisgah ch.... 1 00

Neodesha ch..... $5 00
Howard ch..... 5 82
Elk City ch..... 50
Moline, Mrs. Keeling..... 25
Fall River Asso. coll 1 66
Mt. Orum S. S., tow. sup. Ongole John, care Miss A. G. Dessa..... 5 00
Xenia, H. D. Morris..... 1 00
Oak Creek ch..... 25
Kensington Y. P. S..... 1 80
Jewell, Bro. Peterson..... 25
Jewell Asso. coll..... 4 66
Eureka ch..... 8 00
Kansas City, 1st Y. P. S., tow. sup. nat. pr..... 12 50
Garnett S. S..... 79
Kincaid ch..... 3 85
" W. C..... 2 00
Colony ch..... 5 00
Lacygne ch..... 1 91
Bethel S. S..... 1 60
Putnam ch..... 1 63
Belmont ch..... 1 15
Ninnescah, Mrs. Jones..... 1 50
" T. C. Harrington... 5 00
" S. N. Nighswonger, 2 50
" Rev. B. Gibbin.... 1 00
Perseverance, Mrs. K. McCormack..... 5 00
Ninnescah Asso. coll..... 5 30
Whiting S. S..... 1 75
Highland Station ch..... 3 25
Fairview, J. S. Tyler & Son.. 1 50
Sabetha ch..... 3 12
" Rev. S. J. Miner.... 10 00
Prairie Temple..... 1 20
Hoxie, A. J. Massengill..... 1 00
Oberlin ch..... 4 50
Concordia, Mrs. J. R. Elliott, 1 00
Minneapolis, Miss Midgley... 2 00
Preston, S. G. Sloan..... 1 00
Newlin ch..... 98
Leeds ch..... 95
Pooler Creek ch..... 3 98
Wayside ch..... 9 00
Philadelphia ch..... 7 66
Mt. Pisgah ch..... 6 55
Mt. Carmel ch..... 5 00
Erie, Bro. Reynolds 1 00
Oswego, Mrs. L. C. Mattox.. 1 00
Hays, A. A. Hoover..... 10 00
Turkville, Rev. A. L. Hobbs, 50
Bow Creek, Mrs. M. A. Clark, 2 00
Wichita, 1st ch..... 20 00
" Miss Calhoun..... 1 00

NEBRASKA, $82.20.

Cortland ch..... 1 00
Lorton ch..... 10 40
Grand Island ch..... 50
" " Dr. E. J. Porter, 5 00
Laclede ch..... 8 00
Arborville ch..... 2 00
Salem, Mrs. W. A. Brooks... 4 00
Red Cloud ch..... 16 80
McCook ch..... 1 25
Farnam ch..... 6 25
Mead, Sw. W. C..... 10 00
" " Miss Ella Johnson, 2 00
York Asso., friend..... 15 00

COLORADO, $50.00.

Hooper ch..... 8 00
Colorado Springs, 1st Y. P. S. 5 00
Cripple Creek, 1st ch..... 11 00
Bouldor ch..... 10 00
" tow. sup. B. Woman.. 15 00
Walsenburg, Miss L. E. Lester 1 00

CALIFORNIA, $187.50.

Oakland, 23rd-ave. ch..... 46 70
" Y. P. S. C..... 7 50
" Sw. ch., for nat. work of Rev. J. Firth, Assam.... 12 50
Oakland Y. P. S., for sup. nat. pr. Shwayze Pan, care Dr. Bunker, Toungoo..... $25 00
Oakland, Rev. A. W. Backlund and W. Werner, for sup. nat. pr. care Rev. C. L. Davenport, Sandoway..... 12 50
Oakland, a friend, for sup. nat. work, Rev. O. L. Swanson, Assam 12 50
San Francisco, 1st ch..... 5 00
" " Y. P. S., for sup. nat. student, care Rev. D. A. W. Smith, Insein..... 6 25
San Francisco, Swedish ch... 3 00
Clear Lake Asso. coll..... 9 05
Los Angeles, Central ch., for sup. Bible-woman, in care of Dr. Clough..... 10 00
Los Angeles, Sw. ch., for sup. nat. pr., in care of Rev. O. L. Swanson, Assam... 15 00
Pomona, Y. P. S., for sup. nat. pr. Kondiah, care of Rev. I. S. Hankins, Atmakur.... 12 50
B. B. Jacques and wife, for sup. nat. pr., Ko Khaing, care Rev. J. E. Cummings, Henzada..... 10 00

OREGON, $76.29.

Independence S. S..... 6 74
Shedds ch..... 2 25
Creswell ch..... 1 15
Dillard ch..... 3 46
" S. C. Miller..... 5 00
Eugene ch..... 11 20
Oakland ch 6 50
Rev. E. G. O. Groat..... 2 00
Riddles ch..... 1 91
Roseburg ch..... 5 38
" W. C..... 5 00
Springfield, Rev. W. H. Morford..... 1 00
Ashland ch 5 30
Central Point ch..... 1 75
Noble ch..... 3 30
Portland 1st ch., Miss Millspaugh..... 5 00
Salem Y. P. S..... 4 35
Portland Chinese ch..... 5 00

NORTH DAKOTA, $3.00.

Jamestown ch..... 3 00

SOUTH DAKOTA, $7.00.

Flandreau, Miss Dr. Petegrew 5 00
Big Springs, Mrs. Peterson... 2 00

WASHINGTON, $38.97.

Palouse ch..... 6 12
Puyallup ch..... 2 85
Tacoma, 1st ch..... 15 00
Ballard Sw. Sewing Soc..... 5 00
Steilacoom, Mrs. Nancy G. Weston..... 10 00

WYOMING, $3.00.

Meriden, O. Templeton..... 3 00

MONTANA, $4.75.

Anaconda S. S..... 1 00
Great Falls, Sw. ch..... 3 75

GEORGIA, $43.34.

Quitman Y. P. S., for sup. of A. Sul, care of Rev. A. F. Groesbeck..... 18 34
Quitman, Dr. S. S. Gaulden, for sup. A. Songuerterd, pr., care Rev. A. F. Groesbeck, 25 00

INDIAN TERRITORY, $9.69.

Mullins Asso. coll..... $7 85
Grand River Asso. coll..... 1 84

MISCELLANEOUS, $15.00.

Sale of leopard skins from Assam..... 15 00

Total..... $9,082 40

LEGACIES

Binghamton, N. Y., Eliza T. Martin..... $576 01
Henrietta, N. Y., Elihu Stone... 56 25
Tarrytown, N.Y., Mary Bell..... 250 00 882 26

$9,964 60

Donations and Legacies from April 1, 1899, to Oct. 1, 1899..... 83,600 48

Donations and Legacies from April 1, 1899, to Nov 1, 1899..... 93,565 14

Donations received to Nov. 1, 1899:

Maine..... $1,537 37
New Hampshire..... 685 08
Vermont..... 641 01
Massachusetts..... 12,574 24
Rhode Island..... 1,297 50
Connecticut 2,307 67
New York..... 10,927 12
New Jersey..... 3,115 06
Pennsylvania 7,152 07
Delaware..... 28 50
District of Columbia..... 252 79
Virginia..... 30 85
West Virginia..... 1,347 93
Ohio 4,617 94
Indiana 2,127 05
Illinois..... 3,033 10
Iowa..... 2,426 95
Michigan 1,990 57
Minnesota 1,701 00
Wisconsin 678 56
Missouri 317 43
Kansas 1,247 01
Nebraska..... 956 51
Colorado 237 98
California 1,050 31
Oregon 379 28
North Dakota 51 47
South " 379 15
Washington 326 84
Nevada 1 00
Idaho 28 85
Utah 5 00
Wyoming 40 37
Montana 73 15
Arizona 1 00
Kentucky..... 15 00
Louisiana 6 00
Georgia..... 43 34
Alabama 45 00
Indian Territory..... 49 60
Oklahoma 69 05
New Mexico 7 90
Canada 20 00
Nova Scotia..... 80 00
Norway 46 40
Denmark 350 00
Sweden..... 310 00
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January 1899

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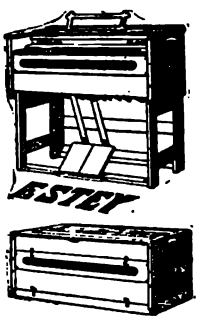
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OUR PLAN. If your references are satisfactory we start you out at once. We furnish you **FREE** a complete **AGENTS' SAMPLE BOOK AND OUTFIT.** Our large, handsome, leather-bound Sample Book contains our entire line of **Suitings, Overcoatings, Trouserings and Vestings;** full instructions for taking measurements (which you can learn in 5 minutes from the large photographic illustrations in the book), **colored lithographed fashion plates,** full description of the material underneath each sample, and prices left blank for you to fill in, fixing your profit to suit yourself. This Sample Book is put up in a **Fine Canvas Carrying Case,** which also contains **Tape Measure, Order Blanks, Business Cards, Stationery, Advertising Matter and Agents' Guide and Instruction Book,** with **Net Confidential Price List,** also complete **"Salesman's Talk."** Our instructions are so plain, our suggestions to the salesman so thorough that anyone can immediately make a success of the work. **You require nothing.** Just take the orders, send them to us, we make the garments promptly and send them by express C. O. D., subject to examination, and if not perfectly satisfactory they can be returned to us at our expense. Neither the agent nor his customer assumes the slightest risk. We take all the chances of the transaction. We either ship direct to your customers, collecting your full selling price and send you weekly check for all your profit; or, if you prefer, we ship direct to you at your net confidential price, allowing you to make your own collections. **You can add a liberal profit to your confidential price.**

NEARLY ALL OUR MEN MAKE $40.00 EVERY WEEK IN THE YEAR.

THE OUTFIT IS ABSOLUTELY FREE. We make no charge for our complete Agent's Sample Book and Outfit, but in order to protect ourselves against many who might impose on us by sending for the outfit (which costs us between $5.00 and $6.00), with no intention of working, but merely out of idle curiosity, we require each applicant to fill out the blank lines below, giving references, and further agree to pay a temporary deposit of One Dollar and express charges for the outfit when received, if found exactly as represented and really a big money maker. While this nominal deposit of $1.00 for the outfit is not one-fifth of its cost it insures the good faith of applicants, and we promptly refund your $1.00 as soon as your sales amount to $25.00, which amount you can take the first day out.

AMERICAN WOOLEN MILLS CO.

REFERENCES: Corn Exchange National Bank, Any Express or Railroad Company, Any business man or resident } **OF CHICAGO.**

Fill out the following lines carefully, sign your name, cut out and send to us, and the outfit will be sent you at once.

AMERICAN WOOLEN MILLS CO., West Side Enterprise Building, **CHICAGO, ILL.**

GENTLEMEN:—Please send me by express, C. O. D., subject to examination, your Sample Book and Complete Salesman's Outfit, as described above. I agree to examine it at the express office and if found exactly as represented and I feel I can make good big wages taking orders for you, I agree to pay the express agent, as a guarantee of good faith, and to show I mean business (merely as a temporary deposit), One Dollar and express charges, with the understanding that the One Dollar is to be refunded to me as soon as my sales have amounted to $25.00. If not found as represented and I am not perfectly satisfied I shall not take the outfit or pay one cent.

..... Sign your name on above line.	
..... Name of Postoffice, County and State on above line.	 On above two lines give as references, names of two men over 21 years of age who have known you one year or longer.
Your age.....	
Married or single.....	
Address your letters plainly to	In above line give name of your nearest express office.

AMERICAN WOOLEN MILLS CO., West Side Enterprise Bldg., CHICAGO, ILL.



FIG. 1165.

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